# PLAN

OF A

# COLLEGE

FOR THE

Literary and Religious Instruction

OF

# TAMUL AND OTHER YOUTH.

*JAFFNA, CEYLON.*

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# COLLEGE

FOR

# TAMUL AND OTHER YOUTH.

"KNOWLEDGE IS POWER." This maxim, so justly celebrated and so steadily kept in view by the philosopher and statesman, is not less practical or important to the Christian philanthropist. When those who are engaged in meliorating the condition of their fellow men have knowledge, or the means of disseminating knowledge, they have the *power of doing good.* To extend the blessings of the most favoured countries of Europe or America, to almost any section of the Globe, we need only carry thither the literary and religious institutions of those countries. Whatever may be said of the influence of soil, climate, or even Government, upon national character and happiness, it cannot be doubted that these depend principally upon causes more exclusively intellectual and moral. Man is an intellectual and religious being; and under the combined influence of pure science and true religion, and of these only, he attains the real dignity of his nature. Hence Christianity, whose office it is to raise man to that elevation from which he fell, and lead him onward to that high destiny for which he was created, does not disdain to seek the aids of learning.

These are particularly necessary when a most extravagant, and yet to the natural heart, most captivating system of superstition, founded in false philosophy, and supported by unnumbered corruptions in history, and in almost every branch of literature, is to be exploded to make way for the Gospel. Such is the case in Ceylon, and throughout India. Although it is in the highest sense true, that "except the Lord build the house they labour in vain that build it," it is no less true that God works by means, and commonly by means proportioned to the end. When Christianity, poor, friendless, unprotected, outlawed, was to make her way against the learning, pride and power of a world, it was not enough that the Apostles united the most matchless purity of life to the most restless zeal and impressive eloquence;—they were indued with power from on high. While they could say and *shew*, "thus it was fulfilled as was written by the prophets," they could also say to the sick and lame, "in the name of Jesus Christ of Nazereth rise up and walk." This was the seal of their commission, and their in

terpreter was the gift of tongues. With these, in opposition to all the malice of satan, and to the whole current of human depravity, in the midst of fire, racks and gibbets, Christianity, which had gone "weeping from the cross of Calvary to the tomb of Joseph," soon ascended in triumph the throne of the Cæsars.

But miracles have ceased, and the gift of tongues is taken away. Still the Missionaries of Christ in India have to contend, not indeed with the rulers of this world, not with persecution in its more horrid forms, yet with the same native depravity which was to be found among the ancient Heathen; and with systems of idolatry not less corrupt than theirs, not less intermingled with vain philosophy, not less firmly imbedded by custom in the heart, or entwined by early association around every fibre of the soul. In what manner then can they prevail? Undoubtedly by using those means for the propagation of Christianity which have taken the place of miraculous gifts. Though tongues are not given, languages may be acquired; though miracles are not now performed, they are still capable of being brought in evidence; and though the fulfilment of prophecy is not so distinctly passing before our eyes as if we saw the destruction of Jerusalem, yet as more prophecies have been fulfilled, and the truth of Christianity has been attested by them for so many ages, the proof which may be drawn from them is even stronger than it was in the days of the Apostles. But, to give efficacy to these means in India, knowledge must be increased—greatly increased.

It is impossible for those not intimately acquainted with the existing state of things, to conceive how the Gospel labours in India. Not one of those evidences on which Christianity so safely reposes her claim to "all acceptation," can be fully apprehended here. The internal evidences, from the purity, simplicity, wisdom and sublimity of the Sacred Scriptures, are little understood, and less regarded; and the external evidences can scarcely be brought at all into view. If we speak of prophecies which have been fulfilled, the history of the times when they were spoken, and when accomplished, is alike unknown. No impression is made. If of miracles, we are met at the threshold with unnumbered miracles, vastly more marvellous than any of which we can speak. They mock comparison. Besides, the belief that miracles are an every day occurrence prevents them from being considered as a divine attestation to the truth of Christianity. To bring the evidences from prophecy and miracles to bear at all upon the natives of India, they must first understand something of history; and enough of true science, at least, to know what a miracle is. They must be taught to bring their credulous belief in every thing marvellous to the test of reason, and understand the difference between truth and fable. They must think, compare, reflect—which the great mass of people in India never do! They must be instructed; general knowledge must be disseminated;—and it

might easily be shown, that so contrary to fact and experiment are the principles of Geology, Natural Philosophy, and Astronomy, as laid down in their sacred books, that even a superficial acquaintance with these branches of science would explode their systems; and with them of course materially affect the credit of the books which contain them. Hence the great importance of *extensive school establishments.*

The American Missionaries in Jaffna, Ceylon, have, in common with most Missionaries in this part of the world, directed much attention to the establishment of *Native Free Schools.* They have also, in consequence of their local situation, in a country where living is cheap, and where the restraints of caste are less than in most parts of India, been able to collect under their immediate care, and to support and educate, connected with their families, a considerable number of Heathen children of both sexes. Of these there are now subject to their entire controul, and supported by the Mission, 105 boys and 28 girls. Of the former more than *twenty* are already able to read, and more or less imperfectly to speak, the English language. They are all, according to their age, instructed in the first principles of Christianity and in Tamul literature; and a few understand something of Geography, Grammar and Arithmetic. Such as have been longest under instruction are now so far advanced as to be able, with proper helps, to prosecute successfully the higher branches of Tamul learning; to enter upon the Sanscrit; or to apply themselves to European literature and science, as might be found expedient, to fit them for service under Government, for Teachers of Schools, for Interpreters, for Translators; or if pious (as some are hopefully so already) for Native Preachers. But, situated as they are at the five different stations of the Mission, they cannot advantageously pursue their studies for want of the necessary instructors and other helps. Were each Missionary, under whose care their elementary knowledge has been acquired, to devote himself to the instruction of a class of these youth, it would not only be at great disadvantage for want of books, mathematical instruments, and philosophical apparatus, but would involve an unwarrantable expense of that time which should be devoted to the more appropriate work of the Missionary. They must, therefore, be dismissed when little more than a foundation is laid for subsequent useful attainments, or be collected into a *central School or College.* To do the former would be to abandon almost all the great advantages of the Free Boarding School System, by which heathen children and youth are rescued from the contaminating influence of idolatry, and educated as Christians in the midst of Pagans;—an object as full of hope and promise to the Church, as it is dear to the hearts of those engaged in its pursuit. To attempt the latter, therefore, appeared the only resort. It is this circumstance, mainly, which led to the present plan; and it forms the principal apology of those who propose it. They

might say, indeed, that a large Tamul population on this Island, and some millions on the Continent, need the aids of a literary Seminary;—that there are many native youth of good talent who would prize its privileges and employ them for the good of their countrymen; and that there are respectable young men of Portuguese and of Dutch descent, who might, by means of such an institution, be made capable of conferring most important benefits on that large class of inhabitants in Ceylon.

These considerations, however, though very important, are not in their influence so *appropriate* to the projectors of this institution, as to call up *their* attention to the subject rather than that of other Missionaries in the same field; and notwithstanding some facilities for managing the affairs of a Seminary which they have, on account of their number and their local situation near each other, the design now brought forward might have remained an inefficient, though strong wish, in their own bosoms, had there not been other considerations more immediately impelling. But when they looked around on twenty interesting lads, educated in Christian principles, and bound to them by many ties, prepared to reap and disseminate the benefits of such an institution;—when they saw also nearly a hundred more in a course of preparation, (to be followed by others from the Boarding Schools, in a constant succession,) and considered the strong claims of these lads and youth to be furnished in the best manner to do good to their unhappy countrymen, the subject came home to their judgment and feelings, as requiring a strong effort and distinct appeal to the Christian public.

It was this view of things, and not any overweening confidence in their own abilities for conducting such a plan—not any desire of bringing themselves before the public—not any example of other Missionaries, that influenced the projectors of this institution. Nothing less than an imperious sense of duty could have led them from the quiet pursuit of their appropriate and delightful work, of preaching the Gospel publicly and from house to house, to attempt forming an Institution which must involve them in care and increasing responsibility, with the prospect of seeing it little more than happily begun, before the scene of their labours on earth is for ever closed. But when the conviction that *something must be done*, led to this design, it rose upon the mind attended by all the great considerations briefly enumerated, and many others that might be mentioned,—considerations which affect the temporal and eternal interests of a large heathen people, and which are as weighty as the last command of our ascending Saviour—as pressing as the necessities of millions perishing in ignorance—solemn as death and judgment—and vast as eternity. It is therefore because a necessity is laid upon them, that the American Missionaries in Jaffna propose, by the help of their friends and the friends of humanity and missions in India, Great Britain, and America, to found *a College for Tamul and other youth.*

## Objects of the College.

1. *A leading object will be to give native youth of good promise a thorough knowledge of the English language.* The great reason for this is, that it will open to them the treasures of European science and literature, and bring fully before the mind the evidences of Christianity. A knowledge of the English language, especially for those designed for Native Preachers, is in this point of view, important almost beyond belief. Their minds cannot be so thoroughly enlightened by any other means. In some parts of India, where the inhabitants are more of a reading people, where they enjoy the advantages of the press, and where epitomes, if not larger works, on European science are circulated, the case is somewhat different. The treasures of the English are, to a small extent, transferred to the native languages. Owing to this, no doubt, and considering the facilities they have for further enriching the common dialects from the stores of European learning, the venerable Missionaries at Serampore have seemed to disparage English studies for Natives. As their opinion on this subject is apparently opposed to a leading object of the contemplated institution, it becomes necessary to examine it, though from so high and so much respected authority. In speaking of communicating "European science and information" to their students by elementary treatises in the native languages, they say, "Those who think that English would more effectually enlighten the native mind, "may be asked, how many of those ideas which have enlarged their own minds were "imbibed from their Latin studies?" The principle laid down in the section from which this is quoted, "to begin with elementary ideas and gradually advance as the minds of youth expand," is readily conceded; and the importance of having elementary treatises in the common dialects prepared as fast as possible, is also acknowledged and felt; and it is earnestly wished that such treatises were greatly multiplied, and widely dispersed among all classes of the native inhabitants: but for students, and especially for those designed to be Preachers of the Gospel, that "little is necessary beyond perspicuous epitomes in their own language, explained "and illustrated by regular lectures," cannot easily be granted. What epitome of history could present such a view of the state of the world at different periods as clearly to illustrate the prophecies—give any thing like enlarged views of individual or national character—or shew the different grounds on which the Christian religion rests in regard to the testimony of authors not Christian from that of the Heathen mythology. What abstract of geography, natural history, natural philosophy, chemistry, mineralogy, botany, and more especially of moral philosophy, of the philosophy of the mind, or of theology, could supply the place of the valuable English books on these subjects. Well conducted lectures would certainly do something towards making up the deficiency, but much less than might be supposed. The most extensive course of lectures must be limited, and the subjects examined must either be few, or be treated of in a very superficial manner;

and when the voice of the instructor ceases, the pupil ceases to learn. Besides, hearing without study can never make a man learned. Lectures and abridgments are principally useful to those who have read somewhat extensively.

But the argument against any thing more than simple elementary treatises, is, that the "youth, and even those above the age of mere youth, respecting European ideas, are still in a state of mental infancy." And why? Because European ideas are locked up in European languages. Give them the key—give a native youth the language, and he may become something more than a babe in knowledge. Indeed some are known, who, though scarcely at the age of manhood, are capable of deriving, and do derive, as much benefit from Mosheim's Church History, Scott's Family Bible, the Encyclopædia Brittanica, or almost any book in English, as an English lad of the same age. Have these students then no advantage over an epitome scholar; or no more than a Latin scholar in England has over one who understands only his own language?

To ask how many of the thoughts which have enlarged our own minds, were derived from our Latin studies is certainly not in point. The question is put four or five hundred years too late. Had it been asked when all the treasures of learning and science were locked up in Latin and Greek, it might have been easily answered. The fact now is, that the English language is enriched, not only by almost all that is valuable in Latin and Greek, but by modern improvements in science, and the labours of genius in literature, to an extent far, very far, beyond either of those languages, or both of them together. There is, therefore, not the *same* necessity to the English scholar which there once was, of studying Latin to enlarge his mind, or to find sufficient stores of thought. He finds these "poured around him in his vernacular tongue." But is it so with the untaught, unread, unthinking and bookless Tamulian—the more favoured Bengalee—or even the privileged Sanscrit scholar. Far from it. Were all that is valuable in history, in the arts, in metaphysics, ethics, law, physic and divinity, which is found in all the languages of Eastern Asia, living and dead, put in the balance with what is contained in English on the same subjects, or in any other calculated really to enlarge the mind, and form it to correct and manly thought, the treasures even of a small, but select English library, such as a Native might read, would outweigh them all.

That great efforts are making to transfer the learning of the West into the languages of the East, is matter of most sincere rejoicing; and the Seminary here contemplated is designed to assist in this good work. It is in this way only that the *great mass* of the people can be enlightened. The most important works in English must be translated, epitomes made of them, or new works written;

but to accomplish all, or any of these objects, a large number of English Scholars must be raised up from among the Natives. It is a work which foreigners, comparatively ignorant of the language and customs of the country, cannot be supposed qualified to do. Much time must therefore elapse before it can be effected to any great extent. Let any one reflect for a moment on the time occupied, the money expended, and the hands employed in carrying forward the translation of the Scriptures only; and then let him judge whether some ages may not elapse before a native of India will find the English language useless to him as a key to knowledge, or of no more benefit than the Latin is to us.

Even the knowledge of Sanscrit, whatever may be its value in Bengal, can not be compared to the English in importance here. To a select few, it would doubtless be of very much service. It would enable the Native Preacher, or Assistant, to explore the hidden recesses of Heathenism, expose the absurdities even of the more sacred parts of the system, and meet the most learned Bramins on their own ground. But for all, or even a majority of Native Preachers, much less the inferior classes of students, to be able to do this would be of little use, compared with the power of drawing freely and constantly from the rich repositories of Christian knowledge in the English language, for the purpose of confirming the faith, enlarging the powers, and invigorating all the graces of the Christian convert. It is to be remembered that the most effectual method of combating error is to make known the truth. It must, therefore, be more important to have a thorough knowledge of the Christian system, and of the arguments which support it, than to understand all the mysteries of Braminism, or any other system of superstition or idolatry. This is more especially the case, when we attempt the conversion of an ignorant people, who do not understand the fascinating mysteries of their own system. By making ourselves acquainted with the arguments which support the religion of their fathers, and then bringing them before the people, (however accompanied by proofs of the fallacy of the arguments, and the absurdity of the system which they were designed to support,) the result, in almost every case, would be, to confirm them the more in error; because, through the force of prejudice, their minds would be wholly occupied in seizing and making use of the weapons thus put into their hands. The great mass of the Tamul people are exceedingly ignorant, and even most of the Bramins and Priests know little of their own system. Whatever, therefore, this system may be, as to the principles on which it is founded as concealed in books, it is *practically* what it is seen to be among the common people; and as such it is to be met and refuted. But to do this, the preacher who understands the common dialect, and the common dogmas of superstition, is furnished, so far as respects the great mass of the people, with whom is his principal business; and even were he to encounter a learned Bramin, he might by a clear exposition of the Christian system, accompanied by the proofs in defence of it with which a good knowledge of English books would

furnish him, do more to induce conviction, than he could by entering, with every advantage that the Sanscrit could give, into the endless labyrinths of Hindoo Philosophy, and all the mysticisms of the Braminic schools. Indeed it deserves very serious consideration, whether, from the known principles of the human mind, too free and frequent intercourse with Heathen writers of the highest class, might not weaken, insensibly, the very weak faith of the real Christian convert, and completely overthrow that of the nominal Christian; and whether, while the young student is so deeply imbued with Sanscrit learning, he might not receive also too great an unction of Heathen Philosophy: especially when it is remembered that he pursues his studies in a Heathen country, where temptations to idolatry press him like the atmosphere on every side. On the contrary, is there not much reason to hope, that a constant perusal of the best English authors, would almost insensibly mould the piously inclined student into the temper and habits of the confirmed Christian. Certainly it cannot be doubted, by any who have felt the pernicious influence of the Heathen classics upon their own minds while at school, (where unhappily the mythology of Greece and Rome is more studied and better understood than the religion of Christ,) that the study of English Christian writers must have a much more salutary *moral influence* than the cultivation of eastern literature by a constant and familiar intercourse with the writings of the most plausible and subtle heathen:—and it is the *moral influence* which the projectors of the present Seminary wish to keep primarily and most distinctly in view. Should it even appear singular, they are not ashamed of the singularity of attempting to found a college, not so much *literary* as *religious*; and, indeed, literary no farther than learning can be made auxiliary to religion. In a word, their design is to teach the *knowledge of God*—to exhibit His character as seen in creation, embracing all natural objects;—in providence, involving the history of the world;—in redemption, combining the moral depravity of man with the justice and mercy of God: and developing all the important relations of the creature to the Creator for time and for eternity. To effect this, no medium of communication is thought to be so safe, so important, as the English language. To promote the cultivation of English will, therefore, be a leading object of the college.

II. *Another object will be the cultivation of Tamul literature.* To maintain any good degree of respect among the native inhabitants, it is necessary to understand their literature. The Tamul language, like the Sanscrit, Hebrew, Greek, &c. is an original and perfect language; and is in itself highly worthy of cultivation. The high or poetic Tamul is, however, very difficult of acquisition, and requires all the aids which the college is designed to furnish. The Pouranas, and all the more common sacred books, are to be found translated into high Tamul, in which they are read in the temples; and it is particularly desirable that some at least, if not all, of those who are set for the defence, or employed in the propagation of the Gospel, should be able to read and understand them. This would give to Native Preachers

here, in a degree, the same advantage which the knowledge of Sanscrit gives them in Bengal; and would also bring into their service those poetic productions which are written in opposition to the prevailing idolatry, and thus assist their attempts to destroy it.

But a more important benefit would be, the cultivation of *Tamul composition*, which is now almost entirely neglected. It is common to find among the Tamul people men who can read correctly, who understand to some extent the poetic language, and are able perhaps to form a kind of artificial verse, who yet cannot write a single page of correct prose. Indeed, with very few exceptions, nothing is written in this "Iron Age." All agree in looking to their ancestors for books, which were composed, as they imagine, under a kind of inspiration; and have a greater degree of sanctity from being quite unintelligible to the common people. One effect of this is that few books are read, and fewer still understood. Those put into the hands of boys at school, are so far above their comprehension that they learn the words without attaching the least meaning to them whatever; and, unhappily, they very seldom acquire any better habits in after life. To correct both these evils, and to prepare the way for the Sacred Scriptures by forming a *reading population*, (an object of vast interest) the attention of many must be turned to writing intelligibly, and forcibly, in their own language. Original native composition, on account of the superior felicity of its style and idiom, will be read when the production of a foreigner, or a translation, will be thrown aside. To raise up, therefore, and qualify a class of *native authors*, whose minds being enriched by science may be capable not only of embodying European ideas, but of putting them into a handsome native dress, must be rendering most important aid to the interests of learning and Christianity.

III. *Sanscrit* or *Sunkskritu.* Though the teaching of English, as a principal object, is more important than to teach Sanscrit, the latter, as has already been intimated, may be of very considerable use to a select few of established principles and piety, more particularly from among those designed for Native Preachers. For them to acquire a good knowledge of this repository of Eastern literature, science, and religion, for the benefit of themselves and their companions, is certainly a great object. It would bring to light many hidden things of darkness, and give weight and influence to the whole body of Native Preachers and Assistants.

IV. *It will also be an object to give a select number a knowledge of Hebrew*, to assist them in obtaining a correct acquaintance with the word of God; with a view both to explaining and translating it. The Hebrew being acquired with vastly more ease than the Sanscrit, this branch of study might readily be extended so far as circumstances should require; and even in some cases the *Latin and Greek* might be added.

V. In addition to these languages, and through the medium principally of the English, it is designed to teach, as far as the circumstances of the country require, the sciences usually studied in the colleges of Europe and America. The course at

present contemplated will embrace, more or less extensively, Geography, Chronology, History (civil and ecclesiastical) Elements of Geometry, Mathematics, Trigonometry, Natural Philosophy, Chemistry, Philosophy of the Mind, and Natural and Revealed Religion. In teaching these, it is designed to provide as fast as possible elementary works in *Tamul*, for the assistance of the student. The public lectures will be delivered principally in *English*, with suitable explanations in the Native language. That all the students will be able to make great advances in most of these different branches, is not supposed; but that many will thereby obtain an expansion of mind, and power of receiving and originating thought, which will not only free them from the shackles of superstition, but enable them to guide others also, is not only hoped but confidently believed.

## GENERAL PLAN.

To accomplish these designs, the following *general plan* for the Institution is proposed.

I. Location. The College will be located at some convenient place in the district of Jaffna.

II. Buildings. *A College Edifice*, for Hall, Lecture-rooms, Museum, Library, and Philosophical Apparatus;—*A Chapel;*—and, at a convenient distance, buildings for Students, Store rooms, &c. &c.

III. A Library; *Philosophical Apparatus*; and, to as great an extent as can be conveniently obtained, *a Museum.*

IV. Officers. *A President*, who shall have the principal direction of the Seminary, and also give lectures on Natural and Revealed Religion;—*three European or American Professors* (viz.) a Professor of Mathematics and Natural Philosophy, a Professor of the Greek and Hebrew languages, and a Professor of the Theory and Practice of Physic; each of whom shall deliver lectures, and superintend the studies in his department;—also one *Native Professor of Sanscrit, and one of Tamul*, with three *Tutors.*

V. Students. Youth of any Caste, Sect, or Nation, between the ages of twelve and twenty-five, may be admitted to the privileges of the Seminary; the terms of admission for native youth to be, a facility in rendering the English New Testament into Tamul, a knowledge of the Tamul Dictionary called Negundoo, and a good acquaintance with the leading principles of English Grammar, and the ground rules of Arithmetic. In cases of extraordinary promise, youth may be entered without any knowledge of English, and pursue the Tamul studies only; but such youth cannot be admitted on the foundation, or take regular standing in a class.

VI. Classes. There shall be six classes, corresponding with the years of College standing, each under the particular direction of its Professor or Tutor; and also a select class of Sanscrit, and one of Hebrew, each commenced once in three

years, which shall be the course of study in these two languages in connection with the regular studies of the Seminary.

VII. Studies. (1st Year) Tamul poetry, select English Authors, translating English into Tamul and Tamul into English.

(2nd Year) Arithmetic, Geography, Chronology, Abridged History.

(3rd Year) Rhetoric, Mathematics, Geometry, Natural History.

(4th Year) Natural Philosophy, Chemistry, and Mineralogy.

(5th Year) Astronomy, General History, and Logic.

(6th Year) Philosophy of the Mind, Evidences of Christianity, Natural and Revealed Religion.

Connected with these will be the *daily* study of the Holy Scriptures, in different languages, the Bible being, to as great an extent as possible, the Text Book of the College. There will also be occasional exercises in speaking and composition.

VIII. Lectures. There shall be every morning a short lecture on some portion of Scripture, in Tamul or English at pleasure, by the President, or one of the Professors, at which all the College shall be required to attend. Also a daily lecture, or recitation, for each class in its different studies; and a public lecture each week alternately by the Professors in their own departments. The president shall give each month a lecture on the evidences of Christianity, or on some branch of natural or revealed Religion, which lecture shall be transcribed in Tamul and English by each student.

IX. Examinations. There shall be a private examination of each Class half yearly, by the Instructors of the College; and publicly once each year before the Governors and Visitors; at which such prizes shall be given to the two higher Classes, as the funds of the Institution may allow, and circumstances render desirable.

X. Anniversary. There shall be an annual *public exhibition*, by the senior class, at the end of their College course; at which, disputations, essays, orations, &c. previously assigned, shall be delivered; and those students who are found deserving shall receive in public an honorary certificate signed by the President.

XI. Scholarships. Should funds be provided for the support of Scholarships, such youth as promise special usefulness in the Ministry, in the practice of Physic, in translating, or in teaching, will have the privilege of prosecuting their studies, after the regular period is expired, on being elected by the Board of Governors.

XII. Government of the College. The immediate direction of the Students shall be by the resident and instructing officers; but the control of the institution shall be with the *Board of Governors*; consisting, with their approbation, of the Collector and Provincial Judge of the District of Jaffna "ex-officio," of the President and European or American Professors, and of the American Missionaries in the

District for the time being. This Board shall elect all officers,—direct the appropriationof all funds,—hear appeals of the Students from the Instructors,—admit students on the foundation,—expel them if necessary,—and give the honorary certificates at the close of the College course. To transact the business of the College in these various respects, they will appoint annually a Treasurer and Secretary; the former of whom shall manage all the pecuniary concerns of the Institution, and the latter keep a fair record of all important transactions, and make an *Annual Report* of the state and progress of the Institution. There shall be a Board of Visitors, consisting with their consent, of all the Reverend Missionaries in the District, not connected with the Seminary, and such other Gentlemen as the Government of Ceylon, (should they see fit,) may appoint; which Board may attend the Anniversary, hear the public examination of the Senior Class and their exercises,—examine the accounts of the Treasurer, —receive the report of the Secretary, and make themselves acquainted with the situation of the Seminary generally; concerning which it will be expected that they make a short statement, to be published in connection with the *Secretary's Report*, in India, Great Britain and America.

XIII. Funds. These may be permanent and disposable; the interest only of the former to be applied to the uses of the Seminary, and the latter to be expended as exigencies may require. Of these funds, after the current expenses of the Institution are defrayed, there shall be formed a *Foundation*, for the support of such youth, while pursuing their studies, as may be elected to its privileges by the Board of Governors. That this foundation may receive the greatest possible number of youth, the expences of instruction will be made light, by the officers who are in connection with the American Mission performing their duties gratuitously. The support of a large number with moderate funds, will also be facilitated by the cheapness of living here, which, so far as Natives are concerned, is less perhaps than in almost any part of India. The whole expense of food, clothing, books and incidentals may safely be estimated, on an average, at *twenty-five Spanish Dollars* a year for each student.

30 dollars?

Should any friend of the College, or of the Heathen, provide the means of supporting a youth through the course, he will have the privilege of selecting and naming such youth; and should any be induced to devote a sum to this object the interest of which shall be sufficient for such support, he may while he lives, and after him his successors, name a youth to be supported, from one period to another, so long as the College shall stand; and should any one take sufficient interest in the object to devote a sum to found a Professorship, either Native or European, say for a Native £ 2000, or European £ 5000, the professorship so established shall be named after the donor. Moreover, should any distinguished benefactor soon arise, and devote a considerable sum towards *founding* the College, the institution, by leave of such generous individual, will bear his name; the decision to be made within two years from the date of this Plan, by the *Board of Governors*.

All the permanent funds shall be securely vested on interest in some public stock, or other more eligible manner.

## CONTEMPLATED BENEFITS.

We come now to the benefits of the Institution, which have, however, in part been necessarily anticipated.

The subordinate benefits are such as always attend the introduction of light and knowledge among an ignorant people. Agriculture and the mechanic arts will be improved; learning will rise in estimation, and gradually obtain a dominion over wealth and caste; the native character will be raised; and the native mind, freed from the shackles of custom, which now confine all in the beaten track of their ancestors, will imbibe that spirit of improvement which has so long distinguished and blessed most Christian countries. It is not want of mind which leaves Asia at so great a distance behind Europe in the march of improvement. It is the want of a *spirit of enquiry*, and *willingness to improve*. A College, such as this is intended to be, would give a new tone to the whole system of education in this district; and exert an influence which would be felt in every school and village. Nor is it to be doubted that this influence will be favourable in a political point of view; it will be purely intellectual and moral; and the blessings of a good government must be more prized in proportion as the people become more enlightened, more capable of comparing it with the tyranny of their own petty princes, and more sensible of the necessity of assisting to support its requisitions. Such a government as the inhabitants of Ceylon, and British India generally, at present enjoy, has nothing to fear from the diffusion of pure learning, or the propagation of Christianity; but much to expect.

One direct *benefit* to the government, and that of no small importance, distinctly contemplated in this Seminary, is the raising up interpreters, translators, English teachers, &c. for government service. The advantages of this must be appreciated by all those gentlemen in the civil service, who, in their official duties, have intercourse with the Tamul part of the population. Among a people so litigious as the Malabars, and at the same time so removed from the observation of their rulers, by difference in situation, customs, and language, the impartial administration of justice becomes a most perplexing and difficult concern. The mass of the people are so bound together by the ties of caste, family and interest; and are at the same time so regardless of the obligations of an oath, that those of the same class cannot be made to testify against each other. A native of influence can, therefore, scarcely be brought to justice. His course of life, however bad, is known principally by those who are under his influence. He may be the leader of a gang of robbers, and it may be known,—even particular acts of his depredation may be pointed out, while the most active magistrate is unable to convict him for want of evidence. How much then must the course of justice be impeded in its descent to the lower classes, when, in addition to all this, the interpreter at any court may give what colouring he pleases to the evidence which he is the medium of transmitting, with little danger of its being discovered If he is not above the influence of a bribe, the cause of truth will be sacrificed to his love of gain. Were the knowledge of English more

common among the natives, they would act as checks upon each other, and render the practice of bribing less common. Could those gentlemen, who have the administration of justice, themselves acquire a good knowledge of the native language, the end might be better answered; but the Tamul is so difficult of acquisition, that for a foreigner to speak it readily, and to understand it when spoken rapidly and indistinctly, would require a study and practice of a very considerable proportion of the whole period of a usual residence in India. To disseminate widely the knowledge of English, and thus open the avenues of approach to the seats of justice, seems therefore the most practicable course. Should the head-men, and those who hold the principal native offices under government, have such a knowledge of English as this Seminary is designed to give; and that connected with the sound Christian principles which would be constantly instilled into their minds, how easily might the gentlemen of the civil service confer with them, and learn the existing state of things in every section and corner of the country The English government has, therefore, in pursuing an opposite course to the Dutch, and encouraging the cultivation of the English language among natives, shown a policy as wise as it is generous. It may do more, especially when connected with Christianity, to consolidate and perpetuate their vast empire, than their numerous fleets and armies. To assist in this great object, by raising up a large body of good English scholars from the natives, who may be able to act as interpreters, translators, and teachers of schools, in which others may learn the language, must certainly be a direct and not unimportant benefit.

It is not intended by these remarks to sink, for a moment, the vastly more important *moral* and *religious* benefits of cultivating English, which have been already mentioned:—and, to what has been said, it might be added, that the importance of the English language is very much increased by the fact, that it seems destined to be, in a higher sense at least than any other, a *universal language*. The two great nations with whom it is vernacular, occupy immense territories, (those of the British nearly compassing the globe,) and by means of a vast commerce, carried on in English, have direct intercourse with almost every part of the world. It is from these nations also that missionaries, and the agents of Bible Societies, are going forth and making establishments "wherever the voice of man is heard, or his footsteps seen." The consequence is, that among savage nations, whose language is unformed, the English is gradually taking the place of their barbarous dialects; and among nations more civilized, though it is not supplanting the native languages, it is extensively cultivated in connexion with them, as a means of obtaining profit and distinction. When, therefore, we consider that it is already the great repository of science and Christianity, we cannot but believe that it will be a most important medium of enlightening the world.

But, not confining ourselves to one branch of study, and leaving also the collateral advantages to be derived from the Seminary, the great benefit to be contemplated is the propagation of Christianity. While every friend to learning and humanity will rejoice to see such a melioration of the condition of his fellow men as the Institution is designed to effect, the Christian, who feels himself under obligation to do all in

his power to promote their spiritual and eternal good, will view with peculiar and higher interest the bearing it has upon the great object of his desires and hopes. That it may be made a powerful instrument in the propagation of Christianity, will appear further from a few particulars.

1st. The light of erudition and science is always favourable to Christianity. It courts inquiry, and the more it is examined the wider it will be disseminated.

2nd. As Christianity is rational, and heathenism absurd, they cannot long subsist together in an enlightened state of society. The latter must be exploded.

3rd. The Boodhist and Pouranic systems, which now prevail throughout India, are both gross departures from the doctrines of the Vedas, and contradictory to the principles advanced by the best ancient authors, even in Tamul. If then the sacred books are brought to light by the study of high Tamul and Sanscrit, the present systems may be combated with some success from the very writings in which it is pretended they are taught.

4th. The principles of geography and astronomy, as taught or recognized in their shasters, such as that the earth is an extended plane,—that the sun goes round the earth every day,—that eclipses are caused by a serpent devouring the sun or moon, are so clearly capable of being demonstrated false, that this is a very vulnerable point of attack upon their sacred books. Indeed, in so many respects do these books depart from sound philosophy, that they cannot bear the light. The doctrine of transmigration, which is the soul of the Pouranic system, cannot be received by an enlightened mind, trained to independant and unbiassed thought; especially if that mind can borrow light from the Sacred Scriptures. The doctrine of *five elements*, which is interwoven with all their superstitions, can be easily overthrown by the merest empiric in chemistry. Their cosmogony, or birth and successive regeneration of the world, and their chronology, embracing four ages of many thousand years each, are no less absurd, and scarcely less easily refuted. Indeed if light can dispel darkness, and if progress in science and literature is unfavourable to superstition, then the operation of a literary seminary must be favourable to Christianity.

5th. But as the spread of the Gospel is more effectually promoted by disseminating truth than by repelling error, the chief thing to be considered is the light which would be thrown on the evidences of Christianity. With the aid of such a Seminary, a native youth may be taught to understand the nature of the proof to be derived from prophecy and miracles, and to put it in the balance with the supposed evidence in favour of idolatry. He will know that prophecies were delivered a long time previous to their accomplishment, and that this could not take place except by inspiration. He will know also, that miracles have been wrought to attest the truth of Christianity, such as God only could empower men to work, and that this has never been the case with any heathen religion; and though the Bramins may tell him of stupendous miracles, he will ask "*Were they ever wrought?*" Beginning with the earliest ages of the world and tracing in history the rise of nations, lan-

guages, and religions, he will begin to doubt the fables concerning the descent of his nation from the gods, the divine origin of his language, and the authenticity of his religion; and he will be able, not only with understanding, but with some good degree of impartiality, to examine the word of God and compare it with all that he has been accustomed to hold sacred. He will do this too, while enjoying every attainable means for being thoroughly imbued with the principles of Christianity, having constant intercourse with the best English authors, and making the Bible itself his daily companion. Should he then enter the Seminary a heathen, he would almost assuredly, unless both speculation and experience mislead, leave it in judgment and conscience, if not in heart, a Christian. And not he alone would by this means be benefited. All with whom he has had intercourse during the period of his studies will have derived more or less light from him. But should he enter the Seminary a real Christian, or be converted by the grace of God while a member of it, with such advantages for understanding the true nature of Christianity, of imbibing its spirit as breathed in the Holy Scriptures and the best human compositions, and furnishing himself to make known and defend the truth, as well as to refute error, how much might such a young man, even with moderate talents, do as a schoolmaster, catechist, or native preacher: and should he possess such talents and spirit as some happily do possess, with the discipline of mind and sources of knowledge which the Seminary would afford, considering his acquaintance with the native language and customs, and his habits formed to the climate, he would unite advantages for usefulness now rarely if ever combined. While he could be supported at one fourth of the expense of a foreign missionary, he would be able to perform more labour, and probably be longer in the field. Besides, it should be remembered, that though foreign missionaries must lead the way in the conversion of the heathen, no heathen country can, to a great extent, and for a length of time, be supplied with Christian teachers from abroad;—*they must be raised up and educated among the people to whom they are to preach.*

It is with these views, and under the influence of these considerations, that the American Missionaries in Jaffna beg leave to present this *Prospectus or Plan of a College for Tamul and other youth*, to the friends of missions, of humanity, and of learning, in their native land, in Great Britain, and in India; humbly trusting that in a cause so removed from all local and party interests, as the cultivation of learning, which is confined to no country; and the propagation of Christianity, whose home is the world; no national or religious prejudice will prevent any individual, to whom the object may commend itself, from giving it a decided and permanent support. They stand on common ground, on ground where every friend of man can meet; and standing there, under higher sanctions to be faithful to their trust than any which the world can impose, they respectfully solicit patronage in an attempt which they fully believe to be pregnant with most important benefits (benefits stretching beyond the boundaries of time) to a large class of their unhappy fellow men. In the name of learning they ask, in the name of religion they plead, for countenance and support. Shall they be denied?

Those who may see fit to favour the object by donations, yearly or life subscriptions, or legacies in their wills, can do it through the medium of agents to be appointed in the principal places to which this prospectus is sent; and a list of such benefactions will be published annually in India, and when practicable, in the country where the benefactors reside. Those who may honour the Institution by the gift of £ 100 will be enrolled in the catalogue of *Benefactors* to the Seminary, to be published with the Annual Report; in which also will be published the names of such ladies and gentlemen as may give a sum adequate to the support of a youth on the foundation, with an account of the character and progress of such youth from time to time.

Any donation of books to the library, of any instrument for the philosophical apparatus, or article for the museum, will be gratefully received and acknowledged.

B. C. MEIGS.
D. POOR.
M. WINSLOW.
L. SPAULDING.
H. WOODWARD.
J. SCUDDER.

*Jaffna, Ceylon, March* 4, 1823.

Address of the Female Missionaries to Ceylon to their Sisters in America.

On looking back to our native Country, we are constrained to exclaim, much could be done for the Salvation of men that is not done.

Dear companions of our most precious enjoyments, acquaintances, Sisters in the Lord Jesus Christ — and fellow servants of the best of Masters, permit us to suggest some thoughts which force themselves upon us on calling to mind the neglect of numerous opportunities to meliorate the condition of the destitute near and afar off, when we were surrounded by the Christian privileges which you enjoy.

When you cast an eye over the world, and see the moral darkness which rests upon three fourths of mankind, whose the day spring from on high has never visited; when you look at them as accountable beings, as possessing the same rational faculties with yourselves, destined to immortality, but who, educated in the midst of darkness, have contracted habits of confirmed idolatry, changing the glory of the incorruptible God into an image made like to corruptible man, and birds, and to four footed beasts, and creeping things; — when you consider too their temporal wretchedness, are you not constrained to inquire "Lord what wilt thou have us to do?" Instructed in the knowledge of the true God you enjoy all the blessings of that divine religion, which not only extends your vision to a brighter world, but illuminates the darkness of this, and gives a double relish to your temporal enjoyments. Can you, who are strangers to the renewing influence of the Holy Spirit, are daily enjoying the benefits of Christianity. Were it not for that, you might be roaming the forest, wandering in trackless deserts, or burning on the funeral pile — the slaves of inhumanity and idolatry. To this religion, and to missionaries alone are you indebted for the elevation on which you stand. In view of this, while living

religious plenty, can you withhold your mite to hasten the time, when every hill and every va
Shall resound with the Song "how beautiful upon the mountains are the feet of him that ~~bringeth good tidings~~ publisheth peace, that bringeth good tidings, of good, ~~that~~ publisheth salvation, that saith unto Zion, thy God reigneth."

We rejoice that so much is doing for the he then by females in America. With their exertions is intimately connected the prosperity of Mission They will not draw back their hands at this important crisis; but do they consider that more is required of them now than was required of them at first; that the call is louder now then it was at the beginning? The means employed for the renovation of the world require the cooperations of every follower of Christ. The love of Souls constraining and impelling must animate the females of our churches. The liberal Souls must devise liberal things, to make "the wilderness glad for them, and the desert to rejoice and blossom as the rose."

To the youth of our own sex we particular ly address ourselves, and inquire, Will you not, one and all, come up to the help of the Lord against the mighty? Will any say "I have no ability, I wish well to the cause of Christ, but can do nothing?" ~~Look~~ for a moment at this ~~excuse~~ excuse. Has not God given you one talent? Have you not the use of your hands; have you not influence; time, or an interest at the throne of grace? Think of your excuses, and see if you ~~can~~ present them to the Judge of all the earth. Some of you are doing something, and will cheerfully receive any hints of new plans for usefulness, and any excitements to the more engaged in old ones. Th

are already various associations to raise sums of money for charitable objects, associations for ~~[illegible]~~ prayer, and associations for reading the Scriptures, — associations of children for charitable purposes, Sabbath Schools, and efforts in various ways to promote the great object of doing good, but there are societies and churches where no such things are known.

It is common in some places for fifteen or twenty young ladies by a little extra diligence in spending one afternoon of every week together in work, accompanied by social conversation and reading, to raise from ~~one~~ fifty to one hundred dollars in a year. The time so spent is plesant; all agree that they are seldom happier than at such meetings. In most towns there may be found individuals to patronize the association by purchasing articles made, and so contributing to the general good. Where this is not the case, as is lamentably true in some instances, there are benevolent spirits in other towns, who not only provide for their own, but pity those who will not extend a hand so far as the hills which bound their native village. at all these meetings should it not be one object to communicate the religious intelligences of the day. Doubtless some members are unable to obtain it themselves, and others may feel indifferent towards it. The periodical publications of one country furnishes simple means of learning what God is doing in the world, and should be familiar to every mind. Much of the opposition to missions arises from want of information. Instructed from infancy to care only for their own, many of the youth of our country seem not to remember that there are heathen in the world. The missionary Herald contains most of the missionary intelli[illegible]

or by any society or individual gratis, who contribute $12. a year to the Missionary fund.

It is likewise a matter of great importance that every service of this kind be accompanied by prayer. The the tendency to lower the standard of piety which is threatning in the indiscriminate cooperation of believers and unbelievers at the present day, calls for this with peculiar force. We know that this is a subject of difficulty to our sisters in Christ; that some who have never accustomed themselves to pray before others, are backward to do it, and often plead some frivolous excuse to quiet thare consciencies, but they ought to remember, that their example should show the world that they dare not take any steps without seeking divine ~~instruction~~ direction. There must be vigorous efforts to maintain the Christian character in its verry shade, or the world will bring you to a level with themselves before you are aware that there is danger.

Associations for prayer should be multiplied. They who feel its efficacy in their own souls, if they have any gratitude to the Saviour, will cry nightily unto him in behalf of others. In every church their may be little circles of these and more often together in holy convocation.

The monthly-concert is in some places observed on the afternoon of the first monday in every month. This should be the in any society where there are any who love the Lord Jesus; otherwise they cannot fe the interest in it which they ought to feel. You ne not be to the encouragements to pray. Experience and observations accord with every passage of the sacre volume in declaring that God sends blessings on his ever only in answer to prayer. But a kind of apathy se to have settled on many, verry many, who bear the name of Christ, which hinders ~~[illegible]~~ effectual perse prayer, and the consequent progress of the

They feel little for their own souls. With joys of heaven and the miseries of hell set before them, if they awake not, how can they think of the heathen thousands of miles from them. Christians would shine brighter in our dark world if they would expand themselves; if intercessory prayer occupied many hours ~~where~~ it now does minutes. Can you not set apart seasons for prayer, in your closet, or meet often together and pray for the heathen, at least one hour every, say at sunrise on Sabbath morning? You may then unite with missionaries in India and in America, who devote this season to special supplications. Can you not induce others to pray? The command of God rests upon you — the wretchedness of three fourths of the human family appeals to your ~~fen~~ humanity.

Associations for reading the Scriptures and other religious books, have received a blessing from God. There have been instances of revivals commencing in them. If accompanied by a little offering to the Lord's treasury, and the prayer of faith, they might not only receive good themselves, but extend it to others.

Associations of children may do much under the superintendance of active young ladies. In one town of Connecticut, an association was formed of ten little girls from 6 to 12 years of age, which soon increased to ~~twenty~~ 20 and in doing a variety of work on Saturday afternoon, raised the sum of fifteen dollars in three months, twelve of which they sent to the American Board, for the education of a heathen child in Ceylon. Think for a moment of the good both at home and abroad, resulting from such an effort. Twenty children are taught, that they did not come into this world to take care of themselves only, but that all which they have comes from God, and should be employed in doing good to their fellow creatures. Their hearts are interested in objects of sympathy and they desire to relieve the miserable. Who that has seen the tear of compassion sparkling in the eye of infancy, at the unexpecting relation of a child in

Certainly this discipline to benevolence promises the happiness results as the mind expands.

At these associations it should be the great aim of the Superintendants and of visitors to present the case of heathen children, as ~~religious~~ beings without a knowledge of God, and the way of Salvation, in such a manner and so frequently as to impress their minds too deeply to be erased. This will lay a foundation for the future prosperit of the church.

The good resulting to the object of their beneficence is incalculable. An immortal soul may be rescued from temporal and eternal death, and made an heir of glory.

Sabbath Schools are doing much; but the system on which they are generally conducted we think may be improved. Children are not enough made to feel that they have Souls. Instruction in reading and committing to memory portions of Scripture is made the supreme object, instead of teaching them to think, reflect, to inquire, & to investigate. ~~for themselves.~~

There is too little endeavor to enlighten the mind, to convict the consciences, and to convert the Soul. In these Schools much may be done for the heathen. In some of them there is annually enough raised to educate a heathen child. This might be done in others and be accompanied by such instructions as would ensure good hereafter. The heathen children selected for education should be made the frequent subjects of prayer by the Teachers in the presence of their Scholars, that they may be impressed with the importance of their getting prayers & alms go together as well as that the child itself may be benefited.

The preceptress of a School should know how God would employ her in his cause. She has almost the power of souls for ~~eternity~~ weal or woe

The responsibility is great, & such as should engross her prayers & thoughts continually. Many may be under her care, who seldom see a bible, & never have a prayer in their own families. Their religious character then must depend more on her efforts than on any other human means. Look at them, dear friends as preparing to act a part on this great theatre, which will occasion joy to the angels in Heaven, or people the world of woe. Look at them as committed to your care by God himself, with the solemn charge "feed my lambs."

By retrenchments of superfluities something is done. But did consider in every action of Life - Thou god seest me & will bring me to a strict account of my stewardship could you not do more? The system of retrenchment must be adapted by the Church, or the present grand system of operation will come to a stand. Let every young Lady when she looks at an article of goods for clothing, ask herself, can I not do just as well with something a few cents in a yard cheaper, & save the difference for the heathen. & for purchasing a hat let her inquire if one coarser that would cost less will not do as well, especially when she may have the satisfaction of knowing, that every dollar saved will support a heathen child one month. In all our clothing may generally be retrenchments.

In food likewise. Look for a moment at the vast sums expended in tea & dining parties. This is not confined to our cities, though it is there carried to greater excess. In country towns there is too much effort at the same display. But this extravagance is not an imitation of the entertainments given by our Lord. He fed the multitude on barley loaves & fishes, when he [illegible] as easily hav[illegible] them on luxuries. If the

world must indulge in other exifes, Christians need not, and we believe the time is near when they will not. Can you not, not by denying yourself a ll little vain amusement, devote more time to the Lord than you do. ~~at least~~ least one day every week. Some of you may say, "none of our time is our own, but is it not employed for your benefit?" They who are domestics, might set apart the wages of one day in the week and conider it the Lord's and not to be disposed of for themselves. This class of people should be encouraged to believe, that their obscurity does not forbid their usefulness. In various ways they might promote the great cause —.

Allmost every person may lay by something each week for the heathen, if no more than one cent: a few may say one a month. If they belong to cent societies already, this prehaps may be aded, and if not it may the best method of raising the sum paid to these societies — Voluntary offerings being more aceptable than taxes, which are often paid with reluctance. The Lord loveth a cheerful giver.

A poor young man, who became intrusted in the salvation of the heathen resolved to lay aside one cent every week for them. I knew not (said he) how I should get it, but resolved to try, & some how or other I succeeded. I used carry it immediately to my box, kneel down and pray over it. These were sweet seasons.

The more wealthy might lay aside from 50 to 100 cents weekly have you not sisters & Brothers whom you can induce to save a part of their little earnings for the

in food, & dress, that they may be instruments in saving souls. By this means you will show them that there is something worth living for, besides gratifying self. Your Brothers, if you reside in the country, may obtain a few feet of ground in the garden, almost every parent indulges his children so much as this, They may then raise vegatables instead of flowers, & receive something for the produce to devote to the Heathen.

In some societies Young Ladies may compliment their pastor by presenting him $12 a year, to support a heathen child. They should in such case hold occasional prayer meetings for the child.

Heathen boxes should be placed in every family, and at the monthly concert receive avails of extra diligence together or at home.

Mothers may bring a thank offering to God for the birth of a child. In remembrance of a deceased husband or child they adopt a heathen child, allways remembering to make it a subject prayer.—

In visits the cottages of your suburbs, highways & hedges where you find the humble poor endeavor to enlarge their minds, let them know something of what is doing in the Christian world, & that the heathen are perishing. Their prayers may do more for the cause than the wealth of India.—

If missionaries, who are under no greater obligation to the Heathen than you are, give their all to them, is it right that you should give what you can as well,

spared as not, when 10 by doing it your own happiness will be greatly increased.

Dear Friends, is not this subject worth an effort, & is it a light thing to arrest the progress of idolatry in the heart of satan's empire, that only a dozen missionaries are sent forth. Extensive fields containing 500=000:000 of inhabitants are white to the harvest. From every heathen shore the cry is heard, "send us missionaries, send us Bibles" Young men wait to go to the East & to the west.— Shall they be kept back for the want of support? oh ye disciples of Christ, hug not your treasure as th lifed your soul. Open ~~wide~~ your hands wide & let many sons & daughters from among the heathen rise up to call you Blessed.

You who have no compassion for your own souls if you know a principle ellse humanity, look at the heathen, & shew pity to them. If you have any gratitude remember the servants of Christ, who endured every hardship to instruct your fore-fathers in the way of life.

After all we have said (respecting) the gold & silver, which are valuable as instruments of good, we feel that the prayer of faith is worth more than all the treasury of the Church.

Let your prayers & offerings go together, for this is well pleasing to the Lord.

Not to interfere with other charities the hathen have public claims on females. Our sisters should remember that in all countries not Christian one one six is peculialy wretched.

In mahometans countries they are taught to believe that they have no souls, & that they die as the brutes. In India they are the mere shadows of their husbands & must vanish when the sun of life is set. Witness the funeral pile. Among the savages of America the female is a slave. She must carry ~~the burden~~ all the baggage on a march, besides, perhaps a child, & when she sits down it is her business to raise the wigwam & plant the corn. So wretched is their condition, that the mother often thinks it an act of mercy to destroy her female infant. The destruction of female children is frequent in all heathen countries, & sometimes to a great extent. But in the highest state of ~~elevation~~ female elevation in heathen countries there is nothing of that refinement which Christianity brings.

At your cheerful fireside surrounded by friends remember that the heathen have no social enjoyments. in respect to all that is rational they are like the brutes.

When the sun of a holy day rises to your view, when you enter the sanctuary & feel that is the house of God & the gate of Heaven, remember that one hundreds of millions of your sex the fair sun of a Sabbath morning has never risen. On their dreary minds the sun of righteousness has arrived, and in their dark abodes no solitary voice has proclaimed liberty to the captive the the opening of prison to them that are bound.

Attached to the Term
Missionaries in Ceylon

# List of Books in the Eastern Missions.

## Books in the common Library in Ceylon. (Oct. 1845.)

1 Vol. Manton's Ser. London. 1725. fol.
1 Vol. Bate's Works London. 1723 fol.
12 Cop. Buchanan's Apology Boston 12 mo.
1 Vol. Flint's Serm. Boston 1739. 8vo.
10 Vols. Panoplist — — —

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|---|---|
| Simeon's Skeletons — — | $13..00 |
| Life of Sir Wm. Jones — — | 2..75 |
| 3 Vols. Stewart on the Mind & Philosophical Essays $5 & $3 | 8..00 |
| Miss Mores Works — — — | 11..00 |
| 2 Vols. Asiatic Annual Register 1799 & 1803 | 3..00 |
| Mavor's Univ. Hist. 1/4 — — — | 32..00 |
| Butler's Analogy — — — | 2..25 |
| Paley's Works — — — | 13..00 |
| Locke on Hum. Und. — — — | 5..00 |
| Park Street Lectures — — — | 1..75 |
| Webber's Mathematics — — | 6..00 |
| Lempriere's Un. Biography — | 8..00 |
| Do Class. Dictionary — | 4..00 |
| Hopkin's System — — — | 5..00 |
| Park's Travels in Africa — — | 1..25 |
| Arrowsmith's Maps — — | 40..00 |
| Cummings Ancient Atlas — | 3..50 |
| Gastrel's Institutes (2 Cop. 12 mo) | 2..00 |
| | $161..50 |

(Thermometer — — — — )

## Medical Books.

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|---|---|
| Edinburgh Dispensatory — | $3..00 |
| Thacher's Dispensatory — | 4..00 |
| | $7..00 |

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|---|---|
| Brought forward — | $7..00 |
| Curries Medical Reports — — | 2..50 |
| Matthias on Mercurial Diseases | 1..75 |
| Willan on Diseases of the Skin — | 2..75 |
| Cullen's Practice — — | 2..50 |
| 2 Vols. Wilson on Febrile Diseases | 7..00 |
| 2 Vols. Rush's Works — — | 6..00 |
| Hamilton on Purgatives — | 1..25 |
| Jackson on Fevers — — | 1..00 |
| Bard's Compend — — | 1..25 |
| Cooper on the Joints — — | 0..50 |
| Scofield on Cow-Pox — | 1..00 |
| | 34..50 |
| 1/3 off | 11..50 |
| | 23..00 |
| Accum's Chemistry — — | 5..50 |
| Bell on Arteries — — — | 6..50 |
| Pemberton's Treatise — — | 1..50 |
| Lawrence on Ruptures | 3..00 |
| | 16..50 |
| 1/4 off. | 4..12½ |
| | 12..37½ |
| Richerand's Physiology — — | 4..00 |
| Motherby's Med. Dictionary, fol. | 15..00 |
| | 19..00 |
| 1/8 off. | 2..37½ |
| (Of Cummings & Hilliard) | 16..62½ |
| Townsend's Guide to Health 1/3 — — | 52..00 |
| Bell on the Venereal 1/3 — — | 2..50 |
| Chisholm on the Yellow Fev. 1/3 — | 4..75 |
| 2 Vols. Cullen's Materia Medica for Bombay Edinburgh 4to | 2..25 |
| | $60..50 |

2

Rev. J. Richards Library.

Large Concordance
Gastons Collections
Beauties of the Bible
Lowth's Isaiah
Stuart on the Mind
Robert Hall's Sermons
Young's Dictionary
H. Adam's View of Rel.s
Panoplist for 1813 & 1814
Johnson's Dictionary
Owen on the Spirit
Baxter's Saints Rest.
Buchanan's Researches
Pilgrim's Progress
Old's Sermons on Episcopacy
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Centre Harbour – May 5. 1815

Rev. & dear Sir

I received your official letter of 21 Mar. containing the resolve of the Prud. Com^tee. The conclusion of the Com^tee was new & unexpected to me –

Have omitted to answer your letter until now in hopes that I should be able to take such a view of the subject as to have my feelings conform to the wishes of the Com^tee. Should they conclude to send me West. & not East – but, Sir, I feel it my duty to let the Com^tee know that I cannot with my present views, ~~so~~ I willingly give up the Eastern Mission to go west. I do not wish the Com^tee to understand me that my mind is made up not to go west – If I could believe that I ~~should~~ be as useful there to the Heathen as I can in India – or if I was convinced that my going there would advance the cause as much as if I went to the East, if I know my own heart I would willingly give up my long anticipated mission, & go to the west tho' the Com^tee wish to have me, without the least hesitation – I am sensible I can do but little in any station, but that little I am bound to my Great Master to do in the best manner I can – So far as I can ~~learn~~ learn the object of the western Mission. I feel almost wholly unqualified for the duties of that station – It appears to me there are many who are ready to go to that station, who are much better qualified for laying a foundation for a Mission there than myself & who would not go to the East –

As I have constantly, since I offered myse
to the Board, & for some time before th
my mind fixed on an Eastern Mission. I ha
been endeavoring to prepare myself for it

I regret that I have not been
able to learn the reasons which induced
the Com^e to contemplate such a ~~[illegible]~~
change — If I could know them perhaps
I shou^d see the path of duty to be plain to
go to the west. If I have any heart to
pray it is that I may be led in the path
of duty — I have no design to give up the
work of giving the Gospel to the perishing the
there — My determination as present is not op
to oppose the final decision of the Prud^l Com^e
I had better be entirely useless there to gi
any impression to the publick that there
is a difference of sentiment between the
Com^e & them Missionaries. I feel it my
duty to state to them that I have diff
culties on my mind, & serious difficulties
against going West rather than East, &
until these are removed I cannot but
without great reluctance, go to the Miss^ni Ter
~~without of the~~ Eastern Mission — I hope the
Com^e conclude on the whole to send me were
hope my feelings will coincide with theirs wit
respect to my duty — It would give me
great pleasure to receive a letter from you, fr
or either of the Com^e. I hope you will deal
plainly with me, & relieve my mind of
my present difficulties if I have wrong
impressions — What will be the employm
of the first Miss^ies who go to Miss. Ter^y? What
will it be expected that they do for the Heathen

Where will they probably reside, in St. Louis or St. Genevieve, or take up their abode in the midst of the Indians? How numerous are the tribes or nations there, & how many in a tribe? How soon will the Com^n calculate to send the Mission^s there. What preparations will it be necessary for a Mission to make to go there? If I go had I better leave here soon in order to prepare?

I would observe that the present is an interesting time here & I wish to stay as long as it expedient. My 1^st wish Mission is up & I am now under the direction of the Society for promoting Chr. Knowledge.

I expect to go to St. Louis next week to be absent a few months, & thought I might stay here up until the first of June if not longer.

Rev. C. S. Mor

Mr E. Warren,
Centre Newbury. May 5. 1815.

15

Samuel Worcester L.L.D.
Salem

Mass.

Colombo. April 14th 1848.

J. Evarts Esqr.

Dear Sir.

I have requested my sister to send you with this note a copy of the letter which Sir. Richards has been so kind as to write to them, in which she has given a short but correct account of my last sickness to the present time. The facts which she has stated, she recieved from Br. Richards, who was with me during my sickness, & from myself. She thinks that the statement of the facts in the journal written at Baticotta do not all of them agree with this letter, The incorrectness of the journal must be owing to the writers misunderstanding some accounts given by Br. Richards in his letters to Baticotta. If you please, you can make use of this letter to correct the journal which has lately been sent from Baticotta, & also one which has been, or will soon be, sent from Tillipally. You will see, dear Sir, by the letter & our journals that God has been pleased to visit us with afflictions as well as with mercies. He has been pleased to lay dear Br. Richards & myself aside from our work, and to leave our other two dear brethren to toil alone in the midst of a most extensive & desolate field; but his dealings towards us, so far from discouraging, should stimulate the Board to send out more labourers to assist them. I hope the Board will strengthen them speedily by an addition to their numbers. We shall probably write you as soon as we reach the Cape.

Farr, dear Sir, most affectionately

yours

E. N

Rev. C. Warren.

Feb. 1, 1819—

Columbo, April 14th 1818.

Miss Sophia & Millicent Warren.

No apology I am assured, my dear Friends, will be necessary for addressing you at this time, when I acquaint you with my situation; I mean as nurse & companion to your dear Mr. Edward, whom I delight to call my own dear brother. You have probably heard before this time of his bleeding at the lungs in August last: And before this reaches you, you will doubtless hear of many things concerning him which have transpired since that period; but being convinced that you would wish to have a more particular account of him than any which have been sent home, and agreeable to his own wish, I sit down to give you a brief history of him since the attack above mentioned. The bleeding at that time was not severe, and he raised very little blood; his system was however considerably affected & for a few weeks he could not speak with a voice. It was necessary to reduce him rather low by blood-letting and low diet to prevent a return of the bleeding. By the forepart of Oct. he had gained so much strength as to leave the C. for the S. part of the Island. This measure was considered necessary on account of the approaching rains, which are severe at the former. He was carried in a palankeen (the only mode of travelling by land from one part of the Island to another) and attended by a trusty servant with his mourning family at Pettah, a more than a year. The journey was beneficial to him; and he was cordially received into the family of our baptist friends Mr & Mrs. Carter, where he has enjoyed every convenience & attention which the circumstances of their family would admit. The physicians here strongly advised him to travel, & also to take a voyage. In Dec. he went in a palankeen to Point de Galle; where he stayed nearly a month in the family of our much esteemed friend Rev Mr. Glenie Colonial Chaplain (lately from Jaffna). The forepart of Jan. he returned to Columbo to join my sick husband, who had come hither by water, on account of a serious affection of the lungs; with a view of taking a short voyage in company with your brother. When the latter arrived here his cough, in consequence of a late cold that he had taken, was considerable – he was a little feverish, & his pulse very hard. These symptoms were considered rather threatening in his particular case, and blood-letting was resorted to with same apparent success. They engaged a passage to Bombay & back again in a Brig that was to have sailed about the 15th of that month; but, how mysterious to us are the ways of Providence! In eight days after your brother arrived here, he experienced a violent attack of bleeding at the lungs – he threw up in five successive on an

average about a pint each day. At this time it was thought by himself and all around him that there was but a step between him & death. Those of us who were at Jaffna were daily expecting to hear that he had taken his departure hence. He viewed himself as on the verge of Eternity, and was enabled to look forward with unshaken faith and confidence in his crucified but ascended Redeemer. From the first of his illness he has joyed great peace and quietness of mind; but since the last attack, his feelings have been more lively, and he tells me that he cannot doubt but he is made partaker of that which the world could neither give nor take away. His uniform quietness and resignation to the will of God are viewed with astonishment, I had almost said by christian friends. He feels much for the poor heathen and ardently desires to labour for their good, but also feels that the cause of missions is the cause of God, and that he will carry it on by means of his own appointment. But to return to the state of his bodily health. From the commencement of the last bleeding he lay ten days upon his back with his head much raised with nothing over his chest but linen wet in cold water — was not allowed no food excepting barley water, rice-water &c. and had no natural action of the bowels. After this time it was thought that the large blood vessels which had been ruptured, were healed, and he was allowed a little chicken-tea, and was removed to a sofa & gently carried into another room, that his might be cleaned — in a few days he began to sit in an easy chair, once owned by the late Doct. Coke (which through the kindness of our Wesleyan friends here which he still has the use of.) He now began to amend but his strength was literally weakness. His physicians (for he has two good physicians besides Mr. Richards, who was able to do very little for him) began to indulge hopes of his recovery, but feared he would fall into a rapid decline; but, in case he did well, they expected he would be in a critical situation for months, and would need very careful nursing. It was desirable also that he should have a constant companion, who would read to and converse with him, besides many little offices of kindness which we could not expect from a servant, especially a native servant; Mr. Richards for want of strength & eye-sight & other requisites could not do this. Brother Chater's missionary & other avocations would not permit him to attend much to Brother Warren, & indeed Chater's health was not equal to it. Under these circumstances they sent for me at Batticotta (Jaffna) and I lost no time in making preparation for the voyage — my passage in a country vessel was engaged and every thing in readiness for my sailing, when it pleased the Lord to hedge up my way, so, that I could not proceed, and it was not until the 24th of Feb. that I embarked. I had ~~not~~ a passage of 11 days. (a longer time than is usual.) No white person on board excepting myself & infant son. When I arrived, I found that Mr. Richards had been absent a week a voyage round the Island. Dear Br. Warren was indeed feeble, but able to walk a few steps, to sit up as much as half the time. His appetite was very delicate. His food consists of sago, or in various forms, flour gruel, different kinds of custards, a few sweet meats, bread, biscuit &c. He sometimes takes a little weak tea, but after all, milk constitutes his principal food. I sometimes grieve that I cannot procure a greater variety of light food, for him & like

for my poor husband, who eats no hearty food; but I hope I am thankful that they suffer no
greater privations. We can procure every thing here which a person in good health ought to desire
the only difficulty in providing for a sick person is, that we cannot get so great a variety of
delicate food as is sometimes desirable in protracted illness. —
From a few days previous to my arrival here until about a week past your brother was
evidently rather on the decline — his cough became more & more seated — the matter which he
expectorated grew worse, & his little strength was gradually failing. But a sudden change in the
air from very hot to cool has been beneficial to him. He now coughs less, has a better appetite
gains strength, & what is very surprising to us has for four days past spoken with an audible
voice, which he has not done before since the last attack. His physicians advised some weeks
ago that he should take a voyage to the Cape of Good Hope, and since the commencement of
this present favourable appearands, they urge it. Mr. Richards has now returned here —
he find much benefit from being on the water; yet he has now a bad cough, considerable
pain in his chest, & frequent turns of slight fever. The physicians here say that he has
been in a dangerous state, but his symptoms are now a little more favorable & it is their opin-
ion that a long voyage, with particular care for two or three years, will, through the blessing
of God completely restore him to health. They advise that both of the Invalids go immediately
to the Cape rather than any other place, on account of the climate. they say that they must have
cooler atmosphere than this, in order to regain their healths. And they are now expecting to
embark for the Cape in the course of a few weeks, (we hope in a few days.) Gov. Browning
has generously offered them a passage free from expense, they finding their own board; and the
Honble & Rev. J. J. Thursleton (now Arch-Deacon of Columbo) has the prospect of obtaining
for them particular favours with regard to their board, so that it will probably be cheap. You have
doubtless heard of the kindness of our friends here to us; & I can assure you that they still do every
thing in their power for our comfort, especially for the sick brethren. In the family of Br.
Winter Chater we find ourselves completely at home. Their kindness & hospitality are abundant.
In Br. W's extreme illness they hired a house at some distance from their own for for their
children, that he need not be annoyed by them. — I hardly know how we shall get your Br.
on board ship, for, any considerable motion brings on symptoms of bleeding; but we think
that some way may be contrived. He has no decided symptoms of a consumption, but if he
stays here, we have every reason to think that he will have soon, & if a consumption commen-
ces, we think he will go rapidly. We have hopes, & perhaps I might say strong hopes, that he
will recover, but we have many fears. It is ~~[illegible]~~ trying to have him go on board ship in his
present critical situation; but this is his last resort. And he will be as directly under the care
of him without whose notice, a sparrow falls not to the ground; when on the mighty deep, as
he is now in the bosom of christian friends; and it is no small comfort that Mr. R's goes with
him. I do assure you, my dear friends, that I shall provide every thing in my power that will

Doct. Worcester, dated June 1812. Should you see the journal written at Batticotta & lately sent to the Secretary of the Board you will perceive that the statement in that with regard to the quantity of blood thrown up by your dear Brother does not agree with mine, but through mistake the former was incorrect.

Yours truly. S. B. Richards

rec'd. — Feb. 1, 1819.

Rev. Jeremiah Evarts Esq.

Charlestown.

Mass.

Rev. R. Warren Tick.

contribute to their comfort while on the voyage; & gladly would I accompany in the capacities of nurse and companion, but it is judged inexpedient; I shall therefore return to Batticotta to assist dear Br. & Sis. Meigs in the concerns of the mission. — I have neither time or room to say any thing of our missionary affairs, but will just observe that nothing particular has occurred since the date of the last public journal from Batticotta & Tillapally. We greatly rejoice to hear that Br. & sister Graves Br & Sis. Nichols & sister Thurston have arrived at Bombay. By them we have received letters. — We have also lately received a letter [illegible]

(A Duplicate)

Tillipally March 31st 1819.

Rev. Samuel Worcester D. D.
Cor. Sec. to the A. B. C. F. M.

Rev. & Dear Sir.

The following is a copy of Br. Warrens' last Will, & Testament. "In the name of God, amen. I Edward Warren of Tillipally in the District of Jaffna, being sound, & disposing mind, & memory, do make, & ordain, this my last Will, & Testament, in manner, and form following: that is to say, I will that all my debts & funeral charges, be paid, & discharged by my Executor, herein after named. Also I give, & bequath to the Rev. James Richards a third of my wearing apparel, not otherwise disposed of, my small flat Trunk, my Surgical instruments, & my silver Watch; also I give, & bequath to the Rev. Benjamin C. Meigs, my Spy-glass, & one third of my wearing apparel; also I give, & bequath to the Rev. Daniel Poor, all my household Furniture, my best black broadcloth Coat, and Pantelons, my best Silk Waistcoat, a pair of black stockings, my umbrella, & one third of my wearing apparel; not otherwise disposed of: also I give, and bequath to the Public Library, of the American Mission, in the District of Jaffna, all my Books, not otherwise disposed of; & to the Treasury of the same Mission, all the money, which might be considered my private property. — Also I give, bequath to Mrs S. Br. Richards, Wife of the Rev. James Richards, my small gilt Testament; also I give, & bequath to Mrs Sarah M. Meigs, Wife of the Rev. Benjamin C. Meigs, my silver Spoon; also I give, and bequath to Mrs Susan Poor, Wife of the Rev. Daniel Poor, my silver Tumbler, & my flannel Gown; also I give, & bequath to the Rev. Daniel Poor, all the residue of my Goods, & Chattles, & personal Estate whatever: Lastly, I do make, & constitute the Rev. Daniel Poor, Executor of this my last Will, & Testament. Dated this twenty fifth day of April, in the year of our Lord, One Thousand, eight Hundred, & Eighteen."

James Chater
J. G. Hopman.

Edward Warren.

As Executor of this, his last Will, I have discharged all Br. W's debts, & funeral charges, so far, as I know them, & have delivered to the Brethren, & Sisters, as the Will directs, the several articles bequeathed to them.

It now remains that his accounts with the Pud. Committie should be adjusted, the money that may be considered his private property, be transfered, or credited to the Treasury of the Board. It is proper here to remark, that at the time he, and I, were united in mission, at this station, we adopted the following rule, for the regulation of our pecuniary affairs. Viz. That our salaries, earnings, presents &c: should form a common fund, from which, all our expences should be defrayed; (excepting expences for furniture.) In all our receipts, & expenditures, Br. W. was considered as bearing a proportion of two, to three; the same, that is observed by the Pud. Com. — in determining the amount to pay to each of us. It is on this principle that I have proceeded in ascertaining the amount of his expenditures, from the time of our arrival, in India, to the end of the second year; which terminated a few days before he embarked for the Cape. The amount of his receipts, & expenditures, since that time, has been kept separate, from the accounts at this Station. Inclosed is an account of Br. Warren's receipts, & expenditures, from the

time of his arrival in India, to his death. — In order to ascertain, what might be con-
ed his "private property," it is necessary for us to observe, that Br. Warren, agreeably to our in-
structions, considered himself, "as being under Providence, dependant on the Board, for
support, & all his salary, earnings & presents, as the property of the Board, for the objects of the
mission". In this view of the subject, he had no money, which might be considered, pri
property. As he had voluntarily relinquished, the possibility of private emoluments
looked to the Board, for ~~support~~ the supply of
& future supply of his wants, he considered that pa
of his salary, which remained, after his expences were defrayed, the property of the
Board, for the same reason, that he would consider them, obligated to supply the de-
ficiency, in case his expenditures should exceed his salary.

At the time Br. Warren, made his Will, we had made no rule for drawing mo
from our treasury, consequently each missionary was entitled, to what he had de-
posited in it. Rs 100 Sterling, is the sum specified for his support, the amount of
his salary, added to the sum, which remained of his outfit was 5194 Rix Do
The amount of his expenditures, during the same period, exclusively of those, w
were for missionary purposes, such as building, schools &c; was 4486 Rs. The dif-
rence between these two sums is 708 Rix Dols, & was expended for missionary pu
poses. This is the sum which Br. Warren, thought, might be considered private pr
perty, & which he bequeathed to the Board.

The following is a list of Books which Br. Warren bequathed to the Board

| | | |
|---|---|---|
| Wathers Dictionary | Harris Solitaria | ~~Flavels Works~~ |
| Griesbach's Testament | Steels Works | Self Knowledge |
| Portens Lectures | Brainards Life | Platform (cambridge) |
| Halls Sermons | Adams Latin Grammar | Henry on Meekness |
| Mage on Atonement | Greek Grammar | Divine Breathings |
| Bible | Miltons Works | Massey on Eloquence |
| Attens Biography | Moses Essays | Miscellaneous Sermons |
| Greek ~~Lectures~~ Lexicon | Buchanans Apology | Harmer Observations 4 v |
| Life of Whitefield | Youngs Latin Dict.y | Owens Exposition 4 Vo |
| Walk of Faith | Ciceros Orations | Hebrew Bible |
| Life of Do | Life of Spencer | Buchanans Remar |
| Triumph of Do | Whites remains | Dr Moses Appeal |
| Owen on spiritual Mindness | Christian Morals | Pan. & Mis. Magazine |
| Jays Life of Winter | Moses St Paul | Imitation Controversy |
| Zimmerman | Young Ministers Companion | Lyttletons Letters |
| Fosters Essays | Vetters on Luther | Wilsons Introd. to Heb |
| Owen on Indwelling Sin | Baxters Miscellaneous | Life of Fanny Woodbur |
| Pilgrims Progress | Cases of Conscience | Springs Disquisitions |
| Lyric Poems | Essays, on Inspiration | Whites Diatessaron |
| Henry on Prayer | Life of Gardner | Portuguese Testamen |
| Cowpers Poems | Force of Truth | Thomas a Kempis (post |

| | | |
|---|---|---|
| Cooper's Med. Dictionary | Village Harmony. | Hymns, for infant minds |
| Genevay's Letters. | Christian Psalmody. | Wilbur's Catechism |
| Watts of usefulness | Picket's Spelling Book | Homilies. |
| Latin Testament | Watts Psalms & Hymns. | |
| Smith's Het. Grammer. | Weeks on Decrees. | |

As Executor to Br. Warren's Will, I should think it my duty to give directions to some friend at the Cape to cause suitable grave stones to be erected to his memory. But as Br. Richards wrote to you on this subject from the Cape, it is unnecessary for me to do more than to say, that such a token of respect to the memory of our departed brother, would be gratifying to the brethren & sisters here.

With respect & affection, I am.

Dear Sir, yours &c.

Daniel Boor

Rec. Jan. 25, 1820.
Attended to -
Mar. 30.

Mr. Warren's Will & Disposition of his estate by Mr. Poor.

Rev. Daniel Poor -
Tillipally, March 31. 1819
Rec'd Jan. 25. 1820.

Rec'd. Jan. 25, 1820.

Extracts from a letter from Rev. James Richards.

Cape Town (Cape of Good Hope) Oct. 4th 1818.

To Mr. Thaddeus Warren,

My dear Friend, the Lord has seen fit in his holy providence, to visit you and your surviving household with deep affliction.

It falls to my lot to tell you that death has made another breach in the number of your dear children. Your dear son Edward is gone with his sisters to the world of spirits. Yes my own dear missionary brother, who for a number of years was my bosom friend, has left me, to return no more. We must go to him, but he will not return to us. He departed this life, after a long and tedious sickness on the eleventh of August 1818; about seven o'clock in the morning.

No striking alteration took place in his disease till about the first of August; though before this time, it was evident that the medicines, which he took, did not produce their usual effect, and that his breathing had become more difficult. His breathing was never entirely free, after his last attack of bleeding at Columbo, and he could never sleep in any other position, than on his right side. About this time it was discovered that his feet had begun to swell, and I believe that he never expressed any hope of recovery, afterwards.

Thus ended the mortal existence of my dear friend, and the next day I followed his corpse to the English and Dutch burying ground, where it was decently entered.

Having thus finished the story of his bodily sufferings, I shall now with pleasure give you some account of the feelings of his mind.

After his last attack of bleeding, he was not able for a number of weeks to confine his mind, long at once, to reading, contemplation, or prayer. If he attempted to do so, it would aggravate the symptoms of his disease. This, he often spoke of as a great trial. But after some weeks, he was able to hear reading a considerable part of the day, though he could not read himself. I was of little service to him in this respect, on account of the weakness of my eyes; he therefore embraced every opportunity of getting others to read to him, and the Bible was his principal book. Soon after we left Ceylon, he gained so much strength, that he was able to read a little himself, as well as to hear reading almost the whole of the day; and some of our fellow-passengers were so kind as to read to us considerable, especially, on the Sabbath; but it was a peculiar trial to him that we had no opportunity of praying together, during the whole voyage.

His disease did not abate his zeal for the glory of God, or the salvation of men. He often went beyond his strength in conversing with the passengers upon religious subjects, exhorting them to make sure of the one thing needful; and he was very desirous to have more strength, that he might do more for God. Notwithstanding his great weakness, I enjoyed much in his company, for he was always cheerful, and he was always ready, when he was able, to converse upon heavenly things. I might here bear decided testimony to his patience and submission; for I cannot recollect that he ever expressed the least impatience under his sufferings, or the least dissatisfaction with the dealings of Divine Providence, either by words or by actions. But on the contrary, he spoke more of the sufferings of others, than of

himself, and it appeared to be his ardent desire that the will of the Lord might be done. Some were astonished to see him so calm and so cheerful; but it was evident to his more intimate friends, that while his body was afflicted, his soul was rejoicing in the light of God's countenance.

After we landed at Simon's Town, his christian privileges were increased; for as we had a room to ourselves we could unite together in prayer, as well as in reading the Scriptures and in religious conversation. And after we came to this place, a number of christian friends were in the habit of calling to see him, with whom he joined in prayer as often as circumstances would allow. Indeed it was abundantly evident that prayer, the reading of the word of God, religious conversation, and communion with the Saviour were his meat and his drink, and that he was ripening fast for the kingdom of glory.

He sometimes expressed a desire to have clearer views of divine things, and stronger evidence of his union to Christ; but his consolations always appeared to be greater than his fears, and his seasons of spiritual darkness were short and few. As his end drew near his views became brighter and his hope in Christ stronger, till every doubt and every fear respecting his good estate were entirely banished. He conversed upon the circumstances of his own death, with as much cheerfulness, as he did upon any other subject; and I consider it a peculiar blessing that I was allowed to be with him in his last moments.

Soon after the time when he began to doubt his ability to speak to

him respecting the near approach of death, and he replied. "No matter how soon— no matter how soon. No ecstacies— A calm, humble dependance— It is all I want." At this time in consequence of the difficulty of his breathing, it was almost impossible for him to speak except in broken sentences. Two days after he expressed the state of his mind in the following terms. "I do feel a calmness in calling on my Jesus— No ecstacy; but I feel that I have committed myself into His hands." Three days before his death, when I asked him if he was ready to have his earthly tabernacle destroyed, he said; "Yes— I think I am— Yes— I sometimes long to depart." The next day which was the day but one before he died he said to m "When I can contemplate it is very pleasing." "What do you contemplate, I replied? "It is Jesus" said he "and the way of salvation. I have a remarkable calmness. I feel that Jesus will not leave me. I cannot doubt. I try to doubt but I cannot."

About an hour before his soul took its flight, he began to talk in the following manner; repeating his words many times, and making long pauses. "Is this death?— Yes, this is death. Come Lord Jesus, come quickly." He then spoke to me and called me by name; but when I asked him what he wanted, he only said, "Death". And when he had repeated the former expressions many times, he spoke to me again. I answered as before, and received the same reply. Shortly after, he said, "Give my love to them. Tell them to be faithful unto death." "Farewell"— Farewell— Come Lord Jesus"— "O thou kind angel, conduct me, conduct me— Come Lord Jesus, come quickly."

These were his last words. In about five minutes he ceased to breathe, and who can doubt that the "kind Angel" conducted his departing spirit to the Paradise above, where he could see his blessed Saviour face to face.

Thus, my dear Sir, I have endeavoured to give you a faithful account of your beloved son, from the time that we left Columbo till the day of his death. How happy are they who live— as he lived, and die as he died. "Blessed are the dead who die in the Lord", for "they rest from their labours, and their works do follow them." actions. But on the contrary, he spoke more of the sufferings of others, than

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Cape Town, July, 17, 1818.

Rev. & very dear Sir,

I shall now endeavour to give you some little amount of the manner in which the Lord has dealt with Br. Warren & myself, since we left Colombo.

We sailed from that place on the 20th of April last, and experienced very mild & warm weather for about ten days: but, notwithstanding the heat, Br. Warren began to be better, immediately. My symptoms continued nearly the same as they had been previous to our sailing, for about four weeks, at which time the weather became quite cool. I began to be better, & Br. Warren gained strength faster than before, and during the next four weeks, Br. Warren's prospects continued to become more & more favourable, I became quite strong, & gained considerable flesh. A little before the close of this period, the weather became quite boisterous, the wind blew from an unfavourable direction, the degree of cold was quite uncomfortable, and our provisions were not fit for any one, who did not enjoy good health. Under these circumstances we came in sight of land & hoped to enter Simons Bay in one or two days, but, Infinite Wisdom had determined otherwise – it was not till fourteen days after we saw the land, that our ship was anchored in Simons Bay. During this last fortnight, we experienced a number of severe & sudden, but mercifully short gales of wind, from the South West, which drove us directly out to sea, & thus were we prevented, for many days, from entering our desired haven. It was expected that we should be less than eight weeks on our passage, but we were sixty eight days, & you may well

suppose that we received no benefit from bei
at sea, for the last two weeks; but, though we
suffered a little from the roughness of the weather
we have great reason to be thankful that
we suffered no more. When we arrived in
port we found a vessel which came in a few days
before, that had lost her main mast, & while
in distress, she saw another vessel, which was
entirely dismasted, & which has not been heard
of since. What shall we render to the Lord for
his mercy, in preserving us!! ~~[illegible]~~ Very near
the time of our landing both of us took
severe colds. The consequence in Br. Warren's
case was, that he experienced considerable
difficulty in breathing, had some uneasiness
in his breast, which, together with other
symptoms, led him to fear that he should
again bleed from the lungs, but, by the im-
mediate use of remedies, & the blessing of
him, who has never forsaken us, the un-
pleasant appearances were all removed in
four days. Seven days after we landed, I lost
my appetite, which had previously been very
good. This appeared to take place in conse-
quence of my violent cough, & very copious
expectoration. We both left Simons Town on the
14th in a coach, and arrived here the same day, a distance of
24 miles. The ride was pleasant, & I believe useful
in each of our cases. Our present state of health
is nearly the same, as when we came to this place.
But the opinion of our physicians respecting us
you will learn from the Rev. Mr. Thom, who
has kindly engaged to write to you.

Though we find ourselves among strangers,
without brother, or sister, or wife to anticipate
& supply our wants, yet we have no reason

to fear that we shall be forsaken — the Lord will provide.

With ardent desires for the prosperity of the Board, & for your own personal health & comfort,

I subscribe myself

Your friend in Christ

James Richards

Rev. Samuel Worcester, D.D.
Secretary to the A. B. C. F. M.

Rev. Mr. Richards

Cape Good Hope July 17. 1818.

& Rev. Mr. Thom's July 10.

Rev. Samuel Worcester D.D.

Salem,

Massachusetts.

Cape Town, Cape of Good Hope, Nov. 24th. 1818.

Rev. & very dear Sir,

I write you a few lines in great haste to inform you that I am about to leave this place to return to the East. Yesterday I engaged a passage on board the Ajax, Capt. Clark, bound to Madras; and I expect to sail to-morrow. It is a number of weeks since I formed the conclusion that I should gain no material benefit by staying any longer at the Cape. Since that period I have been looking out for an opportunity to return to Ceylon. No opportunity has yet presented itself for me to go directly to Ceylon, & it is very uncertain whether any such opportunity will occur during the present season. On Friday last I heard that a missionary had just arrived here on his way to Madras. It immediately occurred to me that it might be well for me to take a passage with him. After consideration I concluded that it would be about as well for me to be landed at Madras, as at Colombo, on account of the season; because with the present monsoon the wind will be fair two months hence to come from Madras to Jaffna, but not to go from Colombo to Jaffna. After inquiry I found that there were two missionaries, instead of one. They were both here on Friday evening, gave me a favorable account of the accommodations on board the Ajax, and offered me every assistance in their power, in case that I should conclude to make one of their company. The next morning I called on Capt. Clark, to see upon what terms he would give me a passage, & he told me that he could not do it for less than four hundred Span. Dollars, or one hundred pounds. I wrote him a note, soon after, & informed that I would give him sixty five pounds, & no more; and it was not till yesterday afternoon that he consented to my proposal. Sixty five pounds are equal to $260. This price is considered cheap, by some, but I consider it a very fair price. I did not feel at liberty to spend any more of the money of the society than appeared to be necessary. One of the missionaries, Mr. Traveller, who is married, belongs to the London Missionary Society; & the other, Mr. Spurschneider belongs to the Church Society. I feel much gratified with the idea of going in their company. There is a doctor in the ship, whose advice may be of use to me. There is a good cow on board. On the whole I consider the opportunity a very good one. The Lord

is always exceedingly kind to me, & I desire to be thankful, & to make mention of his unspeakable mercy. Though he has been trying me with afflictions, ever since I landed in Ceylon; he has tried me more with mercies. There has not been a single day, for almost three years, that Mrs. R. & myself have both enjoyed our usual health, but I have always had occasion to sing of mercy, as well as of judgment. I desire to speak it to the praise of divine grace, that I have had more religious enjoyment, especially, at some particular seasons, within twelve months, than I had experienced before, for years. I think I can truly say that I find it good to be afflicted — O, that the Lord would enable me to trust in him, & to lean upon him, more & more.

I have given an account of my own state of health in a letter to Mr. Evarts, & have not time to repeat it. I also, gave Mr. Evarts a short account of Br. Warren's death. I am quite sorry that I am not able to give a particular account of it to the Board; but this I have to Br. Warren's father, & have requested him to forward a copy of it, to yourself, or to Mr. Evarts.

I have but one subject more to mention, & that is respecting a ~~tomb~~ grave-stone for Br. Warren's remains. Some of my friends advised me to get one erected, but I did not feel at liberty to do it, without the advice of the Prudential Committee, nor did I consider it of great importance. Two circumstances, in particular, prevented me from doing it. First, the price, & second, the fact that the ground where his body lies may be dug up again, in eight or ten years. But if the board should wish to have a stone erected to Br. Warren's memory, it can be done still, by requesting John Melvill Esquire, with whom I now reside, to attend to the business, and by sending him money to defray the expense. A decent stone will cost about fifteen Span. Dollars; & the inscription will cost at the rate of eight Span. Doll. for a hundred letters. Mr. Melvill has just told me that if you wish to have the stone erected, all that is necessary is to let him know this wish, and to send him the inscription. With prayer for the prosperity of the Board, & for yours in particular, I subscribe myself yours in the Lord,

James Richards.

The Revd. S. Worcester D. D.
Secretary of the B. C. F. M.

P. S. Nov. 25. Rev. & dear Sir,

I must inform you, and request you to inform the Treasurer that Mr. Traveller has advanced me money to pay for my passage to Madras, & by a mistake, which cannot be remedied for want of time, a bill has been drawn upon the treasurer of the board to satisfy Mr. Traveller for the money, which he has advanced for me. I have signed the bills.

I agreed to pay Mr. Traveller at Jaffna, & if I can get the matter rectified, I shall.

It is said that the vessel will sail in two hours.

The Lord has assisted me in preparing for the voyage, so that I feel better than usual.

J. R.

P. S. I am desired to state that the above arrangement respecting the Bills being drawn on the Treasurer, has been rectified, and the money as first proposed, will be paid at Jaffna.

Jno. McDowell

The Rev. Samuel Worcester, D.D.
Secretary of the American Board
of Commissioners for foreign
Missions.

Salem,
New England

Rec. James McMaster
Lake Geo. State.
Nov. 24-25. 1818.

Rec. May 6. 1819.

Cape Town (Cape of Good Hope) Nov. 16, 1818.

My dear Sir,

I must undertake to write you a short letter, though, in my present state of health it is quite a task.

The principal cause of my writing is, to inform you that I have drawn a bill upon the Treasurer of the American Board of Commissioners for Foreign Missions to the amount of one hundred Spanish Dollars. It is in favor of Capt. Cyrus Libby, & bears date Nov. 14, 1818. Capt. Libby touched here on his way home from Batavia, but as he is bound to Antwerp & to Petersburgh, he does not expect to arrive at Boston before next September. I hope you will not be dissatisfied with the method, which I have taken to get money. When I left Ceylon, there was no money in our treasury. But to prevent our being in want, I purchased, as I thought, good bills on England to the amount of two hundred pounds. These bills I meant to sell here, if necessary, but when we arrived here, we found a mistake in the bills, which prevented their being saleable. Capt. Libby was so kind as to offer me assistance before I thought of saying any thing to him respecting it, and he let me have the hundred Spanish Dollars without any premium, or interest. I found him to be an intelligent, & very pious man, & a few christians here were much refreshed by his visit. He gave a very pleasing account of the state of religion in the United States, & he left with us the Baptist Magazine for January, 1818. My expenses at present are very small, except

for medical advice. The reason is this. Immediately after the death of Br. Warren, which took place on the 11th of Aug. last, John Melvill Esquire invited me to take up my abode in his family, where I have continued ever since. I consider this circumstance a peculiar blessing, for there is no good boarding-house in Cape Town, especially for serious invalids. The family, in which I now reside, is perhaps as pious as any in the place. Mr. & Mrs. M. have been in the divine life but a few years, & have an ardent thirst for knowledge of the best kind. They are about my own age, & do every thing for me, in their power. They have lately left the church here, called Lutheran, but which, in fact, appears to be Socinian; and have joined the church, which has been under the care of the Rev. Mr. Thom.

I must hasten to inform you that I committed to Capt. Libby, for the Society of Inquiry on the Subject of Missions in the Theological Seminary, Andover, a box of curiosities, consisting principally of books & directed them to your care, or to the care of Mr. S. T. Armstrong, Boston. I hope that this box will arrive safely. I am sorry that I have not been able to write to the Secretary of the Board of Com. giving a particular account of Br. Warren's last sickness & death, but regret it the less, because I have written to Br. Warren's father, & have told him every thing, which I might have told the Secretary. I have also requested him to send a copy of that letter to you, or to Dr. Worcester, as soon as convenient. You will see from that letter that the Lord was peculiarly merciful to Br. Warren.

you will there see, that as he approached the dark valley of the shadow of death, his light, his peace & his joy were greatly increased. The hope of eternal life, which he had long cherished, but which was sometimes weakened by doubts & fears, now, appeared like an anchor to the soul, sure & stedfast. The light of God's countenance seemed to give new strength to his body & to his mind; the glories of heaven seemed to burst upon his view, & he exclaimed with apparent rapture, "Come Lord Jesus, come quickly."

I suppose you will wish me to say something concerning my own health. In a few weeks after I landed in Ceylon, I was seized with inflammation in my eyes; I have never enjoyed my usual health from that day to this. It is now about fourteen months, since I was attacked with my present complaint. During this period I have sometimes, apparently, been better, & sometimes worse. I am more comfortable, now, than I was a year ago. Then, I had a hard dry cough, pain in my chest, fever in the day & copious sweats at night, loss of spirits, loss of appetite, & was so weak that I could scarcely walk twenty rods. Since the month of May last, I have had very little fever in the day or perspiration at night. But my cough has continued, & has generally been growing worse; & I sometimes expectorate half a pint in a day. During the passage from Ceylon to this place, I got rid of my fever and sweats, & gained a good appetite & considerable flesh & strength. But just before I landed at Simons Town, I took a violent cold, which very much increased my cough, & produced a copious expectoration. I was disturbed in my rest, lost my appetite, became much weaker than before, & found myself losing ground very fast. In this situation I arrived in Cape Town. Four days after, I began to take medicine, & at once began to feel better; & continued to gain for about three weeks, when I began to spit blood. It was not clear blood, but it was streaks or specks of blood in the matter, which I raised from my lungs. I have continued to raise blood in this way, very frequently ever since; & in three or four instances I have raised it more copiously. At one time I threw up about a wine glass full. Not long after

my arrival on Cape Town, I began to be troubled with soreness of throat, & this was followed with occasional hoarseness, which has become constant, & is so severe that I cannot speak except in a whisper. Still I have a good appetite, sleep quietly, can walk half a mile or a mile at a time, am able to attend public worship, & do not lose flesh or strength, unless it be very gradually. — I do not expect to recover from this sickness, but think it possible that I may live many months. I have a desire to return to Ceylon, that I may

Rev. James Richards.
May 8, 1819.

Jeremiah Evarts Esquire
Boston
New England

die on missionary ground, & in the bosom of my friends. I have been looking out for some time for a ship to carry me to the East, but have not yet found one. I desire to be thankful that I am not anxious respecting any of the external circumstances of my death. As I draw nearer the grave, my hope of salvation through the atonement of Christ becomes strong & my views of heaven become more & more pleasant.

Please to present my respects to the Board of Commis

Yours with Christian affection, James Richards

Colombo April 9th 1816.

Dear Sir

Having now an opportunity of sending direct to Calcutta by private conveyance, which will save a heavy postage, I shall embrace it, & spend what time I have, in giving you some general account of our affairs. Since the departure of the Dryade for Calcutta, no remarkable occurrence has befallen us. One general remark however may with propriety be made, respecting all the measures which we have adopted since we took up our residence in this place. It is this. We have had uninterrupted prosperity & success. All our plans have succeeded far beyond our expectations. We find here many warm friends. Indeed many who make no pretentions to religion, are forward to render us all the assistance that we need. The dispensations of God's providence towards us, from the time we left our native shores, to the present day, have been such as to cause us all to unite in making the observation, that God is evidently trying us with mercies, instead of afflictions. Our voyage was remarkably pleasant. Many things conspired to render it so. Our reception & treatment in this place, have been all that we could wish. We are all alive, & in health. We are as yet, of "one heart, & one soul." We hope we shall "take heed lest we fall." & also "lest we fall out by the way." We will bless God for the past, & rely upon his Grace for the future. Indeed we have determined, as soon as we can remove & become settled in our new habitation, which will be in the course of next week, to set apart a day for thanksgiving to God, in view of all the mercies which we have received from him. We expect in the course of this week to form ourselves into a church, & to celebrate the ordinance of the Lord's supper on the next sabbath. Br. Chater kindly offers us his place of worship in the fort for this purpose. Our methodist brethren here, have expressed a desire to commune with us, & also that we

should commune with them, at their place of worship. There is church here at the Episcopal chapel in the morning; & on that account, neither the Baptists nor Methodists have been able to collect a congregation in the forenoon. They have their seasons of worship in the afternoon & evening. But we hope shortly all to unite & a morning service by ourselves, & the few friends whom we may get to unite with us. P.S. It is now very uncertain whether we attempt to hold a morning service.

We have written to our brethren at Bombay, but as letters are two months in going & returning, we do not expect an answer in some weeks. The probability now is, that we shall all tarry at Colombo through the S.W. monsoon, that is for six months from the time of landing. At least a part of us will. We have taken great pains to obtain information respecting the different parts of this island, particularly Jaffna, including the whole district. For this purpose we have conferred with Sir A. Johnston, Rev. Mr. Palm. & Christian David; all of them well qualified to give us accurate information on the subject. The district is now almost destitute of christian instruction. Mr. P. is settled here over the Dutch chh. & Mr. David, for the present is here, over a Malabar congregation under pay from government. Mr. Lynn a methodist is the only missionary now in the district. The gentlemen above mentioned are extremely anxious to have us settle there. They represent it as an excellent missionary field & very destitute. Sir A. J. says there ought to be 35 there, the number of varieties in to which it is divided. He speaks very decidedly against the policy of some societies, in scattering their missionaries so much, by which means little or nothing that will be lasting is effected. Our friends, you know that we cannot decide upon any missionary station till we hear from Bombay. We are therefore anxious to hear, as we are now lying upon our oars. We shall not, however, decide till we also hear from the Baptist mis. at Serampore, as we wrote to them for information by the Brigade. At present, after strengthening the mission at Bombay if it be practicable, we incline to Jaffna as a place of the next importance. Could we now determine that any of us would go to J., we should immediately commence the study of the Malabar & the Portuguese, the languages spoken at J. But in any

sent circumstances, we do not feel ourselves authorized to commence the study of any new languages. We are not however idle; & we hope that we shall promote the common cause while we remain here. We frequently preach in English, both for Br Chater, also for our Wesleyan brethren. We have entered in to a correspondence with the Hon. & Rev. Mr Twisleton, on the subjects of schools & preaching by interpreters. He has written to the Govr on the subject & will undoubtedly obtain his approbation. His excellency is now absent on a tour through the island. Mr T. thinks we may obtain private schools for Europeans, both male & female, which will be profitable to us. The shortness of the time of our continuance in this place, is an objection against our engaging in Native free schools as we proposed to ~~have~~ In the room of this, Mr T. proposed that we should undertake to instruct a member of the native of the higher cast in theology, whom he designs ultimately to become preachers of the gospel to their countrymen. This appears to be a favourite subject with Mr T. & we perfectly coincide with him in his ideas of its great importance. He wrote to us this morning that he had obtained ten. These, we expect soon to have under our care. On the subject of preaching by interpreters, he gave us to understand that it might be done with profit to the natives, provided good interpreters could be obtained. He was finally so good as to offer us occasionally both his bengalese & Malabar interpreters. Indeed he is very kind to us, & ready to assist us in any way that lies in his power.

The Methodist Society in England have at present five mis.s on the island, the remainder of those who came out with the late Dr Coke. Mr Ault is dead. Messrs Harvard & Clough are stationed at Colombo. Messrs Squance & Erskine at Point De Galle, (pronounced Gaul) & Mr Lynch at Jafna. They came out with the design of staying only seven years, & they expect new ones to be sent to supply their places before that time expires. Their mission was very liberally fitted out. They have here a printing press & are printing the new translation of the bengalese N. Testament.

We have not yet been informed whether Br Nott is at Bombay, or whether he has sailed for England & thence to America; if he has gone, we do not know all the reasons. It is our constant prayer that the events which have befallen the Eastern mission may be overruled to the glory of God & the advancement of his cause. We pray that our friends in America may not be discouraged. They are, we trust, prepared to meet with many trials & disappointments. Nay, there is no reason for discouragement. The cause is God's & it will prevail. Faint not, therefore, nor slacken your efforts, if in the space of four, or even two short years, you should have but two solitary missionaries remaining of all the

little band which you last sent out. We may die; we may fal
& disgrace the cause. Pray for us, that our faith fail not; but that
we may be faithful & valiant soldiers in this glorious war. "We
wrestle not with flesh & blood, but against principalities & powers"; & th
victory is not to be won without a struggle. Many also may fall in
contest, before the prince of this world is dispossessed of his dominion
Tom expects to hear from America; Pray write the first opportunities, c
J. Everts Esq.r. My love to Mrs E. Yours affectionately
Benjamin C. Ma

Rev. Jonathan Evarts
Worcester
Massachusetts
U. S. America

Rec.d from the Rev. B.
C. Meigs, Nov. 21, 1816.

P. S. Since writing the above, Br. Harvard has received a letter from a go
lady at Bombay, (Mrs. Polly) who is a particular friend to missionaries
she mentions that Br. & Sis.r Nott had sailed for England & America,
that then Br. Newell & Hall were expecting three missionaries & their w
shortly to arrive at Ceylon, & expected one of them to come to Bom
We trust they will be agreeably disappointed when they learn that th
are five instead of three. The gentleman by whom I send this to C
Mitchell has been detained here till to-day, (Saturday April 13th.) Nothing ne
has taken place in our affairs. Yesterday being "good Friday" we attended the
man Catholic ch. & saw many of the abominations of Popery

[The erasures have reference to parts not to be printed.] (1

~~Copy of a~~ A letter from Sir Alexander Johnstone to the American Missionaries.

Colombo, 2nd October, 1816.

Sir Alexander Johnstone presents his Compliments to the American Missiona ~~xxx xxxx & xxx Rxx~~ and takes the liberty to send them, for the Secretary to the Ameri Board of Commissioners, a Packet containing Copies of the Proceedings, which have ly been had on this Island, relative to the emancipation of all Children born of slaves r the 12th of last August. As the unanimity with which this measure has been pted by all the Principal Proprietors of slaves, Europeans as well as natives, at lombo, Galle, and Jafna, must be attributed to the salutary effect, which the different ssionary Societies have of late years produced upon the minds of the People, by culating in the Country the Principles of Christianity, it occurred to Sir Alexander, at Copies of these Proceedings might be interesting to the Committee.

Sir Alexander hopes to hear, that the Gentlemen and Ladies of the American ission have had a favorable passage to Jafna, and that they have not suffered by the hange of Climate.

(w. l.)

~~Copy of a~~ A Letter from Sir Alexander Johnstone to ~~some of the Missionaries in Co~~ the Rev. Saml. Worcester, D.D. Secretary to the A. B. C. F. M.

(w. l.)

Colombo, 26th September, 1816.

Sir

I have the pleasure to send you for the information of your Society, Copies the Proceedings which have lately been had on this Island, relative to the emancipation all Children who may have been born of Slave Parents since the 12th of last month; om those Proceedings you will perceive, that the state of Domestick Slavery, which revailed here for three Hundred years, has been abolished.

As the unanimity with which the measure has been adopted by all lasses of People, natives as well as Europeans, may, in a great degree be attributed to he zeal with which the different missionary societies have for some years circulated he doctrines of Christianity among the inhabitants of the country, and as your Committee may wish to know the different steps which I have felt it my duty to take since the year 1806 to bring about so desirable an object; I beg leave also o send you the Copy of a letter, which I have lately written upon the subject to ome of the missionaries who reside at this place. Allow me to offer you my Congratulations on the occasion.

I have the honor to be, Sir, Your most Obedient humble servant,

Alexander Johnstone,

Chief Justice & first member of his Majesty's Council on the Island of Ceylon.

(w. l.)

Copy of a letter from Sir A. J. to some of the Missionaries in Colombo.

Colombo, 20th September, 1816.

Gentlemen

I have the honor to send you for the information of your Society in England a Copy of the Proceedings, which have lately taken place at Colombo Galle and Jafna relative to the emancipation of Children born of slaves after the 12th of last month.

It will, I am sure, be gratifying to your friends to hear of the measure, which the Principal Proprietors of slaves at these places have adopted. As soon as I became, in 1806, a Judge of the Supreme Court and

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a Member of His Majesty's Council in this Island, I proposed, but without success, a similar measure. Altho' I was disappointed at that time, yet I did not despair of ultimately succeeding in my object; & I felt it to be my duty to persever, and to make every effort in my power to encourage the establishment in these Settlements of such political and Religious institutions, as were calculated to give the natives a more rational Idea, than they had been accustomed to entertain, of liberty and of Religion, and thus gradually prepare their minds for the abolition of that State of Slavery which had prevailed amongst them for three Hundred years.—

With this View I went to England early in 1809; while there, I submitted to His Majesty's Ministers the Propriety of establishing in these Settlements the Trial by Jury, and to the Bible, as well as to many of the Religious societies the necessity of their forming some permanent System for ameliorating the morals of the people, by enlarging their knowledge of the Christian Religion. His Majesty's Ministers having approved of my proposal, the Trial by Jury was established in these settlements in 1811, and at my suggestion the right of sitting upon Juries was not confined in this Island as it is in other parts of India, to Europeans only, but was extended without distinction to all the natives of the Country. The Bible & other Religious societies having also approved of my Plan, immediately began to take, and have ever since continued to take, the most active and decisive measures for extending to this part of India the benefit of their several Institutions.

I have for some time observed with satisfaction the change which the establishment of Trial by Jury, and the exertions of the several Missionary Societies on this Island, have produced in the feelings of the People with respect to Domestic Slavery; and I availed myself with pleasure, of the opportunity, which the arrival of the last Reports of the African Institution lately afforded me, to send to the Principal Proprietors of Slaves, the account which has been published in them of the Proceedings that were had at Colombo in 1813, under the 50th of G. III. cap. 1, and recall to their recollection the Proposal, which I formerly made to them in 1806. The unanimity with which that proposal has been adopted on the present occasion, compared with the opposition which a similar proposal met with in 1806, affords a proof, which must be flattering to every English-man, of the salutary effects which may with certainty be produced in a Country, by gradually imparting to its Inhabitants some of those advantages which are derived from the freedom of our constitution, and the purity of our Religion; and may be instructive, as an example to those persons whose inclinations may hereafter lead them to adopt any measures for the moral improvement of natives in other parts of India. As the Principal Proprietors of slaves on this Island, have declared free, all Children who may be born of their slaves after the 12th of last August, it becomes the duty of every one who feels an Interest in the cause, to take care that the children who may be born free, in consequence of this measure, should be educated in such a manner as to be able to make a proper use of their freedom; & it is to your Society, as well as to the other Missionary Societies to which the natives are already so much indebted, that I look with Confidence for the education and Religious Instruction of all those Children. I need not, I trust, add, that you may command my services in any way in which you think they may be of use in forwarding an object, which is so intimately connected with the prosperity and the happiness of a very numerous Class of the Inhabitants of this Island.—

I have the honor to be Gentlemen, Your most Obedient, humble servt.

[See Direction.] (w. c.) Alexander Johnston.

Proceedings & Correspondence mentioned in the foregoing Letters.

( White Line ) Tuesday the 23d. July 1816.

In obedience to the order of this Court, bearing date the Sixteenth day of this Instant July, the Acting Registrar enters the following proceedings.-

A meeting was held on ~~Tuesday~~ the 14th instant, in the Jury room at Hulftsdorp, of the Dutch Gentlemen who belong to the special Jury for the Province of Colombo, to take into Consideration the Subject of the following Letter, which the Honble the Chief Justice had written to them on the 10th Instant.-

To

The Dutch Gentlemen at Colombo, belonging to the Special Jury.

Colombo 10th July 1816

Gentlemen,

The able assistance which I so often derive from you in the Execution of my office, renders it my duty to Communicate to you any information which may be pleasing to your feelings. I therefore have the honor to send for your perusal the 8th & 9th Reports of the African Institution, which I have lately received from England.-

The liberality which you have always displayed in your sentiments as Jurymen, makes me Certain, that you will be highly gratified at the success which has attended the proceedings of that benevolent Institution.-

Many of you are aware of the measure, which I proposed in 1806 to the principal proprietors of Slaves on this Island, and of the reason for which its adoption was at that time postponed: Allow me to avail myself of the present opportunity to suggest to you, that should those proprietors in Consequence of the Change which has since taken place in the Circumstances of this Island, now think such a measure advisable, they will, by carrying it into effect, set a bright example to their Countrymen, and shew themselves worthy of being ranked amongst the benefactors ~~of the xxxxxxxxx~~ of the human race.

I have the honor to be Gentlemen Your most Obedt. humble Servt.

signed Alexander Johnston

The above Letter having been read, all the Gentlemen unanimously resolved to consider as born free, every Child who may be born of any of their Slaves from and after the 12th of August next, and that a Committee of Thirteen should be immediately appointed, to prepare the necessary resolutions for carrying this benevolent intention into effect, and also that the following answer should be sent to the Honble the Chief Justice..

The Honorable Sir Alexander Johnstone, Knight, Chief Justice of the Supreme Court of Judicature in the Island of Ceylon &c ~~&c~~

May it Please your Lordship.

We, the undersigned respectfully beg leave to acknowledge the receipt of your Lordship's very kind and Condescending letter of the 10th Instant, accompanied with the 8th & 9th Reports of the African Institution, the perusal of which We did not delay, in Consequence of the honorable distinction which your Lordship has shown in addressing us on so important a Subject, with the laudable and humane view of directing our attention to the measure which your Lordship has heretofore proposed in the year 1806. We Sincerely beg leave to assure your Lordship that the proposal conveyed by your Lordship's ~~that the~~ letter is gratifying to our feelings, and it is our earnest desire, if possible, to disincumber ourselves of that unnatural character of being proprietors of human beings; but we feel regret in adding that the Circumstances of every Individual of us does not allow a sudden and total abolition of Slavery, without subjecting both proprietors and the Slaves themselves to material and serious injuries.

We

4)

We take the liberty to add, that the Slaves of the Dutch Inhabitants are generally emancipated at their death, as will appear to your Lordship on reference to their Wills deposited in the records of the Supreme Court, and we are Confident that those who are still in a state of Slavery, have likewise the same chance of obtaining their freedom. –

We have therefore, following the magnanimous Example of those alluded to in the aforementioned reports of the African Institution, come to a resolution, as our voluntary act, to declare that all children who may be born Slaves from and after the 12th of August 1816 inclusive, shall be considered free, and under such Provisions and Conditions as Contained in a Resolution which we shall agree upon, ~~xxxx xxxxx xx xxxxx xxxxx xxxx~~ and which we shall have the honor of submitting to your Lordship for the extinction of a traffic avowedly repugnant to every moral and religious virtue. –

We have the honor to subscribe ourselves, –

May it Please your Lordship, Your Lordships most Obedient and very faithful humble Servants. –

Colombo. 14th July 1816.

(No white line.)

Signed by Seventy Persons. –

The Committee having drawn up the following resolution, forwarded them on the 19th to the Honble the Chief Justice, with request to His Lordship to submit them to His Excellency the Governor, for His Excellency's Consideration. –

At a meeting of the Members of the Special Dutch Jurors, assembled by General consent for framing certain resolutions to be carried into effect for the eventual Emancipation of Children born of Slaves, held at Colombo on Monday the 15th July 1816. –

(Present C. S. Nickerman Esqre, J. F. Lorenz Esqre, J. G. Kriekenbeek Esqre, F. P. Fretz Esqre, J. van Dort Esqre, C. C. Uhlenbeek Esqre, W. A. Kriekenbeek Esqre, D. C. Fretz Esqre, R. Morgan Esqre, C. A. Buns Esqre, J. J. Storks Esqre, J. C. Vanden Driesen Esqre, J. Bartholomeusz Esqre)

Resolved unanimously. –

1st That all Children born of slaves from and after the 12th of August next ensuing shall be Considered free. – See paper. B.

2nd That if a female slave be sold who has a Child or Children born free, they shall go with her into the hands of the new Master if they have not completed their second year. –

3rd That of all Children who have past their second year, it shall be at the option of the Master to retain them notwithstanding the sale of the mother.

4th That all Children who are born free shall remain in their Masters House and serve them without any wages, ~~xxxxx xxxxx~~ except their food and raiment, which shall be at the Expence of the Masters, a Male till the age of 14, and a female till the age of 12. –

5th That when free born Children have completed the 14th & 12th year of their age as aforesaid, they shall from that day since be Emancipated from their masters. –

6th That if a master manumits his female Slave who has a free born Child or Children above two years of age, it shall be at the option of the Masters to retain them, namely the female till the age of 12 and the Male till the age of 14, or allow such Child or Children to follow the mother, in which latter case the mother shall be obliged to support the Child or Children. –

7th That in case any Master through manifest poverty or from the incorrigible depravity of the free born Children, or for any other Cause finds himself unable to retain them any longer under his care, application shall be made by such Master to any Charitable Funds, or the Magistrate, that they may be otherwise disposed of.

8th That in order to prevent any fraud to the prejudice of the free born children all the Heads of the families in whose Houses any Child of that description is born shall have the birth of such Child registered by the Constables of his division at least within three days thereafter.

9th That every Constable shall for the same purpose open a Register, in which shall be specified the sex and names of the parents and Masters, and a List thereof shall monthly be transmitted to the office of the Sitting Magistrate to be entered in a General Register of the free born Children.

10th That in the Register to be kept by the Constables, an entry shall likewise be made by him of the death of every free born Child, upon the information to be given by the Heads of the family within the same space of time aforesaid, and a Monthly List thereof shall be transmitted ~~to be transmitted~~ to the Sitting Magistrate's office to be entered accordingly in the general Register.

11th That of both the General Registers of Births and Deaths, quarterly returns shall be made to the Chief Secretary's office.

Lastly, resolved unanimously; that the foregoing resolutions be forwarded to the Honorable the Chief Justice, to be submitted to His Excellency the Governor, in order that the same be made a rule under such alterations, amendments, & modifications, as His Excellency may deem expedient for the furtherance of the beneficial object in view.

~~(Signed by the Mestizen Jurors)~~ [See paper C.]

~~To which the Hon'ble the Chief Justice wrote the following answer.~~

Colombo, 21st July, 1816.

Gentlemen,

I have had the honor to receive the resolutions which you have sent me by Mr Thielenbeek, & by Mr Prins, and shall with pleasure present them as you desire me to His Excellency the Governor.

I beg leave to offer you my Warmest Congratulations on this interesting occasion; the measure, which you have unanimously adopted, does the highest honor to your feelings; it must inevitably produce a great and a most favorable change in the moral habits & sentiments of many different Classes of Society in this Island, & generations yet unborn will hereafter reflect with gratitude upon the names of those persons, to whose humanity they will owe the numerous blessings, which attend a state of freedom.

I return you my sincere thanks for the honor you have done me by making me the Channel, through which your benevolent intention is to be communicated to His Excellency the Governor; as an Englishman I am bound to feel proud in having my name associated with any measure, which secures the sacred right of liberty to a number of my fellow Creatures.

I have the honor to be, Gentlemen, your most Obed. & Humble servant, &c.

(White Lines) ~~Signed Alexander Johnston~~

As soon as the determination, which the Dutch Gentlemen of the Special Jury had come to, was known, all the Native Jurors at Colombo immediately resolved to come to a similar determination; and ~~the following~~ Letters were written to the ~~Hon'ble the~~ Chief Justice by the Jurors of the respective Classes of the Chalia Badda, Mohomedans, Fishermen, Chetties, and Vellalls, informing His Lordship that they unanimously concurred in opinion with the Gentlemen of the Dutch Special Jury.

~~Letter from the Members of the Jurors of the Class of Chalia Badda~~

[See D.]

Colombo 18th July 1816.

May it Please your Lordship

Understanding that in Consequence of a very recent Suggestion, made by your Lordship to the Dutch Gentlemen comprising the Special Jury, to endeavor to carry into effect certain measures proposed by your Lordship in 1806, to the principal proprietors of Slaves, they have now, as we learn, unanimously resolved to declare, that all children born of Slaves from and after the 12th of August next ensuing shall be considered free: We, the undersigned Jurors of the 1st 2d and 3d Classes of Chalias or *Nahabadde, being likewise proprietors of Slaves and desirous of extending our voluntary aid & Support towards the eventual extinction of Slavery in this Island, without exposing ourselves to such inconvenience as we would otherwise unavoidably suffer in case of a sudden and total abolition of Slavery, embrace this opportunity of submitting to your Lordship with much cheerfulness and humility, our ready and unanimous assent & Submission to the humane and laudable Resolutions, adopted by the said Dutch Special Jury, in declaring that all children born of Slaves, from and after the 12th August next ensuing, shall be Considered free, under similar Conditions & provisions as have been proposed, and unanimously resolved upon, by the said respective Dutch Special Jurors.

We have the honor to remain with the most profound respect

Your Lordship's most Obed.t and very faithful

humble Servants.

Signed by Twenty five Jurors of the Mahabadde cast.

(Note.) * The people of the Mahabadde are a Class of Singalese, whose Occupation Consists in Cutting down and preparing for exportation the Cinnamon. They are supposed to amount to about 24000 people, and inhabit different parts of the Country, extending from the River Chilaw on the Western side of the Island to the River Koemaane on the Eastern side of the Island.

See paper.

Letter from the Members of the Jurors of the Class of Mahomedans

May it Please your Lordship Colombo 18th July 1816.

We the undersigned, Jurors of the Class of *Mahomedans having understood that in Consequence of a recent Suggestion from your Lordship to the Dutch Gentlemen Composing the Special Jury, and bringing to their notice certain measures proposed by your Lordship in 1806 to the principal proprietors of Slaves, they have now, as we learn, unanimously resolved to carry into Execution that benevolent and humane object, in declaring that all Children born of Slaves, from and after the 12th of August next ensuing, shall be Considered free; We, being likewise proprietors of Slaves and desirous of extending our voluntary aid towards the extinction of slavery in this Island, embrace the opportunity of submitting to your Lordship, with much gratification and feeling, our ready & unanimous assent and submission to the resolutions taken by the said Dutch Special Jury.

We beg leave to subscribe ourselves with the most profound respect and submission.

May it Please your Lordship, Your Lordship's most humble & very devoted Servants.

Signed by Fifteen Mahamedan Jurors.

* Malayetc. They are principally descendants of the Arabs who settled along the Coast of India during the 9th & 10th Centuries. It is supposed that there are between 30 & 40,000 of these Mahamedans settled along the Coast of this Island, besides a Considerable Number who live in the Interior of the Country. They are a very active Class of people, and Carry on a Considerable portion of the retail trade of the Island.

Letter

[Letter from the Members of the Jurors of the Class of Fishermen.

May it Please your Lordship Colombo 16th July 1816.

We the undersigned * Fishermen Jurors, having been given to understand that in Consequence of a Suggestion made by your Lordship to the Dutch Gentlemen Composing the Special Jury to endeavour to carry into effect certain measures proposed by your Lordship in 1806, to the principal proprietors of Slaves, they have now, as We learn unanimously resolved to declare all children born of Slaves from and after the 12th of August next ensuing free. –

We being likewise proprietors of Slaves, and desirous of extending our voluntary aid & Support to such laudable and philanthropical views as may tend towards the eventual extinction of slavery on this Island, without exposing ourselves to such inconvenience as We might otherwise unavoidably suffer in Case of a Sudden and total abolition of Slavery, embrace this opportunity of Submitting to your Lordship with much inward Satisfaction and humility our ready and unanimous assent & Submission to the humane & Charitable Resolutions adopted by the Dutch Special Jury in declaring that all children born of Slaves from and after the 12th of August next Ensuing, shall be considered free, & Subject to Similar Conditions & provisions as have been proposed & unanimously resolved upon, by the said respectable Dutch Special Jury.

We beg leave to Subscribe ourselves with profound respect &c.

May it please your Lordship your Lordships most Obed. & very faithful humble Servants. –

signed by Eighteen Fishermen Jurors.]

* These Fishermen are a very Numerous and powerful Class of people. The Fisheries on this Island are a Considerable Source of Revenue to Government. They are Carried on principally by this Class of men, whose Cast is next in Rank to the Vellales.

[Letter from the Members of the Jurors of the Class of Chitties.

May it please your Lordship. Colombo 20th July 1816.

It having come to our knowledge that the Dutch Gentlemen composing the Special Jury have agreed to certain resolutions, in reference to a proposal made by your Lordship originally in 1806. & recently repeated, for the amelioration & eventual abolition of Slavery in this Island.

We the undersigned Jurors of the Class of * Chitties, cannot but with feelings of the most lively emotion most readily and willingly assert our unqualified assent to the adoption, on our part, in toto of the Resolutions alluded to, which declares, amongst other minor points, that all children born of slaves from and after the 12th August next ensuing, shall be considered free. * Sensible that by such a procedure We not only tend to alleviate the misfortunes of a portion of our unhappy fellow creatures & their future offspring from a deprecated Condition but that We thereby discharge a most important duty as Christians and since at the same time a due sense of the precepts of the holy Religion We profess, & which We have only to regret could not ere this be accomplished.

In consigning these sincere and unfeigned impressions of our heart to your Lordship, We beg leave to subscribe ourselves with the utmost respect & Deference. –

May it Please your Lordship, Your Lordship's very humble & faithful devoted servants. –

signed by Ten Chitties Jurors.]

* These Chitties are descended from people of the same Cast, who many years

And it is unanimously resolved that all Children born at Galle & Stav from and after the 12th day of August next ensuing, shall likewise be considered free, as they are considered by these presents, under the same Rules, as are set forth in the said Resolution of the Dutch Special Jurors at Colombo.

And it is farther resolved that Mr. Prins aforesaid be requested to present this Resolution to the Honble the Chief Justice, to be submitted to His Excellency the Governor in order that the same may be included in the Rules, which His Excellency the Governor shall be pleased to make, in respect to the Resolution taken by the special Jurors of Colombo as aforesaid signed by Thirteen Dutch Jurors.

To which the Honble The Chief Justice wrote the following Letter.

Jaffnapatam August 8th 1816

Gentlemen

I have the honor to acknowledge the receipt of Your Letter of the 24th, and Resolution of the 21st ultimo, and I beg leave to inclose you as the best way of Conveying to you the Sentiments of respect, which I entertain for your Conduct on the occasion, a Copy of the Letter which I wrote to the Dutch Gentlemen of the Special Jury of Colombo, when they did me the honor to send me a similar Resolution.

I have the honor to be, Gentlemen, Your most Obedient and humble Servant.

Signed C. Hay. Johnston

The letter of the missionary, B. C. Meigs, to the Secretary of the Board, which was attached to the preceding communication.

Jaffnapatam Nov. 20th 1816.

Rev. & Dear Sir,

By direction of my Brethren, I have inclosed the foregoing copy of the original communication ~~to be taken~~ to be sent to America. The original was too much for paper to be sent by mail, as there were in it eleven sheets of foolscap paper. ~~The Clerk contains the entire, exact catalogue of the names assigned to the several letters & belongs.~~ The Prince Regent must give his approbation to the measure, before it can become a law. ~~It is thought that Sir Alexander Johnstone will succeed in the measure, as though it~~ It meets with considerable opposition from many of the selfish slave-holders in the Island. The number of slaves in this district is very great; & their condition is in many respects wretched. Sir A. J., as you will see by this, & by our Journal which we have lately sent to Salem for America, is extremely friendly & kind to us, & also to the other Missionaries on the Island.

We are now all in a very comfortable state of health & highly favored by a kind Providence. Sister Richards has been confined to her bed for about five weeks; but is now much better. We are making some progress in Malabar. It is a difficult language & can be attained only by hard study. It is now the rainy season, so that we can do but little towards repairing the house at Batticotta.

Affectionately Yours, B. C. Meigs

Rev. Samuel Worcester D.D.

Rev. Samuel Worcester

Secretary to the American Board of

Commissioners for Foreign Missions.

Care of the Rev. Mr. Ward Salem

Batavia. U. S. of America

SHIP

G.P.O.
DEC
BPS

Rev. Mr. Johnson's Communications, respecting Abolition of Slavery in Ceylon.
Forwarded by Rev. Meigs
Nov. 26. 1816. Recd. Apr. 27. 1817

Batticotta, Jaffna, Ceylon June 17th 18

Very Dear Sir

Inclosed you will find a copy of my account with you for two years, ending March 31st 1834 also a copy of our annual accounts at this station. Another copy of the latter account I shall inclose in a duplicate of our last joint letter to Dr Worcester which will go the way of Bombay. The first, of which this is a duplicate was sent via Bo some weeks since. All your letters directed to us as a body, have, so far as I know, been received. Your letter to me of Jan. 4th 1817 was received on the first of July of the same year. This letter contained a of your account with me — D. Wales Bill for Books on my account, & also from the same to Br Poor, which I delivered to him. You will accept my thanks for your kind attention to my pecuniary concerns. The money has been duly received; not known in Sph. Dolls, a Rupee & bents, you sent it, but in a bill on Calcutta. I should have been much pleased with the bents "to remind me of the coin of my native country", but was not convenient for our brethren to send them. I have not been so fortunate with respect to the $34 sent by the Brethren Graves & Nichols in the Sarah. They know nothing about it, & fear that it is lost.

You mention in one of your letters that you wish each brother to keep an account, so that he may, at any time, know how the account stands between him & the Board. You will see from the manner in which we manage our pecuniary concerns that this course would be very difficult, if not impracticable. Our money is all put into common stock & managed by a treasurer. The brethren calculate to receive from the Treasury what money they need to support themselves & families economically, but not to take every year the exact amount of their salaries. While our families are small & we continue to live as we now do, i.e. two families eat at the same table & have most of our things in common, we find that our salaries will more than support us. You will see by our accounts for two years past that we have been under the necessity of spending considerable of our salaries in building & other missionary expenses. Of our clothing, however, which we brought with us from our native land, our bill for this article will be constantly increasing. The only regulation which we have yet found it necessary to make respecting the amount which each station may draw from the treasury is this, viz. that each station may draw to the amount of their salaries. This however, had reference, not to our family expenses, but to mission expenses, & until money should arrive from America for Building, Schools &c, the men at each station might know how much money they could have for these objects, & make their calculations accordingly.

It is worth all that it cost us to be disciplined by trials of this kind, to be able to look back upon the past & see how God has led us, what we are taught, what we have learned, which qualifies us to know that they should be thought of the commission literally & monetary embarrassments to the Board & the effects be laid to the blasts, viz. [illegible]

[illegible] of the problem. It appears to me probable that [illegible]
[illegible] wish that you, as Dr. Webster (for I do not know whose duty it is
[illegible] our annual accounts, for both stations, for the two years past, & s[illegible]
[illegible] as definitely what articles we are to consider as extra expenses. [illegible]
[illegible] let any [illegible] that he shall [illegible] that the [illegible] debt, [illegible]
[illegible] with what we [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

this at a time when we could get only Rs 4, 2 or 3 p in the market.
very kind in him [although by doing it he gets ready money to satisfy the
demands of his creditors. We have had some fears on this subject, but still we
cannot do so well any where else as he does by us.] He has been remarkable
kind in assisting us to money. [In order that you may understand what
have said about I ought to say that Mr T. takes our Dollars & pays us by acceptances
we need money. Still he must be a loser & his conduct is strange.]
Now let him take, at his request, $1500 of those lately arrived, at the
exchange of 4 Rs & Rs per Spd. payable in 9 months at 9 per cent. int. pro
rata; & if the price of Spd Rs rises before the expiration of that time (as it
undoubtedly will) he is to give me the highest market price for them. I did
this because I could not sell the dollars now & because he made the offer & the
request. Mr T. furnished our brethren who have gone to the Cape with £14
in their voyage there & back again.

Since I have been in India this idea has often been very strongly
impressed upon my mind, while reading accounts of the great things that are
doing in England, by great men, for Bible & Missy. societies, viz. that the plea
which I receive from a perusal of these animating accounts, would be gre
diminished, by a knowledge of the private character of many who a
engaged in helping forward these works of benevolence.

I have written, my Dear Sir, with freedom to you; & it is intended for you
& not for the world.

As we have so lately written a long letter to Dr
have not much to add that is new respecting the mission. I am very
happy to inform you that the letters sent out for us by the Bicester
arrived here last Monday evening the 15th. We were highly gratified with
perusal of Dr Wenstle's letter, but astonished by the news that he cannot
come as soon as now soon any more missionaries will be sent out to our assi
ance. Truly we are dependent on the Lord of the harvest to send forth
labourers. I trust that this news causes me to feel my dependence more
him, & the great need of fervent, persevering prayer on this subject
ly, the harvest here is great & the labourers few. Are there not pi
young men who will listen to our call & to the call of the destitute a
and come out immediately to help us?

I have been much encouraged of late by the prosperous condition of
schools under my superintendence. In these schools, two of which ha
been lately established, there are now 165 boys, most of whom are
making very good progress in their studies both in Tamul & English. Mr
has the principal care of the school at our house, as it respects their
ish studies. Sister Richards also visits the new school which we ha
established in another part of Battiotta & instructs them in English & a
them repeat Dr Watts's catechisms in Tamul, ~~the school in Jaffna, Mr Poor & Mr~~
~~Hospanlorton~~ I should establish two more schools immediately, but I do
not know how to superintend so many. I very much need a brother to
assist me. But when I shall have one I know not. I have had a bad cough for
time, but am now getting some better of it. The Lord will preserve my
& health as long as he sees best to continue me an unworthy labourer in his
vineyard. I do not apprehend any danger from my cough because it has
not materially affected my general health which is tolerably good. The rest
our number are enjoying a good degree of health.

I have just received a letter from the Venerable the Arch Deacon of Colo
among other things writes, "I have received a letter from the Bisho
Calcutta, who states that he cannot come here during the present ye
I have an official letter announcing the approach of four Missionaries
from the Church Missionary Society. One is for Jaffna, another for Tri
Cale; a third for Galle, & the fourth for Colombo to have the charge
native College. Their names are Lambrick, Mayor, Ward & Rany
sincerely rejoice in their approach. If one comes to Jaffna he will
undoubtedly be stationed in Jaffnapatam & not in the country.
I have several boys in school who are now ready to be taken in
my family, & I only wait for the finishing of a suitable house in wh
their food may be cooked & they take their meals.

Dec. 18, 1818

Rev. Benjamin C. Meigs
Boston
Mass.

GPO
JU29

Rev. Benjamin C. Meigs
Boston
Mass.

Rev. Benjamin C. Meigs
Boston
Mass.

Rev. Benjamin C. Meigs
Boston
Mass.

Sabbath evening June 21st

Although it is late & I am considerably fatigued with the labours of the day, yet I will spend a few minutes in writing to a friend. Perhaps I cannot do better than give some little account of the occurrences of the day. In the morning most of the boys belonging to the two schools in Battiotta were present at family prayers. Soon after this, the B school from Chongane came, some of the boys from a distance of three miles. The time between our morning prayer & public worship in the forenoon, was spent in catechising the boys & hearing them read in the N. Testament. When they were called into our large room for public worship I had the curiosity to count them, as there were more than had ever attended at one time before. There were 135 boys present. Many of the little boys could not walk so great a distance. It was to me a very pleasing sight to see so many youth from among the heathen assembled for christian instruction & to join in christian worship. The thought often occurred to me that perhaps some of them would yet be employed in preaching Christ to their fellow countrymen. I endeavored to preach to them in the most simple manner explaining to them some of the first principles of religion. I often put questions to the most intelligent boys, & from their answers, would take occasion still further to impress the truth upon their minds. In this way I gain & secure their attention; whereas they will not listen to a regular sermon, & if they do, they cannot understand it. In preaching to them one of my greatest difficulties is, to bring my language down to a level with their capacities. We can however, already behold a visible improvement in many of them, in understanding divine things. I ought to remark that I had for my auditory, besides our own family & the schools, about 80 of our neighbors.

In the afternoon I preached as usual in another part of Battiotta to a much smaller auditory than I had in the morning. This evening after family worship I spent an hour in religious conversation & prayer with my interpreter, schoolmaster & a few large boys who belong to the school.

From this statement you will
have a pretty correct idea of my du-
ties on the every sabbath.

Yesterday I visited the school at
Chorganeed & in the course of my
remarks to the school, I asked one of
the boys if he knew where people
went to go when they died? He said
"to heaven". Will all men go to hea-
ven? "No, bad men will go to hell.
& good men to heaven". Are all men
sinners? "No". Have all these boys,
your school mates, committed sin?
"No". Well which boy never com-
mitted any sin? Show him to me.
I should like to see him. He looked
around upon them all, but did
not attempt to select any. He then
confessed, upon being asked, that they
had all been angry — had disobey
their parents & many other wicked
things which I enumerated. I then
endeavored to discover if he had any
idea of a way in which God could
forgive sin; & I found that he has not.
I then endeavored to preach to them
Jesus Christ as "the way the truth &
the life". You will recollect my de-
sire that their schools are yet in their
infancy; I hope to be able to give
you a better account of them before
long. G. W. M.

[Mar? Dec. 18, 1818.]

As I wish to add a few words more, I
will do it on a separate piece of paper which
I will enclose in the letter.

We have received I believe most of the
books & Pamphlets & Records which you
have sent to us. Some numbers of the
Recorder are missing. Of Vol. 1st from
No 3 to 18 inclusive have not arrived; also
26, 27, 28, 31, & 32, of the same volume.
Of Vol. 2. we have received all as far as No
25. We have received part of two
others, though by no means complete.
Perhaps more have arrived in our boxes
of books now at Colombo.

Of the Pamphlet we have received no
copy for Dec. 1816. The latest No.
which has arrived is for April 1817.

I see that Dr Dwights System of
Divinity is to be published; also his
travels in N. England. I hope the Prud.
Com. will send one copy of each to
our public library. If not, I must
request you to send me one copy
of each. I cannot be denied
the pleasure of seeing them. If con-
sistent, I hope the Prud. Com. will send
us one copy of the most interesting
works that are published, for our li-
brary, as that will answer for us all.
We shall not want to see them any
the less for being in Ceylon.

Battecotta Jaffna Ceylon July 9th 1819.

My Dear Sir

Inclosed I send you a copy of the annual accounts of Br. Richards, & myself, together with some explanatory remarks annexed to them. I send also, on the same sheet, a copy of the account between the Board, & their missionaries in Jaffna for the years ending March 31st 1819. The annual accounts of Br. R. & myself are I think sufficiently explained, by the remarks above alluded to. But it will be necessary for me to say a few words, in explanation of the other account.

As we commenced on the 1st of April 1819 to draw money from the Treasury on a new plan, I thought it particularly desireable to give you, as well, as I was able, a view of our accounts from the beginning up to the last mentioned date, that you may see, what was the state of the Treasury at that time.

For several reasons the business of a treasurer among us has been attended with considerable difficulty; principally for want of experience & a settled plan of polity upon which to act. When we first landed on the Island, as we expected soon to seperate & go to different places, we did not put our money into the hands of a Treasurer, except in small sums. After we came to Jaffna, we made no definite rules for drawing money from the Treasury, until this year. Of course the treasurer, could not know, how to keep his accounts, so as to agree with a plan of polity, that in future might be formed. We have had three Treasurers first Br. Warren, next Br. Richards & now myself. As to the best manner of keeping accounts, that were at all complicated, we all have had much to learn by experience. Each treasurer has kept his accounts in such a manner, as suited his own views, of propriety at the time. Our views, as you might naturally expect, have differed in some degree. We have received our money thro many different channels, & have been obliged to keep our accounts, in many different currencies. From these, & some other circumstances, therefore, you will not wonder, when I inform you, that it has been attended with no inconsiderable labour, & pains on my part, to bring the accounts to the state, in which you now see them. Hereafter I trust, that the same difficulties will not attend the keeping of our accounts.

There is no difficulty, I believe, as to the amount of Spanish Dollars received from you. But on account of the manner in which we have been obliged, to turn our Sph. Dolls. into the currency of Ceylon; & because our accounts, have not been kept with a particular reference to this object, it has been attended with considerable difficulty to ascertain the precise amount, each quantity of Sph. Dolls, in the currency of the Island. I have however accomplished it, I believe, with a good degree of accuracy; so that your credit in Rix Dolls, as well as in Spanish, must be very nearly correct.

Your Debt, you will perceive, is made out from our annual accounts for three years together with a few other charges, which were paid immediatly from the Treasury. I regret that it was not, in my power, to make out your debt in another form, viz. by giving you an account of all the money paid, out of the Treasury. This I conceive is the way, in which your debt should have been made out. But several circumstances, rendered it impossible. In the first place, all our money, was never put into the treasury. At first, we went upon the principle, that each brother had a right, to his salary, or to the amount of money, brought with him, from America; & that he had a right, either to put it all into the treasury or not as he pleased. Accordingly, a part of it was not put in, but was exchanged, & expended by individuals.

A second reason is, that while Br. R. was treasurer, he did not think it necessary to keep the money, belonging to the treasury, distinct from the money, which he expended for himself, & so did not charge himself with money taken from the treasury; supposing that after he had settled, with each brother, the money that remained, would belong to him. This was true. But in settling with the brethren, it appeared, ~~it appeared~~ that he had sustained a loss to himself. At this distance of time, it is impossible for me to tell the precise amount, which should have been charged to him, while he was Treasurer. These are the principal circumstances, which prevented my making out the account, in the manner above alluded to.

The different items, in this account, which compose your debt, are I think sufficiently

plain, without further explanation, except the two last. The first of these is, "To the p
ment of a deficiency in Br. Poor's family expences, 750 Dollars." upon an examina
of our accounts, & the different situations, in which, we have been placed, it appears to m
that in order to place Br. Poor, upon terms of equality, with Br. R. & myself, so that
might all begin the year alike; it would be proper for Br. Poor, to receive the above ment
sum from the Treasury. From the circumstance of his having been placed for some ti
alone at Tillipally, his expences have for some things been necessarily greater th
Br. R's, & my own. On the other hand, he has not been in a situation to procure someth
necessary for housekeeping that we have procured.

The last charge is "To a dificiency of money, for which we are unable to ac
Rds 141, 11, 2 pice. Our charges do not meet the money, which we have received by this amou
This dificiency has notably arisen, in three ways; by omitting to charge money paid out,
having money stolen from us, & by loosing it. Considering that we have paid out, a
than 41000 Dollars, principally in small sums, it is not to be wondered at, t
there should be a deficiency of a little more, than one per cent. This dificiency, you will
ceive, is charged to each of the three heads of account; viz. Salaries, School Fund, & fun
building, & other extra expenses, in proportion to their amount.

According to this account, it appears, that we have received a little less, than
months in advance, for our salaries this year. It also appears, that from this fund,
sides paying all our family expences, we have paid out for mission expenses, 553 Rs.
you will observe also that under the head of family expenses is included the expenses o
brethren Warren, & Richards, in voyages, & travels for their health. Whether you wo
think proper to consider this, as a family or mission expense, I do not know. At any
rate it must be considered an extra expence. The amount that has been expended, in th
way is about Rds 3882. This if added to the above will make the sum of Rds 13,433
From this must be deducted, a little less than nine months salary in advance, for th
year, amounting to Rds 3942. or $1485,61. This deducted from Rds 13,433 — Rds
7493; the sum which we have been enabled to save from our salaries, & which we have ex
pended for Building, &c. &c. As our families increase, however, our expenses, for living will
course increase. We have however made the attempt this year to live upon Rs. Ds 1
per month for a married brother, & 15 in addition for each child. Our Wesleyan brethren are a
making a trial this year, to see what they can live upon per month. They have begu
with Rds 325 for a married brother, & an additional 10 for each child per month.
does not however include their Travelling, their Furniture, their Postage, nor extra
pense, on account of sickness; whereas our allowance is expected to include all these
mentionthis, that you may see how we live, in comparison with other missionaries on
Island. You will perceive that we calculate to live upon half what they do. It is proper
ers to state that our expenses are a little less than theirs, in consequence of living in
country, whereas, they live in the towns. We shall be able to tell better at the end of th
year, whether our allowance, will support us decently, or not; but judging from
experience we have had, we hope it will be found sufficient.

You will perceive that at the close of the year, the Treasury was in de
Rds 167, 11 fs. Since that time we have been living on private, & borrowed money.

You will perceive also that notwithstanding you sent us $1000, for our school fund,
that fund is in debt Rs Ds 629, 5, 2 pice. Our opportunities for expending money in th
way (I trust profitably) have been far greater, than we expected. I rejoice that it has b
so.

The fund for building, & other extra expenses, you will perceive is in debt Rs Ds
8924 1/2. But under that head are included many expenses, & we have recei
only $500. to defray them.

You will see an account of the private money, which each Br. has in the
Treasury. I will just remark, that this principally money given us by our relations
not money earned in the service of the Board. The latter, we considered, as forming

part of the money, which we have expended for furniture. In your Credit you will perceive, that no mention is made of the remainder of our outfits. This according a vote before mentioned, has been expended for furniture.

I do not see any thing else in the accounts, which needs explanation. I trust that the Bills drawn on you, in favour of the Rev: Noah Worcester, & Capt. Libby have before this been presented for payment.

I intend to send a duplicate of this communication as one may possibly fail. Any suggestions from you, as to the best manner of keeping our accounts; & also as to the frequency of transmitting them, whether yearly, or half yearly, will be thankfully received, & attended to.

We have been rather anxiously expecting a supply of money from you now for about two months. We have received none, since the money brought by our brethren, Graves & Nichols, about fifteen months ago. We hope that the delay is occasioned by your waiting to send money, by Missionaries coming direct to Ceylon. We have been anxiously waiting for a supply of men, as well as money. Our hands are weakened by sickness & death. Our ranks are thinned thin. Out of four Missionaries, only one remains able to labour, as you will learn from our letter to Dr Worcester, which we shall send in a few days.

Your letters of Oct. 4th & 13th 1817 to me, & your letter of Nov. 10th 1817 to all the brethren, have been received, the 1st. July 17th 1818. the 2nd May 25th 1819. & the 3rd July 24th 1818.

Your remarks respecting the importance of economy in all our expences are just & I think that I may say of myself & my brethren, that we feel the importance, & endeavour to act agreeable to the spirit of your observations. Whether we have done so, you will be able, in some degree to decide by a careful examination of the enclosed accounts. So far as our family expenses are concerned, there can I think be, but one opinion on the subject. Our friends have certainly thought us economical.

With respect to the voyage of our Brethren to the Cape, you have already sufficient data before you (if you have received the communications signed, by Dr Poor, & myself) to judge of the propriety or impropriety of that measure. It is not necessary for me to add any thing in this place, upon that subject.

With respect to our expenses for building, I will say a few words; for I do not conceive it necessary for me to enter into a detail upon the subject. Our system of taking heathen boys into our premises to be supported at the expense of the mission, has necessarily required an additional expense for building. At this place we have made accommodations for two families. Our families are also increasing. The stations, as you well know, were in ruins, when we took possession of them. We live at a convenient distance in the country for our friends to ride out to visit us. We are the only persons who live in the country, & our stations are considered more healthful, than those in the town. Some of our missionary friends, who are out of health, often call & spend some time with us. This is particularly the case at Batticotta, because Dr P. is a physician. Missionaries in this country, are expected to be very hospitable. When our brethren have been abroad for the health, they receive great attention, & kindness. We are happy to have it in our power, in some degree to repay this kindness by being kind to others. You will easily perceive the bearing that these remarks have, upon our expenses for building as well as for our families. In the repairs, which we have made, we have consulted economy, & convenience; not elegance; & you may rest assured, that we shall continue to do so, in the repairs, which remain to be completed. These stations are already very valuable. We would not exchange them for any that we know of on the Island. They are not only valuable in our estimation, but in the estimation of all, who have seen them. We do not make these remarks by way of apology, for what we have expended, for surely one is not needed; but to give you a little insight into our real situations. The repairs, which we at first contemplated were by no means sufficient. We could not carry on our missionary work to advantage, without going more. Neither could we be comfortable ourselves, nor make our friends comfortable, who call upon us. Even now, considerable, remains to be done. As soon as we can receive money, for the purpose, it will be necessary to cover the house at Batticotta with tiles. Though this at first will be attended with considerable expense, yet it will in the end be as cheap as Glass, which must be renewed at least once in two years. In the dry season, we are much in danger from fire, while our house is covered with Glass. On old houses, especially the white ants very frequently eat the glass so as to render them of little service in keeping out the rains. These are the principal difficulties attending a glass roof.

My last letter to you was sent away June 22nd 1818. I trust you have received it, together with the accounts it contained. I expect to send a copy of my Journal to Dr W. in a few days. In the account respecting Dr Warren, sent sometime since, it was stated, that we expected to send home shortly extracts from Dr W.'s journal at the Cape. We have not yet sent them. I have had so great a variety of concerns upon my hands, since the return of Dr P., that it has been impossible for me to find time to transcribe it. Whether, I shall be able to do it, in the course of a few weeks it is impossible for me to say. As Dr P. is laid aside by sickness, all the labour of this kind, of course devolves upon me. Pray for me my Dear Sir, that I may labour & faint not. Remember me affectionately to Mrs E. & to all my Boston friends.

With much esteem, I remain Dear Sir, your affectionate friend & brother.

Jeremiah Evarts Esq.

Benjamin C. Meigs

Rev. B. C. Meigs —

May 5, 1820 —

Jeremiah Evarts Esq.
Treasurer to the American Board of
Commissioners for Foreign Missions.

~~Care of the Rev. H. Bardwell~~

~~Bombay~~

Boston
Massachusetts
U. S. America

MADRAS
C.P.O.
JUN 10
1820

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Batticotta Jaffna, Ceylon Nov. 23. 1819.

Rev. & Dear Sir

Enclosed I send you a letter from Gabriel Tisera, of whose character & qualifications to assist in our mission you will by this time have considerable knowledge. He is a young man of distinguished promise, & since he has become hopefully pious, we regard him with new & increased affection, & think his connection with our mission of very great importance. He possesses talents of a superior order & an ardent thirst for learning; & so far as we can judge possesses genuine piety. He is now well qualified to act as a catechist among his people; & at no very distant period he will in all probability be qualified for ordination. He manifests a strong desire to be permanently connected with our mission; & we are certainly no less desirous of such an event. He manifests an ardent love for the souls of his miserable people & I have strong faith to believe that he will be made, by the blessing of God an instrument of the conversion of many souls. Indeed his labours have already been attended with the divine blessing. He expects in the course of a few weeks to visit Colombo; & intends by prayer to bring his mother (his father died about six months ago) & only brother to reside permanently in this place. We shall in the first instance be under the necessity of advancing some money to provide them with a house; but the object to be answered is very great & will more than justify the expense.

On the 10th of October he came forward, & before many witnesses made a profession of his faith in Christ & was admitted to our communion. It was a day long to be remembered. He was the first Native who was received to our communion. O may he be the first fruits of an abundant harvest! At the next communion, however, at Tillipally a Disputer was also admitted to our church. Several more are expected will probably be admitted before many months. Hereafter you will be made acquainted by our public letters. I will be sent away about the same time with this.

You will be able to judge with tolerable accuracy of the proficiency which Gabriel has made in the English language from reading his letter. After he had written it once, I gave him a copy of it, obviated mistakes & suggested a few alterations & additions. With these exceptions, you may be assured that both the sentiment & phraseology are his own. Indeed he understands the grammar of the English language very well; but lacks experience in composition. It is extremely difficult for a native of the East to acquire a correct English style. He however has made very considerable progress towards the attainment of it.

As the principal facts respecting our mission are detailed in our public letter to you, it would be superfluous for me to mention them here. — The health of Br. Richards is a wonder to us all. By being able to visit & superintend most of our common schools, he allows me more time for the study of the Tamul language. Br. Poor's health is much improved since our last public letter was sent in July. The rest of our members are in the enjoyment of their usual degree of health. God has been very gracious to me & Mrs. Rice have a third daughter about six months old. Both the mother & child are in the enjoyment of good health. My own health through the blessing of God is very good. Remember me affectionately to Mrs. R. & believe me, Dear Sir, yours very affectionately in the bonds of christian love & respect,

Benjamin C. Meigs

Rev. Samuel Worcester D. D.

1819

21 19

Rev. Samuel Worcester D.D.
Auditory to the American Board of
Commissioners for Foreign Missions.

Salem
Massachusetts
U. S. America.

care of Messrs. Hogue,
Davidson & Robertson
Calcutta

Rec'd

Mr Jonathan Cobb & J. Mahan
Ship Connor

Salem Mass. 25. Nov 1819
Sailed Mar 17. 1820

112

Batticotta, January 12th 1820.

My Dear Sir

I trust that by this time, you have received the an-
ual accounts of both of our stations, for the year, ending March 31st 1819,
also a letter from me, containing a statement of our pecuniary affairs, down to
above mentioned date. From those communications, you will learn that our expenses
schools, building, & travelling, have been, for reasons already assigned to the Pruden-
l Committee, far beyond our previous calculations, & that at the commencement of the
ent year, i e on the 1st of April 1819 we were in debt to the amount of 167
f Dols. From that time to the arrival of our brethren, we have received from you, the
ceeds of one half a bill, sent by way of England, to our brethren at Bombay, amoun-
to 3,500 Spi. Dols. This has been sufficient to cover, but little more, than one
ind of our expenses to the present time; consequently we have been under the necessi-
f hiring money, to the amount of upwards of 9,000 Spi. Dols. From the remittance
have now made by our new brethren, we find, that no salary has been sent for Br Richards,
d no money, for building, or none for schools, as it appears from the following quota-
ns from Mr Taylor's letter, which contains, an account of the remittance, viz:
For building $ 500. For schools $ 500. ——— 500.

This must be a mistake, but from the bill of lading we learn, that after de-
cting the several sums, appropriated for other purposes, only $ 500, remain, for
two objects of schools, and building. From a hasty calculation, I have made, it
pears that if we should now pay the debt already contracted, & continue the plans, al-
dy in operation, for the support of children, and schools, at the two station, now establish-
our money would last, only between 3, and 4 months, from this time. We learn from
Scudder, who is now with us, that it was the intention of the Prud: Com— that
brethren Winslow, & Spaulding should form a new station, but for this purpose,
money has been appropriated; and for obvious reasons, we do not think it advan-
eous to the mission, for all the brethren to remain, for any considerable time, at
two stations. In view of all these circumstances, the brethren here, are unanimous
the opinion, that in order to avoid the expense of having money, and to proceed in
missionary operations, without serious embarrassments, it is expedient to draw a
ll on the Treasurer of the Board, for the sum of 450 pounds sterling. I have
cordingly drawn a bill in favour of Rev. Joseph Knight, missionary from
he Chh: Miss: Society for the sum of (450) four hundred, and fifty pounds
erling, payable at thirty days sight. I trust that when the Prud— Com—
eive this letter, and other communications, which we have recently forwarded to
em, they will perceive, the propriety of our adopting this measure to save the credit of
e Board, and relieve our present embarrassments.

As a duplicate of a joint letter, prepared by the brethren, was forwarded
esterday to Dr Worcester, it is unnecessary for me to state many particulars concern-
g our mission. The brethren Richards, & Poor, I trust are gaining in health.
I have had an attack of the lungs complaint, but think, I have a fair prospect

of

of recovery. Br Scudder, arrived at Tillipally on the 17th of December last.
The Brethren, & Sisters Winslow, & Spaulding are at Colombo, & expect to leave so
for Jaffna. Br Woodward remained at Calcutta in consequence of the illne
of Sister W. I am sorry we have not yet received Dr Worcester's official letter, referred to
Dr Morse, in his kind letter to the brethren here. I trust it is not lost.

In consequence of ill health, I have not been able to write this letter with
particularity. The general statement, I have made, respecting money, & which
sufficient for my present purpose, I trust are correct. Excuse the abruptness, wi
which, I feel obliged to close.

Yours, with sincere affection,

Jeremiah Evarts Esq^r.

B. W. Meigs.

Postscript July 25th 1820.

As we are about sending a public letter
Dr Worcester & also our journal at this station I have little
say that will not be contained in them. You will rejoice
hear that my symptoms of a consumption have nearly or quite
appeared & that I am now able to labour with considerable ener
the appropriate work of the mission, I do not experience any sensi
inconvenience from preaching twice in a day besides conversing
siderably with a number of individuals. Though God has smitten
very sorely by sickness, yet he has also displayed his healing power
Br Richards is a wonder to us all. God has shewed us in his ca
that he can raise up to health men from the borders of the gra
He has so far recovered his health as to be able to do considerable
missionary labours. He has also so far recovered his voice that he
able to lead in family prayer & occasionally to make a short expl
tation to the people. His eyes however still continue very weak
so that he is unable to read or to study, or even to write mu
How far the Lord will see fit to continue his goodness in rest
him to health, it is impossible for us to say. He has however
I think a fair prospect of living many years. Br Poor al
appears to be gradually recovering his health. How differen
our prospects now from what they were a year ago!
Then I stood as it were alone in this great field. But now si
have seven! How gracious is our covenant God! How f
of mercy & compassion! "Bless the Lord O my soul, & forget not
his benefits!"

I am happy to be able to say that those of whom
we have indulged a hope that they have passed from death u
life continue to behave with great propriety & adorn the christi
character. Gabriel Tissera especially gives us great pleasure by h
meekness, humility & devotedness to his works. He has a fea
that is according to knowledge; & his labours are indeed almost
invaluable to the mission. The power of divine grace is
wonderfully displayed in the astonishing change that has been
in his character. Philip Matthew also appears well & his labours a
very valuable to us. Sanderry Sagayen, though severely tried & persecuted
by his relations continues to give evidence of love to Christ. He has not yet b
been united with our church on account of the great opposition which is made to it.

Yours very affectionately B. W. Meigs

Jeremiah Evarts Esq.r Treasurer to the A. B. C. F. M. in account with Benjamin C. Meigs Treasurer to the American Mission in Jaffna Dr.

| | | | |
|---|---|---|---|
| To cash paid the Rev.d C. Traveller Madras (borrowed money) | 951 | " | " |
| To cash paid the Rev.d J. Chater Do. do. | 1000 | " | " |
| To cash paid Do. Do. for four months interest on the above | 33 | 4 | " |
| To cash for Postage, Stamps Paper & Bonds in procuring money | 87 | 11 | 1 |
| To cash paid towards the expenses of Br & Sis. Woodward's journey from Trincomalee by land, & also for their furniture & baggage by water | 257 | 11 | " |
| To sundry expenses for the other new bretn. & sis. in coming to Jaffna | 188 | 1 | " |
| To the payment of J. Richards Monthly allowance for the year | 2220 | " | " |
| To the payment of B. C. Meigs do. do. do. do. | 2501 | 6 | " |
| To the payment of D. Poor Do do. Do do. | 2400 | " | " |
| To cash paid for Building, Schools, Interpreter, &c at Tillipally | 3989 | 2 | 2½ |
| To cash paid for Do do. Do at Batticotta | 2887 | " | 3 |
| To cash to balance; carried to next year's credit | 486 | 8 | ½ |
| Six Dollars | 17002 | 8 | 3 |

## Contra Cr.

| | | | |
|---|---|---|---|
| By cash on hand at the commencement of the year | 113 | " | 1 |
| By cash received from the Hon.ble & Rev.d Arch Deacon of Colombo; being the remainder due on Spanish Dollars put into his hands | 3100 | " | " |
| By cash borrowed of the Rev.d J. Chater | 1000 | " | " |
| By a present to our mission from Col. Th.s Pinson | 150 | " | " |
| By cash borrowed of the Rev.d J. Chater (second thousand) | 1000 | " | " |
| By the amount of 7233 Madras Rupees | 11639 | 8 | 2 |
| Six Dollars | 17002 | 8 | 3 |

Copy of the Annual Amount of Mission expenses at Tillipally for 1819—20.

| | | | |
|---|---|---|---|
| To Building & Repairs | 1700 | 4 | 3 |
| To the expense of the Charity Boarding School; the average number of children being thirty five | 1330 | 5 | 1½ |
| To Tamil Books, Pens & Styles & sundries for the Schools | 110 | " | 2 |
| To the wages of nine School Masters through the year | 498 | 4 | " |
| To the wages of F. Mallappa one month & two thirds at Mallagam | 50 | " | " |
| To Nicholas Permander through the year | 210 | " | " |
| To the building of a School house at Punarle a village in Tillipally | 55 | " | " |
| To expenses of a Voyage to Batticaloe | 35 | " | " |
| Six Dollars | 3989 | 2 | 2½ |

The sum mentioned in the Bill for building & Repairs, has been expended in erecting a stone building for a stone House, & for the female school; — for building a cook house for the same; & for covering the church house with tiles.

The charge for the boarding school includes Furniture, Mats for the church & Cloths given as presents to poor boys in our common schools.

# Annual Account of Mission expenses at Battiotta for the year ending March 31st 1820.

| | | |
|---|---|---|
| Building and Repairs | 1119 | 2 |
| **Charity Boarding School** | | |
| Living; including Food, Clothing, Washing, Barber, Light & Co for 17 boys & 1 Girl | 635 | 11 |
| Phillip Matthew; teacher of the boarding School the whole year | 124 | 10 |
| Furniture for the Boarding School | 66 | 9 |
| Stamps Paper for Agreements for the children & sundry small items | 25 | 9 |
| **Common Schools.** | | |
| Wages of seven School masters in our six Schools | 444 | 2 |
| Sundry expenses for common Schools | 21 | 10 |
| Building & Repairs for Do | 46 | 2 |
| Wages of Gabriel Tissera eleven months | 330 | " |
| Expenses of a Voyage to Colombo for B. C. Mayes | 72 | 4 |
| Thirty Dollars | 2487 | " |

Battiotta Jaffna July 28th 1820

My Dear Sir

On the 19th Ult. we had the pleasure of receiving your kind letter of Feby 4th 1820 & also Dr. Wonster's of Jany 31st 1820 by the ship of Batavia. As you will readily believe, we were all much rejoiced by the perusal of them, & were truly thankful for that kind providence which has directed them so great a distance, & sent them so speedily & safely to us. As we shall in a few days send a public letter to Dr. Wonster it will be unnecessary for me to do any thing more in this than to acknowledge the receipt of this. It is truly gratifying to receive the approbation of our employers. But I would not forget that "it is a very small thing that I should be judged of man's judgment; he that judgeth me is the Lord", who cannot be deceived. His approving sentence will be indeed invaluable.

Our annual accounts have been delayed for some time in consequence of my absence to Colombo & my feeble health since my return. My duties as treasurer have been very great the past year in consequence of the embarrassed state of our pecuniary affairs. We have indeed had to labour hard to keep our heads above water. We have been obliged to borrow of the House of Arbuthnot & Monte & to much more than we could have wished, had it been in our power to obtain money in any other way to continue our missionary operations. We have experienced from them very great kindness & assistance. Altho' we have often expressed our gratitude to them for their favours, I would take the liberty to suggest to you the propriety of your doing it likewise, should you have occasion to write to them. Within the past year Mr. M. Taggart has died & their business is now conducted under the firm of Arbuthnot, Monte & Co. Within a year past we have drawn Bills upon them to the amount of 4295 Madras Rupees. A Madras Rupee is a little less valuable than the Sicca, & I believe of about the same value as the Bombay Rupee.

value of a Madras Rupee in 1816–17. was about 22 pence sterling
ny or two Rix Dollars & 8/12ths But during the last year they have sold
n 17¼ to 19 pence. When I was in Colombo in April last Spanish
were sold by the Government as low as three Rix Dollars & one fifth
Sph. But that was considered very low, & they will undoubtedly be
th considerably more in a few months from this time.

Towards the liquidation of the above mentioned debt in Madras
have paid them the amount which we received from you
the way of London & Bombay. viz. Madras Rupees 2120. Also the
of 450 pounds Sterling on the Ceylon Misy. Society amounting to 3789 So that
are now in debt to them to the amount of Mad. Rupees 5909
3052 Madras
ees.

As it is important in order to preserve our credit, that our
t in Madras should be paid soon, we sent about three weeks since
letter to Mr Ropes from Boston now in Calcutta, requesting him
obtain for us a few thousand Sicca Rupees, until our expected
plies should arrive from America. We hope to obtain money
him, sufficient, if possible, to pay our Madras debt & also to leave
little on hand for our support for a few months. We are ex=
ingly rejoiced to learn from your letter that there is a prospect
soon receiving supplies from home.

In addition to our debt in Madras, we owe the Rev. J.
ler Rix Dolls. 1000. which he will not require us to pay him
y soon unless it shall be convenient. As you will learn from
public letters our great need of larger supplies of money, it is
t necessary for me to enlarge upon the subject in this place –
Rix Dollars which we now have on hand will probably last
th great care a little more than two months longer.

he remittance which you sent us via London & Bombay amount
by about Rix Dolls. 3350 instead of 3500 as stated in my letter
Jan.y 12th. I then stated what I hoped would be the amount. But
price of Rupees soon fell.

Our new brethren, after paying all the expenses of their
ting to this place have paid into the treasury about 8594 Sicca
pees which have amounted to about 11793 Rix Dollars.

I trust you have received my letter of Jan.y 12th 1820 respecting the
450 which we have received from the Rev. J. Knight & for which I gave
m a Bill upon you of the same amount. Lest however that should
sibly fail, I shall include a copy of it in this, without the long postscript
ich was added to that letter.

In consequence of the state of my health & the heavy duties of a
asurer at the present time, it has been thought best by all the
thren that I should be relieved from this burthen, & that Brother
inslow should succeed me as Treasurer.

It may be proper for me to state that my accounts as Treasurer
also the public accounts of both stations, which are now sent to you
ve been examined by two of our number appointed by the brethren to
uit the accounts, & that they have been found to be correct.

Although the newly arrived brethren received some money from
e Treasury before the end of March, yet as they could not conveniently
ake out their accounts at that time, it has been thought best that
amount of money paid to them before that time, as well as what they will
ive after, should be brought into our next account, which we intend
send home the 1st of Jan.y 1821. instead of delaying it till the April following.

Rev. B. C. Meigs.

Feb. 17, 1821.

Acknowledged June 22.

Amos Coleman Esqr

Ship Hope

HOLMES HOLL MAS
Feby 14

Jeremiah Evarts Esq

Boston
Massachusetts
U. S. America.

Care of Messrs. Hogue, Davidson & Robertson.
Calcutta.

AUG 21
BSPS
MARINE
4 AM
1821

Journal of James Richards & Benjamin C. Meigs, kept at Jaffnapatam from October 5th 1816 to Jan.y 1819.

Jaffnapatam Oct. 3d 1816. On Tuesday evening the 24th Sept. we, together with our wives went on board a Dhony at Colombo for Jaffna. We were accompanied to the D. by Br. Chater & Griffiths, who took a very affectionate leave of us. We sailed about 3 O'clock on the following morning. On Wednesday we were all very sick. It was a distressing day, especially to us Mr. whose peculiar situation rendered sickness dangerous. We were much alarmed about her on Wednesday evening, but the Lord ~~[illegible]~~ supported her, & on the following day we were all better. We lay at anchor on Thursday night for fear of the Pearl Banks. On Friday noon we arrived in safety at the mouth of the River at Manar. Here the water is so shallow that Dhonies have obliged to unload, & lose several days in getting through. On Sat.y morning we all went on shore to the Fort about two miles, in a boat which Mr Orr, the Collector was so kind as to send us; & we spent the day at his house where we were treated very politely. We stayed at Manar till Tuesday the 8 October, in a house near Mr Orr's. We had been unable to get away before that time, having been obliged to wait for the unloading of all our furniture & that of our brethren & having it safely lodged in the Custom House. Till the Dhony could get over the bar at the mouth of the river. We did not wait for this, as the season was so advanced; but hired two Boats, in which we put a few of our most necessary & valuable articles, & returned (having the rest to be brought over in the Dhony) 1812 October 11th. We set sail for Jaffna a distance of about 45 miles. We arrived at J. the same day, but so late in the evening that we did not go on shore that night, but slept in the boats. The next morning Wednesday Oct. 2 we went on shore before sunrise, & proceeded to Mr Mooyaart's, where we found our friends, & met with a most welcome reception. Mr M. is a sincere friend of Missions & missionaries. Br. Newell lived with him while at Jaffna, after him Mr Lyman & then Br. Warren, so that the room in which they lived has acquired the name of the "Prophet's chamber"

Br. & Sister Poor left Colombo the ~~[illegible]~~ four days before we did, that is, on the 20th Sept. in a boat with Mr Wilkins, a merchant of Colombo, who was coming to Jaffna on business. The Dhony in which we came being much crowded with furniture, did not afford good accommodations for more than two families, for which reason Br. & Sis. P. embraced the opportunity of coming with Mr W. Sister P. suffered very much on the voyage & was reduced very low, but finally arrived in safety on the 26 Sept.

In view of all that had passed since we left Colombo, we have the greatest reason to ~~[illegible]~~ admire the goodness of G. in preserving us all in health & safety, especially two of our number, whose peculiar situation rendered a voyage very hazardous. Had we not come when we did, we might have remained in Colombo five or six Months longer.

The same day that we landed, we took possession of a house opposite to Mr Mooyaart, which Br. W. had previously hired for us. It is a delightful situation, retired from the noise of the public road, nearly in the centre of a large & beautiful garden surrounded by a wall of about nine feet in height. The house is almost new & convenient for two small families. We pay for it 25 Rix Dollars per month, or $6,25. Native rent is much

cheaper here than at Colombo. We expect to occupy this for a few months, till the house at Batticotta can be repaired. This must of course take considerable time, as the house is large & much out of repair & the rainy season is fast approaching when it will be impracticable to continue the work at such distance. On Thursday the 4th Br. W. & Br. M. went to Batticotta then for the first time Br. M. saw the place where he hopes to fix his future residence among the heathen in this Eastern world. Many pleasing sensations & reflections were expected in his mind, while he surveyed the remains of these once noble buildings.

We have already given some account of Batticotta in our private letters to our friends, but we think proper, nevertheless, to insert it here. B. lies about 6 miles N. W. of the Fort of Jaffnapatam, about half a mile from the seashore & in sight of it. The situation is pleasant & airy. Although it is surrounded on three sides by paddy (rice) fields, yet the ground on which it stands is dry & healthy. On North towards Kharagam, the land is a little higher & very dry. It may be well to remark here, that the whole district of Jaffna, unlike Middle & Southern parts of the island, is very level; no hills & valleys though the land is a few feet higher in some places than in others.

All the ground belonging to the place at B. amounts, by measurement to 3 Acres, 3 square Roods, 11 square Perches & 159 square Links. On this ground are a Church, a Dwelling House & 4 other small buildings, 2 Yards, a Garden, 4 Wells, 11 Margosa trees, & 51 Palmyra's trees, all the property of the Ceylon Government. That you may know in what State we found them, we shall give a short description of them.

1st The Church. This is said to be the finest ch. in the whole district & in the best state of repair. It was first built by the Portuguese when they were masters of the island in the 16th Century, (as were all these churches & houses,) & repaired by the Dutch in 1678, as appears by the date on the west end of the building. This is the reason why it is now in a better state of repair than the other churches in the district. After the English became masters of the island in 1795–6 the churches & houses were much neglected & have been since fast going to decay. Many of the walls are much broken by the Banyans which grow thereon & break them down. This church has, however received only little injury from them. But the walls of the dwelling house are much broken. The church is a very large & noble building. It is 171 feet in length on the outside & 163 on the inside — walls 4 feet thick. The width of it is 65 feet on the outside & 57 feet inside. The walls are not high, as they have no loftes in this country. There is no roof on the church, but the walls, ~~and~~ ~~are here~~ & pillars & arches, ~~which~~ are almost entire. They are built principally of Coral stones, which appear to grow harder & harder by exposure to the sun. Many of the buildings have already stood nearly three hundred years, & would probably stand three hundred more if proper care was taken of them. From one end of the church to the other, at an equal distance from a line drawn through the centre, rise two rows of massy pillars 10 feet in circumference & 20 in number supporting 18 pointed arches, which are raised enough higher than the walls of the church to support the roof. The width of the church so great that a roof would not otherwise be easily supported. We are anxious to cover the building as soon as possible. We have the wood in our power. Two thirds of the building will be sufficiently large to hold any congregation that we, or our successors, will probably ever be able to collect. By making a partition we can have one

hire of it for school-rooms, or for a printing press, should we ever
ve occasion to use it for that purpose.

2d. The Dwelling House. This is only one story high accord-
g to the custom of the country. It is more than one hundred
t in length & about 41 or 2 in breadth. It will contain 8 rooms; 5 of
hich are large, & 3 smaller ones. The house requires a great deal done to
before it will be a suitable habitation for the families. The walls
broken in many places by the Banian trees. We found it without
roof, doors or windows; in short nothing but the walls & floors, wh
are of brick. This, in the time of the Dutch, was the country
at of the second Prince in command at Jaffna. It may be made a
y convenient & pleasant habitation, & the expense will not be
y great, as labour is very cheap in this country & particularly in this
strict. But it requires a large stock of patience to wait for the workmen to
omplish anything, as they are uncommonly lazy & have many feast
ys & other things to interrupt them.

3d. The 5 Smaller buildings. These are a Kitchen, a Stable, a Servan
use, & two very small cattle houses. The walls of some of these are
considerably broken & all without roofs or windows.

4th. The Yards. There are two of these, directly back of the house &
joining each other: the largest is about 100 feet by 55, & the other
out 57 feet by 25. They are surrounded by a wall about 8 feet
igh, built of the same materials as the walls of the house.

5th. The Garden. From the large yard back of the house, you
nter the Garden, through a door. The G. contains about 1 3/4 acres
land, or nearly half of the whole. It is enclosed by a fine
wall, built of coral stones laid in mortar, & at the top fixed in the form
a roof to shed the rain. It is ~~[illegible]~~ 8
9 feet high. It must have been made at great expense.
The quality of the soil is not quite so good as at Jaffnapatam.

6th. The Wells. 3 of these are in the garden to water it in the
dry season & one very excellent one in the large yard, very near
the house. The water in them appears to be good, though we have
not yet had sufficient time & opportunity to ascertain.

7th. The Trees. The 11 Margosa trees are in front of the house, between
it & the Church which is about 20 rods from the house. The
Margosa tree makes very good timber & boards & from the nut, a
valuable oil is expressed.

The 51 Palmyras are all, but one, in the garden. Of this number
9 are fruitful & 23 unfruitful. Of this tree there is the male & fe-
male. Both are necessary. The female tree only bears fruit & is good
for timber. The rafters of all these houses are made of this tree.
The leaf of this tree forms the Ola so much used by the natives in
stead of paper. It is also much used to form the roofs of houses, & it
answers very well for two or three years, when it must be re-
newed. The Olas are cheap, easily procured & put on. The houses
at B. & Jaffna will be covered with them. The fruit of the tree
forms the principal food of the natives for one half of the year.
20 or 40 trees will support a family. The tree often grows to the hei
of more than 100 feet, without branches & the body of an uniform
ze all the way, being from 12 to 15 or 18 inches in diameter.
e fruit grows among the large leaves, which form a circle of about
or 12 feet in diameter around the top. The Cocoanut tree
ows & bears fruit in a similar manner, only the leaves are much
ger, being single leaf uncommonly 12 or 15 feet long. The Cocoanut does not grow

so neat as the Palmyra & the colour of the wood is much lighter. The wood of the Palmyra tree is black, or a dark brown. A tall cabbage, with long leaves, that has no head, will give you some idea of these curious trees.

Oct. 3. Today we all dined together in our newly hired house. Before this, we have taken our meals at Mr. Moyaert's. Br. W. & Br. & Sister P. will board with us, till they go from Fort Fillip.

Sat. 5th Yesterday Br. W. & B. M. rode into the Fort & called on a number of friends viz. Capt. Trotter, Commandant of the Fort, Mr. Nicholson, Lieutenant Hunter &c. &. Today we all called on Mr. Hooper the Collector of the District & Mr. Richardson the Provincial Judge. Toward evening the Rev. Mr. Glenie, his wife & three children called to pay their respects to us. Mr. G. is an excellent man. He is a friend to missionaries & preaches the doctrine of grace. He is one of the Colonial Chaplains. The English people here appear very friendly to us & treat us with attention & kindness. Last morning Br. P. preached for the Rev. Mr. Lynch in his place of worship, in the Pettah.*

Sabbath eve Oct. 6th This morning at 7 O'clock, the brethren all went to Mr. Moyaert's & held a meeting for prayer & religious conversation with Mr. M. & family & the Rev. Mr. Lynch. It was a very pleasant & profitable meeting. Mr. L. is a very humble pious man & very evangelical in his preaching. We all love & esteem him as a Christian brother, & missionary. At half 11 O'clock A.M. we attended church in the Fort, where the Rev. Mr. Glenie read the service & preached an excellent sermon.

At 7 O'clock P.M. Br. M. preached for Mr. Lynch in the Pettah.

Monday Oct. 7th This morning the Rev. Mr. G. & Br. P. left their place for Bangalantoy, which lies on the sea shore about 2 miles from Fellip, where Mr. G. has a Bungalow in which Br. W. & Br. & Sis. P. are to reside for a few days until the house at T. can be rendered habitable. In the afternoon Br. W. & Sister P. left us, for Bangalantoy. In the morning most of our friends, whom we visited last week, came to pay their respects to us.

Wednesday 9th Br. M. went to Batt. to superintend the work. In the road home, saw 30 or 40 of the original inhabitants of the country, the monkeys. They live here in great abundance, & many of them are very large. They have very little fear of the natives, but fly from the presence of a European.

Thursday 10th Br. R. & Mr. Moyaert went to B. to examine the Palmyras for the roof of the house.

Friday 11th Sent a letter to Sir G. Johnstone in answer to his communications to us, & to the Secretary of the C.B.S.F.M. on the subject of the emancipation of slaves in this island.

Sat. 12th Br. M. went to B. — found but one Mason there — work goes on slowly — very difficult to accomplish much in this country. Employed about 40 Coolies & Carpenters to work on & about the house, & the wages of the whole amounted to $2.37½ & they found themselves. Coolies will work for a little more than 4 cents a day, Carpenters for 8, & Masons for 12½ & sometimes for 16. But it must be considered that a man in America will do as much work in a given time as three or four of these.

Monday 14th The Boats arrived from Manar with the remainder of our furniture & we had it lodged in the Custom house for the night.

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*The Pettah is that part of the town of Jaffna which is regularly built & inhabited principally by the descendants of the Portuguese & Dutch.

Short] Tuesday 15th Oct. 1816. Rev. Mr Squance & his wife arrived in Jaffna from Point de Galle. The Rev. Mr Chater arrived here on the 14th from Trincomalee. He went from Colombo round the other side of the island to come to Jaffna.

Mr S. & Mr C. are appointed to this station. They are very good men whom we highly respect & love. We live on the most intimate & friendly terms with them. There is no strife between us, for we are brethren. Mr Lynch who is now here, is appointed to Madras & expects to depart in a few days. There are now ten Wesleyan Missionaries on the island at the following places. viz. at Colombo the Rev. Messrs Warnford & Clough, at Galle the Rev. Messrs Erskine & McKenney. At Matara the Rev. Mr ~~Jackson~~ Callaway; at Batticala the Rev Mr Jackson. At Trincomalee the Rev Mr Broadbent; those at this place have already been mentioned. We wish there were as many more of them, but, equally devoted to the service of Christ.

This day we received letters from the Rev. Dr Carey, Calcutta announcing the arrival of the Ship Union with $10000 from Mr Roberts for the Missionaries; also that $1000 had been sent by the Ship Agawam which had not arrived. We were each of us authorised to draw on him for 3/8th of the above sum. viz for Sicca Rupees 340 & 10 annas payable at sight.

Wednesday 16th Br. W. & Br. P. came from Tillipally in the morning, dined with us & returned in the evening. This evening held our weekly prayer meeting in concert with our Brn at Bombay.

Yesterday Br W. & Br. & Sister P. moved from Cangasen to Tillipally; though the house is not yet finished they will be able to live in it.

Friday 18th Br. P. came from T. when we read the public letters to be sent to Dr Worcester. Voted, That our Secretary procure a copy of the communications from Sir A. Johnston relative to the emancipation of slaves in Ceylon, to be sent to the Secretary of the B. C. F. M.

19th Rev. Mr Lynch has concluded to spend the rainy season in J. the weather being so bad that he is unable to get to Madras. Sent a letter of enquiry on several subjects to Dr Carey of Calcutta.

Wednesday 23. We received each of us a letter from Dr C. announcing the arrival of a second thousand dollars by the ship Agawam, & authorising us to draw on him for Sicca Rupees 335 .. 14.

Sent a letter of enquiry respecting the exchange of Money at Madras, to the Rev W. C. Loughlin.

This day being the 23 Oct. makes just one year since we sailed from N. P. How many mercies have we received from the hand of God in the space of one short year! Surely goodness & mercy have followed us all the way! How different has been our lot from that of our brethren who preceded us!

Tuesday 29th Yesterday Br. M. went to B. to superintend the work — no work done. The rainy season has commenced, so that we cannot proceed in the work — I dismissed the masons for the present. We have yet done little more than to put on the roof of the house. Br. M. returned by the way of Changane, which lies N. of B. about 2 1/4 miles, & thence through Manepy to Jaffna. They are both fine districts. The churches both good. — the Ch. at C. is however much the best. The house there might be repaired & fitted for one family, but it is much broken by the Bannians. Changane is however a fine station for a Missionary. The house at Manepy is gone much to decay. — Judged

through a delightful country, crowd with fruit trees — very fertile & pl
ant. This day Br. P. & Br. W. came by appointment to go to
the our accounts, ~~which may be required to be delivered to the Government~~
~~a faithful report~~
for the first time
Friday Nov. 1st. Br. M. went to Tillipally — found them all well & pleas
ly situated. Called on Mr Bast sitting Magistrate of Mallagam, a cu
good man & a very active friend to our brethren at T. — returned on Satur
Monday 4th P.M. letters from Calcutta & America. 1 from Br Tetrom
1 to Br P. from his brother in Bermuda. 1 to Br W. from Mr Allen N.Y.
1 to Mrs M. from Mr H. P. Dutt Bethlem
In concert with our brethren at T. we have this day borrowed R.D.10
from Mr Vernich a wealthy gentleman in T. who was so kind as to
offer it to us as long as we wanted it without interest, in consideration
of our being missionaries. He said he wished to assist in helping
ward the good cause. We happened just at this time to be a little
straightened for money, not because we have not money ~~at our~~
~~command~~ in Ceylon, but because it is not just now at our command
because we have lately had to pay out considerable sums for comm
to J & for the houses at B. & T.
Sister R. has been confined to her bed for about three weeks & requi
the constant attention of Br R. which prevents his taking so active
part in our business as he would be glad to do. On account of the
great variety of business which we have upon our hands & the sickness of
~~his family~~ families we make but little progress in Malabar. We read
Malabar Testament to our servants, through our Interpreter, & through the
same channel, make serious observations to them from the portion
read. Some of them at first objected to attending; but they now all r
ularly come into our morning & evening devotions. It is a very
pleasant sight, & we rejoice in the prospect of doing them good, by
telling them of Christ & his salvation
Monday Nov. 9th Yesterday attended church in the Fort & heard Mr G. p
on the worth of the soul — an excellent sermon, solemn, interesting, & c
calculated to awaken stupid sinners. In the evening Br M. preached
our Wesleyan friends. We have now very rainy weather; nothing do
at Batt.
Tuesday 12th. First fair day, after a long gale of thunder much rain
& rain. Br. M. went to B. by the way of Mancey & Colongoney, the distance to B. this way
is about 9 miles. — found much water in the road in many pla
es. Thursday 14th Sister R. more unwell: She is much afflicted
with sickness — called Dr Nicholson to see her. She has a bonkelow plan
Nov. 19th Br Warren & Br P. came from T. in the morning
spent the day with us. Besides some other business, we examined
our Public Library Maps & Globes
Friday 22. ~~Br. went~~ Br. went to Batt. to take the measure
of the doors & windows of the house. We are doing what we can
during the rainy season, to make preparation to carry on the work
more rapidly as soon as the rains are over.
Sabbath eve. 24th Sister R. much better — came out to dine
us today for the first time in four weeks
Thursday 28th Nov. This being the last thursday in Nov. is observed
in many parts of N. E. as a day of public thanksgiving. We had
determined to observe the day. Besides our common mercies we
we have received from God, we have received special mercies for which
we will praise him. This morning Mrs M. was safely delivered
of a daughter — a living & proper child.

Sat. 30th Nov. On Wednesday the 27th sent Sir A. Johnston's communications relative to the emancipation of slaves, to Calcutta for America. This morning borrowed 500 Rix Dollars of Mr Mayeart. Mrs M. & the little one continue very comfortable.

Sabbath eve. Dec. 1st. Rec'd a letter from the Revd. W. C. Lowsley & the Revd. R. Hewill, who has lately come from E. to join Mr L. at Madras. The letter was in answer to our inquiries respecting money. They advise us to send our Bills on Calcutta to Madras for sale. There is a very respectable House who offer to transact the business for us, who are very friendly to Missionaries. Mr L. gives us a very pleasing account of the state of things in England when he left it.

This morning Br. M. preached for the Methodists.

Thursday 4th Dec. On Monday the 2d. Br. R. went to T. for the first time, & found them all well & prospering in their work. Many things have taken place to prevent his going before; particularly the sickness of Sister R. & the rainy season.

This morning received a letter from Br & Sister Bardwell at Bombay. They arrived there on the 1st Nov. after a pleasant passage of 27 days. They touched in their way at Ceylon, Cochin, Tellicherry & Goa. Found Br. & Sr. A. B. well, who were much rejoiced to see them. Br. B. was graciously received by Sir C. Napier & he thought it probable that he should be permitted to stay there.

Friday 6th. Mrs M. is so far recovered that she is able to take her meals with the rest of the family, & unite in our social worship.

Sat. 14th Dec. Sister R. very sick today. She was taken sick about 9 o'clock A. M. & has been exercised in the severe pain most of the day. Dec. 20th. Rec'd a letter from the Hon. & Revd. S. J. Trevelyan enclosing Rix 500 Rix Dollars, as a part of the amount of our bills on Calcutta which he has sold for us. Mr T. has been very kind in assisting us to turn our money into the currency of the country. We are under great obligations to him for all his kindness to us.

Br. R. is quite unwell. He has been feeble most of the time since we have been in Jaffna. The fatigue of coming from Colombo probably injured his health. He thinks he has an affection of the liver. His eyes also are very weak so that he is able to accomplish but very little study. He has not ventured to preach since he has been in J. Indeed he did not preach for a considerable time before we left Colombo, because it injured his eyes.

The feeble health of Br. R. has of course thrown the greatest part of the active duties of the mission upon Br. M. He has nevertheless found time to make some progress in the Malabar language. We have a very good Instructor, who is also an Interpreter. His name is Gabriel Tissera. We think we just mentioned him to you in our former journal as one of our pupils at Colombo. He is of the Dutch Cast, who are merchants. He is nearly 17 years of age. a Roman Catholic by education, but possesses a candid mind, open to conviction & capable of examining subjects for himself & distinguishing between truth & error; so that we cannot but strongly hope he will ultimately become a Protestant. He has a very intelligent & active mind, & an uncommon thirst for knowledge. He has been studying English about five years, & already reads & speaks the language with more propriety than any other native we have seen on the Island. He came on Murray's Eng. Gram. with us, while at Colombo, & is now rapidly acquiring a critical knowledge of it. He was at first very unwilling to have anything said to him personally on serious subjects, but we have now gained his confidence so far that he is very ready to listen to us. We now talk in conversation with him. He has a tender conscience, & we cannot but hope & pray that the Lord may renew his heart, & make him an instrument of great good to his fellow countrymen.

Saturday 21st Dec. Yesterday Br. M. & Gabriel went to Maraspy about 5 miles distant, to converse with the people about schools. Assembled most of the head men of the district, & held an interesting conversation with them, for nearly two hours, on several subjects. They expressed great pleasure at the idea of having schools established among them & said that not only their children, but many grown people would be glad to attend. They are very desirous to learn English as well as Samuel. There are now no regular schools in the district. The church they say is the best place in which to keep the school, being central. They were then asked if they had any objection to having their children read the N. T. & be taught Christianity. They answered "No". They were then asked if they ever read the Bible? They said, "No". Do you wish to read it? One of them said, "Yes, if it contains good things & the right way to heaven" Upon which Br. M. undertook to give them some account of the Bible — of the manner in which it was written & given men — of the excellence of its doctrines & precepts & of the great need we men in of a revelation from Heaven — that no other book revealed the way in which sin could be pardoned & man restored to the favour of God. He recited to them the ten commandments, briefly explaining each of them as he proceeded, & frequently asked their opinion of them. They said "good + very good; that is right." Indeed the reasonableness of the requirements & prohibitions of God's word is such as to approve itself to the conscience of every rational being. They seemed however much better pleased with the 1st Table of the law, than with the 1st "Thou shalt have no other gods before me". & "Thou shalt not make unto thee any graven image" &c did not please them so well, though they could not but acknowledge it right. When he was about to come away, the Maniagar was requested to cut out a Banian that is growing in the midst of the church & a reward was promised him for his trouble in doing so. He told Gabriel that he would do it on the Sabbath. "What" said he "do it on the Sabbath! Don't you remember the 4th commandment which has just now been repeated & explained to you". The M. pretended to be ignorant of the fact that it is sinful to labour on the Sabbath & said he would do it on Monday. "Very well" said G. "you may do it on Monday, but don't do it on the Sabbath for it is the Lord's day". After they had left them, G. mentioned it as a matter of surprise to him, that people should be unwilling to hear truth so interesting & so great importance to their eternal welfare. "For" said he "though these people pretended to be pleased with what you said to them on the subject of religion, I know they were not. They do not like to have anyone talk to them so seriously." He then wished to know from what this unwillingness to hear the truth could arise. He was told that the SS, assign the true reason. "men loved darkness rather than light because their deeds were evil". "Very true" said he "& if the Collector of Coffra should come among them & assemble them together & appoint over them a Maniagar, they would be much better pleased than with hearing such excellent truth."

Dec. 23. Today Gabriel came to us with a question proposed to him by one of his countrymen, which shows that the man with whom it originated was not destitute of an inquisitive mind. We do not read that the Sun & Moon were created until the 4th day. How could it be known how many days had passed before the Sun & Moon were created; for by them we measure our days & nights?

Saturday 28th On Monday the 23rd inst. Sister Poor was safely delivered of a daughter. She is fast recovering her health & strength. The [illegible] to our little number.

January 1st 1847. Rec'd a letter from the Hon. & Rev. J. J. Twistleton con-
ining the melancholly news of the insanity of Wm Telfrey Esq: translator
Government, & also of the N. T. into Bengalese. He was violently seized on
e 22d December. This morning attended meeting at the Wesleyan's
ice of worship, & B. M. preached a newyear's sermon. On Monday
r. & Sister B. went to Tellipally to visit our friends at that place.
Thursday 2d Jan: One of the dancing girls belonging to one of the heathen
mples came to our house this morning, to give us an exhibition of her
tivity & skill in her art. She was gaily though modestly dressed, had an
ont form, & fair complexion, & ~~would indeed have appeared~~ in comparison
th most of the natives of this part of the island. She was accompa-
ied by several persons with Tom toms (a kind of drum) & other instruments, with wh-
they were accustomed to play while she danced. They were in-
ced wholly by the desire of gain. They told us they had received con-
erable money from some gentlemen before whom she had danced
were quite disappointed because we would not suffer her to dance
our presence. The commencement of the newyear gave them an occasion
oming. When they came up, we were busily employed at Malabar
t were interrupted by the noise of tom toms beating. We imme-
tely ordered them to cease, & took the opportunity to converse with
em on the impropriety of their conduct — taught them that indus-
was a duty enjoined upon all — showed them as well as we were able
e folly & wickedness of serving idols, & trusting in them, & declared unto
em Jesus Christ as the only way to heaven.

The dancing girls are supported in the temples & it is their em-
loyment to dance before the idols. The one that came to us took
uch pains to exhibit her person to the best advantage, but did not
eak a single word, though we asked her several questions; they were
answered by a man who was with her, & who appeared to be the prin-
al man in the company.

Jan. 10th Yesterday & today received several letters from our friends
America, containing much pleasing intelligence. God continues to pour
t his Spirit on our native country & to carry on that good work which
has graciously begun. The number of those who pray for the peace
Jerusalem is rapidly increasing. It is indeed refreshing to hear good news
m home. Our friends would surely write oftener if they knew how
ch we are pleased & profited by the perusal of their letters. We had
e from J. Crout Esq. Charlestown, one do. from Capt. J. Pierson N. Port;
ne Miss C. Pierson do.; one from Rev. J. Nichols, Andover & one from
Mr. Lydia Richards Plainfield.

We have now recommenced working at Battecotta, we
ve been prevented from doing much, for about two months during
e rainy season. We hope now to be able ~~able~~ to move out there
about two months.

Monday 13th Today received word from the Manager of Batta that the
lies will not work at the house, tomorrow, because they have received
ers from the Brahmin to go & assist in rebuilding a temple which was
troyed by fire about six months ago. The temple was before covered with
ds; but the Brahmin now says that the goddess Pathirakalli has ap-
ared to him in a vision, & ordered the temple to be rebuilt of stone
overed with tiles instead of Olas; & the poor deluded people believe
e Brahmen.

This morning heard the mournful tidings of the death of
Telfrey Esq. of Colombo. A mysterious dispensation of Divine Providence!

Jan.y 16th Have seen a letter from the Rev. J. Bisset chaplain to Gov. to J. N. Mooyaart Esq.r of his place, giving some particulars of the dea & burial of Mr T. — shall extract the account by permission of Mr

Colombo Jan.y 6th 1817.

"Yesterday we saw the most melancholly sight that ever was p sented to the members of the Bible Society — the funeral of Mr Tolfrey. His remains were accompanied to the grave by the Governo Sir Rd.m Lake, & nearly all the Civil & Military in Colombo. He much regretted by all; & the Bible Society cannot hope to repa his loss. His disorder was pronounced by Dr. Farrell to be water on his brain, & it has been ascertained that such ~~was~~ in truth was the cause of death, for there was an extraordinary quantity of water in his brain. He appears to have begun in some degree to suffer as early as the 1st of Dec., but on the 22 his head was so much affected as to ren it necessary to bring him into the Fort, & place him under Dr. F. He was at first violent, but after a few days, sunk almost into a st of insensibility. On Saturday the 4th he utterd a few incoherent words in the morning, but about 12 O'clock he said "he wanted go." The men who were with him asked him where he wan to go? & he replied very distinctly twice "to Heaven, to Heaven"! These were the last words he ever spoke. A little before 3 P. M. he fetched a deep sigh & expired. The Committee yesterday came a resolution of entering into a subscription to erect a monument his memory, & though very few members were present, about 1000 Dollars were immediately subscribed. I trust that the work of the translation will however go on without interruption. Mr Armo Mr Chater & Mr Clough will superintend, & the natives employed der Mr Tolfrey so long, must be well accustomed now to the blessing

Monday Jan.y 20th. Last evening preached for Mr Lynch. We posts to leave this place for Madras on Wednesday next to remai several months. We shall send a large packet of letters, journals & for America, by him to Madras, to be forwarded to Calcutta. The Messrs Squance & Carver are to remain in this district, one of them ably most of the time at Point Pedro 21 miles from Jaffna. Mr S. has been unable to preach for a considerable time. He has a complaint on his lungs & he had also had a very serious attack of the liver complaint. We have many fears respecting the result of his sa ness. After Mr Lynch goes to Madras they will have but one active sionary in this part of the island, while Mr Squance continues sick. are united & earnest prayer that he may speedily recover his health. He a man of talents, acquires the language with great facility & is a very zealo missionary. We all love & respect him.

The weather is becoming a little warmer. The thermometer st at 78° at noon in the house. During the months of Nov. Dec. & Jan.y the Th stands on an average at about 76° in the house. It has not been lower t season than 74° nor higher than 78°. The weather is now very plea & comfortable. The Paddy (rice) fields present a beautiful appearance to eye, the Paddy having nearly gotten its growth. It will be ripe in a few weeks

Br. D. has been gaining health for about ten days past, & we are in hopes that he will soon be able actively to engage in all the du of the mission.

In addition to what is said above of Mr Tolfrey, we have since learned that he had completed the translation of the N. T. to the end of St. Paul's epistle to Philemon; & the Singalese to the end of the chap. of the epistle to Timothy. Mr T. was also preparing for the press a Pali gram. & Vocabulary; think also a Dictionary of the Singalese.

Feb 28th 1817 P.S. Having now an opportunity to send directly to America from Bombay, we shall send this to that place to go by Capt. Haskell of Salem. We sent a copy of this some time ago, by the Rev. Mr. Lynch to Madras, to be forwarded by him to Calcutta for America. But as there is some uncertainty when that will arrive, if ever, we think it prudent to send this by the way of Bombay.

Br. Richards we think is slowly recovering his health. The rest of the brethren & sisters are well. We have received several more letters from America. Dr. Worcester's dated May 7th 1816 has been received.

Richards & Meigs
Jaffnapatam from Oct.
5, 1816 to Jan. 1817.
Rec'd. Aug 13. 1817

POST PAID

Rev. Samuel Worcester D.D.
Secretary to the American Board of Commissioners
for Foreign Missions.

Care of the Rev H. Bardwell
Missionary Bombay.

Salem
U.S. America

Mr Meigs.

Vol. XII 2 Gold

Extracts from the Journal of James Richards & Benjamin C. Meigs, kept at Jaffnapatam & at Batticotta in the province of Jaffna (Ceylon) from the 12th Jan.y to the 1st Sept. 1817.

Jaffnapatam 23 Jan.y The Rev. Mr. Lynch left Jaffna for Madras, at which place he expects to reside for some months. He kindly took charge of a packet of letters from us for America.

Tuesday 28th Jan.y On Saturday last we all went to Tillipally to spend the sabbath, & to attend the ordinances of baptism & the Lords supper. The day was very pleasant, although the Therm.r stood at 86°. About 70 natives were present on the occasion. Br. Poor made the first prayer; Br. Richards preached a sermon, after which Br. Warren administered the ordinance of baptism to the infant daughters of Br. & Sis. Meigs & Br. & Sis. Poor. Br. Meigs then administered the ordinance of the Lords supper. It was an interesting season to us on several accounts. It was the first time that we had attended to the ordinance of the L. Sup.r together since we left Colombo. It was also the first time that we had celebrated one of the ordinances in presence of the heathens of Jaffna. We had experienced many mercies from the Lord to excite our gratitude. We were all alive & in health. We had been delivered from dangers, particularly in coming from Colombo to this place. We had been brought in safety to the place in which we hope to spend our days; & our prospects of usefulness among the heathen were as good as we could rationally expect. We sat down to commemorate the dying love of our Redeemer, as we trust, with grateful hearts. We engaged in sweet communion with Christ at his table, & with each other. Those who were present as spectators appeared attentive, & some of them much interested in what they saw & heard. All the exercises were interpreted into Tamul for the benefit of the spectators. May the time speedily arrive when multitudes of these heathen people shall sit down with us at these feasts of love!

Feb.y 5th This morning received three letters from America; 1 from Mr. Worcester, 1 from the Rev. Mr. Hyde, Stamford, Conn.t, & 1 from Mr. D. Fisk. They contain joyful news of revivals of religion in many parts of our native land. God has surely many mercies in store for our country, as well as for other heathen lands. "The set time to favour Zion" is come. For "thy servants take pleasure in her stones & favour the dust thereof." "So the heathen shall fear the name of the Lord, & all the kings of the earth thy glory."

This morning Br. & Sis. Richards left this place for Batticotta. They have gone there to reside. The house is in a very unfinished state, & unfit to be inhabited. They will be obliged to live for many weeks without a single door or window in the house, surrounded by heathens, & six miles from any English family. This step is however rendered necessary on account of the very great difficulty of carrying on work at so great a distance as we have hitherto been obliged to do. Br. Meigs & family will continue some time longer in Jaffnapatam, to superintend that part of the work which must be done there. To carry on the repairs at B. to the best advantage, it is necessary that one of us should be at B. & the other in J. (Br. & Sister R. were chosen to reside at B. instead of Br. M. & family, because the situation of our families is such, that we all united in thinking it most advisable.)

Feb.y 20th Received a letter from America — from Br. J. Nicholls, Andover.

" 27th John Devasagayam a native catechist of Tranquebar, arrived in Jaffna on a visit to his friends in this Island; but principally with a view of becoming acquainted with the missionaries. He has labored while at Tranquebar in superintending, under Dr. Kamerer, the native free schools established by the late excellent Dr. John. He is a young man of about thirty years of age, & speaks quite English very well for a native of this country. He is now going to Colombo for a visit.

March 3d Three letters received from Miss D. Thurston of Bedford N.H.; one to each of the sisters.

" 14th Received a circular letter from the missionaries of the London Society at Madras, containing an interesting account of the present state of all their missionary stations in India. They propose to publish them quarterly. Their mission at present appears to be in a prosperous condition.

March 21st Yesterday Br. Meigs went to Batticotta in a boat with our Interpreter, & returned in the evening by moon light in the same manner: — found Br. & Sister Richards in as good health as usual, but met with considerable difficulty in proceeding with the repairs at that place.

March 22d This day completes a year since we landed in Ceylon. It has fled rapidly away. What we have to do for ourselves or others must be done quickly; for in this hot & unhealthy climate, life is peculiarly uncertain. Many mercies have we received from our heavenly Father.

March 23. The Rev. Mr. Glenie one of the colonial chaplains of this island sailed this afternoon
his family for Colombo. We are sorry to part with him, as he is a very valuable man, a
kind friend to Missionaries. He expects to be stationed at Point De Galle.

April 2. Yesterday the brethren all met by appointment at Jaffnapatam to attend to pu
business. The same day received a bundle of books, pamphlets & papers from Colomb
They came from America by the way of Bombay. (The packet contained 1 set of Bellam
Works, 3 numbers of Clarks Bible No 14 & the two first numbers of the "Wonder"; four copies o
Worcesters 3 letter to Mr. Channing, & the same number of Dr. Wood's ordination sermon
lished in 1815.)

April 7th The Roman Catholics have just finished their yearly celebration of Easter. As th
house which we occupy in Jaffnapatam is situated within a few rods of the principal chur
in this place, we have had a fine opportunity of witnessing all their abominations, i
had been disposed to do it. But as we attended their ceremonies last year at Colombo
did not think best to go to their church, as they take advantage of it, when protes
& especially protestant missionaries are present on these occasions. They persu
their ignorant people that we are pleased with their forms & ceremonies, & secretly
rite with them in the worship of images. Although, for the above mentioned reason, we
did not enter their church, yet from the garden in which we live, we had
full view of their processions & many of their ceremonies. On Friday evening, a
the ceremony of the crucifixion of Christ, we were so disturbed by the confused noise o
multitude, as to render it almost impossible for any one to sleep during the gre
part of the night. For the purpose of making a noise, & attracting the multitu
(for we could not conceive of any other object they had in view) they not only e
ployed their throats & many instruments of music, or rather of sound, but in a gr
variety of ways, they burned large quantities of gunpowder. Again on the sabbath, after the
pretended resurrection of Christ, the tumult was shocking to the ears of any enlightened christia
who has not even his infancy been accustomed to witnessing such scenes, & been taught to
them as in some degree sacred. The noise of the multitude appeared much more like
of an army preparing for battle, than of christians engaged in the worship of a God of o
Their ears were saluted at the same moment by the ringing of bells, the blowing of trum
the beating of drums, together with the noise of many other instruments in some
measure peculiar to this country. The priests & the people formed a very long processio
& marched through the principal streets, carrying various images & representations, the wis
attract the attention of an ignorant & deluded people.

The Roman catholics in this district vie with the heathen, at their annual festiva
in making great pomp & parade to attract the attention of the people. Indeed their religion here, as in
many other parts of India, exhibits an unnatural composure of christianity & heathenism. It is p
full to behold the similarity between the tenets & ceremonies of nominal christians & p
fessed heathens. By opposing the errors of the one, in a great variety of instances, y a
oppose the errors of the other.

We are led to view most of these people as in nearly as deplorable a condition, as th
professed heathens themselves. For although many of them are strict in the observance o
times & seasons & ceremonies, yet we have the greatest reason to believe that very little of r
religion exists among them. They are kept in the most profound ignorance of the scri
& in slavery to their priests.

Yet notwithstanding this, a few young men of this persuasion, attend the school
Wesleyan missionaries in this place, & some of them already begin to have their eyes opened to behol
the errors of their church. This, however, has created a considerable ferment among their priests & th
men, who are unwilling to have these youths continue any longer in the school; though
believe that a considerable number of them are so much attached to the missionaries
they will not be easily persuaded, or forced to abandon the school. The Spirit of God appear
be operating on the minds of a few of them, who appear considerably affected by the tru
of his word which they daily read & hear explained. We trust that in due time many
them will be brought to a knowledge of the truth as it is in Jesus.

April 8th Some of the Brahmins frequently call at Batticotta & converse
Br. N. One of them who is a very sensible man, has sent his son to b
instructed in English. We have not yet a regular school established, but several
native boys & young men come here to receive instruction from us. We
also one little girl, a grand daughter of the Mudliar who lives near us who co
to be taught by Sister Richards.

April 10th Last evening about 10 O'clock, killed a large cobra capella (hood
snake) in our back verandah at Jaffnapatam. It is one of the most poisonous snakes in
country. One of our servants was in very great danger of being bitten by him
What is peculiar in the appearance of this snake is, that it has the power of spreading the sk
on the back of its neck, very similar to the wings of a flying squirrel. Within the

rended at presents a beautiful variety of colors to the eye; & in the centre of this splendid
bow is almost the exact resemblance of a pair of spectacles.

April 11th Today the Malabars commence their new year. They still reckon according to the old style, supposing this to be the first day of April. All work except what is absolutely necessary is laid aside. Most of them do not work from Wednesday till Monday. The day of the new year is spent in visiting, feasting & play. The reason which they give for visiting & feasting is, that they do not know that they shall live through the year, & therefore they wish to see their friends together & eat with them. Br. R. at Batticotta found only one man among the labourers who was willing to work for him on that day, & he did it because he was very poor. The people, though extravagantly fond of money, will not receive it on this day of the new year.

April 12th Last night at 12 O'clock all the people who possess rice fields went into them & spent a few minutes in digging up the ground. Those who possess only gardens did the same in them. The reason which they assign for this is, that if they neglect it, their rice will not grow, & the men & cattle will be sick.

April 13th This day received a letter from the Rev. Wm Ward, Serampore, in answer to one which we addressed to him on the subject of Tamul types & printing. He engages to have a fount of them finished in six months after the receipt of our order for the same. Thinks that European or Chinese paper will be necessary for printing the scriptures; but that Chinese paper will answer well enough for small tracts.

April 14th Rev. Christian David arrived in Jaffna from Colombo, where he has resided a little more than a year. He expects now to continue in this place.

April 28th Held our monthly sacrament at Tillipally. Mr. Bast Esq: sitting magistrate Mullegam attended as a spectator. The weather very hot. Thermometer at 88°.

Sabbath May 4th A number of people being collected at Batticotta, Br. R. for the first time enabled to preach to them. He had one of Mr. David's scholars for an interpreter, who gave some evidence of piety. His christian name is Nicholas. Among his hearers were a Brahmin & his son above mentioned. The people were generally attentive, while he spoke to them about half an hour & prayed. It was an interesting season. It is a cheering thought, that the gospel of Jesus Christ is again published in a part of the earth where idolatrous churches have been, for many years, entirely possessed, till many of them have gone to ruin & heathenism has been rapidly gaining ground, until scarce a vestige of christianity remains. Almost all of those who were baptized in their infancy are grown ashamed to own the fact, & are bold to acknowledge themselves heathens. May the Lord grant that the pure gospel may never again cease to be published in this place, & that all these idolatrous temples & altars may soon totter to the ground, & His name alone be exalted!

May 6th Heard the good news of the arrival of three more Wesleyan Missionaries at Point De Galle. Their names are Wm B. Fox, Thomas Osborne & Robert Newstead. Some of them have wives. They are much wanted on this island, as there are many good stations yet entirely unoccupied, & several more which there is but one missionary.

May 12th Yesterday Br. M. preached at Batticotta through our interpreter to about 30 & 40 hearers who, in general, were quite attentive. We now expect to be able to preach regularly to the people every Lord's day. We hold public worship in the house at B. as there is a large room in it, very convenient for the purpose.

May 15th A central eclipse of the sun visible. It presented a very beautiful appearance during the few minutes in which it remained central. The sky was very clear, yet the sun was but a very faint light, which was very pleasant to the eyes. The great contrast between this faint light, & the usual glare of a vertical sun was very sensibly felt. During the eclipse the thermometer fell several degrees, & the air became much cooler.

The native Malabars have some very singular ideas respecting the causes of an eclipse. Their astronomy teaches them that there are two planets, one called Rahoo & the other Ketoo, which have the shape of serpents, & which in eclipses intercept the light of the sun & the moon; the former causing an eclipse of the sun, & the latter of the moon. But the common people even most of the Brahmins, have much more gross ideas of the subject than this. They tell us that there is a large snake in the Heavens that bites the sun or the moon in an eclipse, & that when the eclipse is total, that the snake swallows the sun or the moon. The Brahmins take the time to visit the houses of the principal inhabitants to receive presents from them; or perhaps it may with more propriety be called tribute. The principal things which they receive from the people on these occasions, are fruits & vegetables. Many of the people also take rice flour & make it into some kind of cakes resembling serpents, which they present to the Brahmins, probably supposing that, through the intercession of the Brahmins, they will have some effect in healing the wounds which the sun has received from the great serpent in the heavens. On these occasions also, the Brahmins always carry their almanacs about with them, & read it to the people.

May 18th Yesterday being cloudy, the people at B. told us that the sun was sick in consequence of the wounds he had received from the serpent the day before, & therefore he could not come upon us. None of the natives will eat any food during the time of an eclipse. They believe

that if they do, they shall certainly be sick shortly after it. It is their custom also to bathe just as the eclipse is going off. These things they observe in eclipses both of the Sun & Moon.

May 17th. The South West monsoon has now fairly set in, & the weather is cooler & much more pleasant. The winds began to blow briskly on the 14th inst. For the last two months the weather has been excessively hot & uncomfortable.

May 28th. On Monday last John Devasagayam left Jaffna for Tranquebar, & proceeded as far as Mayaddy a small port about eight miles beyond Batticotta to the west. But not finding an opportunity to sail immediately, he came back as far as B. & spent the day with Br. & Sis. R. He is a very amiable & interesting man. His personal appearance is prepossessing; he has good talents, & appears to be ardently pious. He is very meek & unassuming in his manners, & well calculated to gain the affections & confidence of his adopted countrymen. He is very useful in the station in which Providence has placed him & bids fair to become another Mr. David, if his life should be spared. The brethren on his departure, presented to him a spare copy of Bellamy's Works.

June 4th. Br. & Sis. M. & family have removed from Jaffnapatam to Batticotta. The house is yet in a very unfinished state, but so far completed as to render it in some degree safe for our furniture & stores, though by no means a comfortable habitation for want of good floors. There is but one floor completed on the whole house. Our floors will be made of mortar, the surface of which is rendered very hard & smooth. Floors made of timber & boards would be much more expensive & would in a short time be destroyed by the white ants, unless it be a floor for a chamber.

June 9th. Br. M. will be under the necessity of remaining a few days longer at Jaffnapatam to superintend a little work that remains to be completed, & also to send our furniture to the boards in the family of J. N. Mooyaart Esq: the kind & liberal friend of all missionaries, of whom we have had repeated occasion to speak before. We are making every exertion in our power to complete the repairs at B. before the rainy season commences in Oct., & we think, that by the help of God we shall be able to accomplish the object, although we have to encounter many difficulties & hard work.

Sabbath June 15th. Held public worship in our house today as usual. About 40 people assembled. Some very respectable natives were present. Among this number were two Moors with their wives & children, who all themselves are Christians.

June 26th. This day we were refreshed by a number of letters from America, by the way of Bombay, one from Dr. Worcester, one from the Rev. Mr. Fisher Stamford Conn. & one from Mr. Fairbles of Andover.

Saturday June 28th. This afternoon Mr. Mooyaart & the Rev. Mr. Squance came to Batt. to us as visitors. Br. R. & Br. & Sis. P. also came by appointment to attend to the communion on the morrow. After tea we all united in singing "Come we that love the Lord," & then united in prayer with Br. Squance, after which Mr. M. & Mr. S. returned to Jaffnapatam by the bright moonlight. We have much enjoyment with these godly christian friends.

June 30th. Yesterday the sacrament of the Lord's supper was administered for the first time at B.

July 1st. Received a letter from J. Evarts Esqr. dated Charlestown Jan. 4th, containing the latest news which we have received from our native land.

July 4th. A letter came to us from Br. Newell of Bombay, containing a bill on Calcutta for the amount of Sh. Dollars lately arrived for us at the former place.

July 8th. Last evening being the first Monday evening in the month, the usual prayer meeting was held at the Wesleyan place of worship in Jaffnapatam. There was present a large congregation, composed of English, Dutch, Portuguese & Malabaars. After singing Br. Harper prayed in English. After him followed Br. Mills also in English. Next Br. Warren gave an English exhortation. Then Br. Squance exhorted in Portuguese. After which Br. David exhorted & prayed in Tamul. Br. Richards then concluded by praying in English. We all united in saying that we had had an excellent meeting. God was indeed in that place. The people were very attentive, & appeared much interested in what they heard.

Received another letter from America. It was from Mr. H. D. Pratt of Andover, & contained much pleasing intelligence respecting the cause of Christ in our native land.

July 11th. An interesting letter from Dr. Backus President of the Hamilton College. It is a striking circumstance that it was received a few days after we had heard of the death of his son in a letter from Mr. Evarts, which also gave us intelligence of the death of Dr. S. of Hartford. Two eminent servants of God called home from their work!

July 15th. Our long expected Tamul books have arrived from Madras. We obtained them of the Rev. Mr. Pizard of Vepery, & were obliged to pay for them an exorbitant price. He is the only man who has them for sale. For four very thin quarto volumes we paid the value of fifty two Spanish Dollars!

July 25th. The Rev. Messrs. Lynch & Squance paid us a visit at B. Mr. Lynch has just returned from Madras where he has spent several months. He gives a very pleasing account of the progress of religion in that place, & also of the piety, both of the Clergymen of the Church of England, & of missionaries from the different societies.

Aug. 5th. Last Sabbath the sacrament of the Lords Supper was administered at Tillipally in presence of the natives. J. N. Mooyaart Esq: was present & communing with us. It was a pleasant & profitable season. On Monday evening being the first Monday in the month, the prayer meeting was held at Tillipally. Besides our own number, were present from Jaffnapatam the Rev.

ers, the Revs. Mess.rs Davies with his school & J. N. Moorpart Esq.r We now hold these truly impor-
t & interesting meetings at our different stations, uniting with our Wesleyan brethren, whom
sincerely love & respect. On this subject there is no difference of opinion between us.
ugt. 6th The Revs. Messrs. Lynch & Spence have left Jaffna for Colombo to attend their annual Confer-
ce. Mrs Spence, with her child, has come to B. to reside with us a few days.
ugt. 14th Received a note from Tillipally communicating the distressing intelligence that Br.
ben has an attack of bleeding from the lungs. Br. R. has gone immediately there to attend him
ugt. 16th A note from Tillipally informing us that Br. R. is more comfortable. The attack
as not violent. He has bled but little, but yet he is very weak & feeble. We are greatly alarmed for
e safety of our dear brother. But yet why should we be alarmed? He is in the hands of
r Heavenly Father who will do all things well. May we never forget that our lives are
rt & uncertain, & that we must work while it is day! Our united prayers daily ascend
the throne of grace for his restoration to health. May a gracious God in mercy preserve his
e & restore him unto us!

God has graciously bestowed upon our number an uncommon degree of good health
ce we left our native land. Since we have been in Jaffna, however the
lth of Br. Richards has been feeble. He has also, for more than a year, been constant
flicted with very weak eyes; so that he has been wholly disqualified from staying the
ge from books. All that he has acquired of it has been by the ear. During all this
e he has been unable to do but very little reading or writing. This is a great affliction
him & to us all. But still our afflictions are light — yea they are nothing when com-
ed with our unnumbered mercies.

Augt. 23. Received a letter from the Hon.r & Rev. J. J. Twistleton Dated Thandy Aug.
th Mr T. has been at Thandy in company with His Excellency Gov.r Browrigg
Lady & suite, who will soon visit Trincomale & Jaffna, & then return to Colombo.
r T. returns directly from Th. to Colombo. A few interesting facts in Mr T.s letter,
shall take the liberty to quote. He says "I am much pleased with the Thandyan
untry. The only thing I dislike is the expensive noise day & night of the musical discordant
trements in honor of Buddha. We are surrounded with Buddhist temples."
I have just received a letter from the Bishop of London who amongst other things says
t he showed my letter to Lord Liverpool, which I had written to the Bishop about
out a College here for Native Preachers. It is approved of; but something more spe-
ic is required from me!" Such an institution, under proper management would be
productive of inestimable good to this Island. But for the present, most of the useful
tive preachers must be raised up under the immediate care of the missionaries.
Mr T. further adds respecting Thandy, "The nights & even days are cool here —
have all sorts of fine vegetables; & the gardens are full of peas."

Augt. 29th Hears the affecting news of the death of Mr Dwight. In what rapid
cession are these pillars of the church removed! While we mourn for the loss of
s great man, we have abundant cause of gratitude that his life & health were so
g continued to be a blessing to that important seminary & to the church of God.

Journal of Brethren
Richards & Meigs —
Jan. 23 — Sept. 29. 1817.
Rec'd by Glide, Bap. Super
April 15 1818.

1 cs

Rev. Jehu Richards
Richmond
Indiana
"Free"

Sunday to Rev. Richmond Board of Commissioners
for Foreign Missions
Boston
Mass.

GPO
SEP 29
1817

Rev. Jehu Richards
Richmond
Indiana
"Free"

G.P.O.
OCT

Extracts from the Journal of James Richards & Benjamin C. Meigs from the 1st September 1817. to the 23 of February 1818.-

Monday Sept. 1st. This evening attended the monthly concert of prayer in Jaffnapatam. We had a pleasant and profitable meeting.-

Sept. 20th Saty. We have been very much occupied for some weeks past in making preparation for the rainy season which is expected soon to commence. We find that it will be impossible to finish the necessary repairs upon our dwelling house, that we expected, this season.

Sabbath 21st Sept. This day B. R. preached to 30 people who assembled at our house to hear the Gospel. They were very attentive, and we had an interesting meeting. This proved to be the last time the B.R. preached to the people. He then performed this duty with difficulty, on account of bodily weakness.

This afternoon in conversing with our servants according to our custom on the subject of religion, and examining them as to their knowledge of the sermon which they heard in the morning, we discovered an astonishing degree of ignorance in a Portuguese woman who has lately come to live with us as a servant, and who has been bred a Roman Catholic in Jaffnapatam. She is about 30 years of age; and upon being asked what she knew about religion, She replied, that she had heard that there was such a person as Jesus Christ, and that he died for sinners. But who J. C. is, & whence he came from, & where he now is, she had no knowledge. This may serve as a specimen of the Multitudes of Ceylon Christians. They are almost entirely ignorant of the first principles of the religion which they profess. Surely such people greatly need instruction!

Wedy. 24th Sept. This afternoon we visited the church buildings at Changane the next village south of us, & distant about two miles, for the purpose of examining what repairs it is necessary to make, in order to prepare either the dwelling house, or a part of the church for a school house. We find that a good school room may be prepared at a small expense.-

In examining the church ground, we discovered, that on one part of it, the people are accustomed to burn the dead bodies of their relatives. We saw many places where dead bodies had recently been burned. Some of the bones remained entire. It is the custom of most of the Native, who are able, to burn the dead bodies of their relatives, instead of burying them.

26th Sept. Presented a petition to Government for permission to occupy the public buildings at Chongane and Manipay for Schools.

Sabbath 28th Sept. Br. R. preached to day on the subject of idolatry. A part of the 44th chap. of Isaiah, & other parallel passages of Scripture, particularly the Story of Elijah and the prophets of Baal, recorded 1 Kings 18th Chap. were read to the people & commented on.- The vanity of idols, and the folly of those who make them & worship them, are so visibly portrayed in these passages of Scripture, as to produce a very sensible effect upon the minds of those present. But idolatry being a desease of the heart, is not easily cured.

Sept. 29th The Supreme Court commenced its annual Session at Jaffna this day. There are many Criminal Causes to be tried. This Court holds its Sessions at only three places on the Island, Viz. Colombo, Galle & Jaffnapatam. Hence many criminals have to be carried to a great distance to receive their trials! Sir Wm. Coke the Puisne Justice only is present. Sir Alex. Johnston & family are about proceeding to England.

Wedy. Oct. 1st All the Brethren met at Mr. Nooyaart's in Jaffnapatam for business. We advised Br. R. to take a Journey to Colombo by land immediately before the rains become heavy. His lungs are yet quite irritable, and much affected by cold rains. He appears however, to be recovering better by slow degrees. He has lived at Mr. N's for some time past, because the air is milder in Jaffnapatam than at either of our Stations.

This day commenced our Tamul School, Twelve boys came who are young, active and of the right age to be instructed. Two reasons prevented our commencing a School of this kind some months ago; Viz. the difficulty of procuring a suitable instructor, and the want of a school house. We have before mentioned that we had a considerable number of boys here who are learning English & who stay with us in our house. The instructor whom we have now engaged, teaches only Tamul. We engage to give him 8 Rds per month or $1,50. He is to board himself. He engages to have 20 boys by the end of this month, & 30 by the end of next. A Schoolmaster who can teach English as well as Tamul, obtains much higher wages. It is much more difficult obtaining a large School here, than in the South of the Island among the Cingalese. For here, the influence of the Government is greater, and that of the heathen priests less. A knowledge of English is there much more sought after, on account of the numerous situations under Government. Great numbers there flock to the schools that are established. We hope by degrees to acquire the confidence of the parents & to remove their prejudices so much as to enduce them to send their children to us in large numbers for instruction. Another thing which probably prevents many from sending their children is, the decided Stand which we have taken in communicating to them religious instruction.

Oct. 2nd This day completes a year since our arrival in Jaffna.

Thursday Oct. 3. Br. R. came here from Tellipaly to pay us his last visit before he goes to Colombo. He went to Jaffnapatam in the afternoon.

Octo. 4th Received a letter from Br & Sr. Bardwell of Bombay, communicating the distressing intelligence of the death of their little Son.

Sabbath Oct. 5th Our audiences of late on the Lord's day have considerable increased. We commonly walk out on Saturday P. M. to see the people, to remind them of the approaching Sabbath, and to invite them to come and attend public worship at our House.

Monday 6th Oct. Br. R. left Jaffna for Colombo in a Palanquin. Travelling by

by land promotes his health. Br. P. goes a little distance to accompany him. We should think it advisable for Br. R. to go to Colombo by land with Br. W. were it not for the situation of his fa His cough increases, and he is becoming more and more feeble. He will probably go by water as soon as he is consistently can.

Saturday 11th Oct. The rainy season has commenced - have very heavy showers. Br. W. we lo has suffered some from the rain on his journy. We suffer from it in our house, on accoun of its unfinished state.

Oct. 13th Mon. Commenced singing in Tamul at our morning devotions.

Oct. 15th. Discovered a very unpleasant circumstance respecting a young man of ab 16 or 17 years of age, whom we have taken to support and instruct. He is very amiable an interesting & very fond of his books. But in an wil hour of temptation, he stole a qu tity of Gun powder from one of our servants, & did it, we have strong reasons to believe the instigation of a Brahmin with whom he is intimate, & who wanted the Gunpowder burn at his temple. Circumstances led us to suspect this young man. We conversed wi him very seriously on the nature of his crime, and the great importance of confessing the exact truth. He then, contrary to our expectations, as we had no positive proof against him, frankly confessed the truth and appeared quite penitent. We then asked h if he did not know that he was breaking the Commands of God when he stole? He sa "I know it before I stole, & I know it now; but at the time I took the powder, I did no know it." Thus are the minds and consciences of men blinded and stupified by Sin!

Thursday 16th Oct. Sister Richards was safely delivered of a Son.-

Saturday 18th. Received a letter & a number of pamphlets from Mr. W. Stafford a mis nary in N. York. They were sent to Calcutta in the Athens, Captain Brumby, from th to Madras; & from M. to Colombo by an unknown person who styled himself a "friend to missions." Br Chater at Colombo carried them to the Chief Sec. to Gov., whom was so kind as to grant them to us, thus saving us an expense of about £ 5. The letter was dated march 26th 18 the letter and pamphlets are very acceptable, as we have received no new publications from home for a long time. Indeed we have read extracts from the Panoplist in English publica that we have not yet seen in the Panoplist itself. Our books and pamphlets at Bombay have not yet arrived. This packet from Mr. S. contains Rev. G. Spring's Oration on the de of Dr. Dwight; narrative of heathen youths, 2 copies; constn. of Marine Bib. Soc. of N. Y. 2 Cop and the 1st Rep. of the N. Y. Sunday School union Soc. We are all greatly refreshed by readin these interesting pamphlets. We particularly rejoice to learn that God has, in such a gracious manner, heard and answered the prayers of his children in behalf of so many of those heathen youths; and especially that Th. Hoppoo, a lost sheep, has been found, and bro into the fold of Christ.-

Wedy. 22d Oct. Six Brahmins called to see us. They expressed much friendship in w said they were very glad that we had come to live among them &c. Their mo for calling seemed to be principally curiosity. They were unwilling to stay after we began t converse with them on the subject of the Christian religion. We tried to impress upon the minds the importance of examining our religion immediately, stating to them, at the sa time our wish and intention to examine theirs. One of them replied, that there was not ti enough in a whole life to examine his own religion; and of course, he had no time to e amine ours. He compared the Chn. religion to a boundless ocean which he could never explore. They assured us at parting, that they would call again soon, & converse with us further on the subject. But promises with them possess little weight or meaning.

The Brahmins in Jaffna are evidently alarmed that so many protestant missionaries have settled in this district, as there are no less than six, besides Christian David. Sa is stirring up the people to repair their old temples & also to build new ones. They are building two small ones of stone, almost in sight of our house. The temples are now v numerous in Battecotta, which is considered as one of the strong holds of heathenism in Jaffna. The sect of Brahmins is very numerous here.

October 23d. Two years to day since we sailed from N. Port. Br. R. is becoming more unwell - has been to Jaffnapatam to day to consult Dr. N. respecting himself. He has some pain in his breast & side, & also a troublesome cough. He is quite emaciated.

Sabbath Oct. 26th. Celebrated the ordinances of baptism & the Lord's Supper at Battecotta Br. P. preached in Tamul to about 40 people & Br. M. administered the ordinance of the Lord's Supper, and baptized the infant son of Br & Sis. R.

Oct. 31st For several mornings the number that has attended our family worship has b very large. We have embraced the opportunity to instruct the people in religion. Inclu our School, our workmen, our servants, & a few of the naghbours, we have had between 70 & 80 hearers, which is a larger audience than we can collect upon the Sabbath.

Mond. Nov. 3. A young man applied to be received again into our School, whom we h previously turned away. He formerly attended the School of the Wesn. Missionaries in J. then at Pellipally and last at Battecotta. But such was his behaviour that he could stay at none of them. He has heard and read so much about the Chn. religion, tha he acknowledges himself convinced of the truth of it, & also of the falsity & absurdity of heathenism. But having rich relatives, & being possessed of considerable property himself, he cannot give up all for Christ. After being pressed very hard one day upon the impor tance of making a decision, he very deliberately come to this resolution, "I am determined" said he "to please my friends in this world, & to please God in the next." He however, now appears considerably humbled, & anxious to obtain an education; & we fe it our duty to make one more trial with him.

Nov. 8th. Received information that our fount of Tamul types is finished at Calcutta & will be sent to Ceylon by the first good opportunity.

Sabbath

Sab.th Nov. 9th. In addition to the customary service of the morning at our house, in the afternoon
M. went into a neighbouring village to preach to the people. It was an interesting time. About 70
le attended & some very respectable natives. They were uncommonly attentive and serious. May the Lord
ly bless these seasons! We have hitherto abstained from going out to preach, because the people would
consent to have meetings appointed at their houses. We have not been able to obtain
ent till to day. We now think, however, that we have acted rather too cautiously for fear of giving offence
al we might have collected hearers, even under the trees, to hear the gospel, if they would not permit us
point meetings at their houses.
another encouraging circumstance to us, is, that our Interpreter appears lately more serious than
al, apparently in consequence of special sessions of conversation and prayer which we hold with
. We have also another interesting young man with us, from the School of Chn David, who is
te seriously disposed, & whom we hope shortly to appoint a School master in a neighbour-
parish.
Br R. continues to grow more feeble. On account of his cough he seldom does so much as
lead in our family devotions.
Nov 11th Received an official letter from W. H. Hooper Esqre the Collector of the District
Jaffna, informing us that our petition to Government for the use of the church buildings at
angane & Manipay, for schools, has been granted by His Excellency the Governor.
Nov. 15th Sent a duplicate of our last Journal to Calcutta for America.
An unhappy rebellion has recently broken out in the interior of the Island. A relative
the late Malabar King, who was dethroned on account of his savage cruelty, has ~~[illegible]~~ & raised the standard of rebellion in one of the provinces. The rebellion
y be very troublesome, arising from the face of the country, being mountainous and a
siderable part of it covered with forests or Jungle, as it is here called, that are almost
enetrable. But, the Governor has a large force now at his command on the island, a
siderable number of troops having lately arrived, abundantly sufficient, by the blessing
God, to put down this rebellion, though he is much disposed to use mild measures
first, to endeavour to bring the rebels to a sense of duty.
Sab. Nov 16th After divine service in the morning, one man stayed to converse
h us a little. We asked him how he was pleased with what he had heard? He
wered "very well, it is all true". "Do you think it right to worship Idols?" "No, we
ust all worship the true God & not worship idols". "Then these Brahmins who support
olatry are supporting a System of falsehood." "Yes, their object is to deceive the people,
get money." "If you believe these things, why do you come here with ashes rubbed upon
r forehead, breast & arms, which you put on at the temple? Why do you go to the tem-
? "Oh" said he "when my neighbours & relations all go it is very difficult to stay
way." True. But if you should see your neighbours & relations all going into water
en they would be drowned, would you go with them? "No, but I think they would
ke hold of my hands, & pull me along with them, even if I did not wish to go." If
u should see your neighbours all running into a large fire, would you go with them
this question he made a similar reply. The answer of this man contains the true
son why many continue heathens against their better Judgement. They have not
ficient resolution to stem the tide that sets so powerfully against them, but prefer
be carried by the stream & follow the multitude to do evil.
Nov. 25th Fri. Br. P. came here from J. on business. We have determined to send Br. R.
Colombo on account of his health as soon as vessels can run. Br. W. & Br. R. are then
termine on the expediency of taking a voyage to Bombay or Calcutta for their health.
Sab. ev. Nov. 23. No preaching to day either at home, or in the neighbourhood. It
a great feast day among the natives, which they observe in honor of a great Giant
o was killed by their God Vishnoo. One of the ceremonies which they observe on this
y, is to anoint the necks of all their working oxen. another is to carry lights, in
evening, around different parts of their fields & gardens, accompanied by some
monies which are considered by them as the acts of worship. We saw our neighbours
forming this ceremony this evening. We inquired of a sensible man the reason of
se ceremonies. He could give us no other reason for the first, than that it was a
g established custom. Of the ceremony of illumination he gave the following account.
he people he said were at liberty to take their choice of two ways, either to perform
the ceremony, or to omit it. But they must abide by the consequences, which are
se. If they perform the ceremony, the merit of their good works will remain with
n; but if they omit the ceremony, the merit of their good deeds will all go into
soul of the giant slain by Vishnoo. The people almost uniformly tell us that
y expect to be justified in the sight of God, by their good works. Indeed they
pear to have no idea of any other saviour.
Nov. 26th Three days of very violent rain. The country is almost flooded with
er. Several houses in J. have been much injured by the rain. A number of native
ses, the walls of which are built of mud have been washed down.
28th Nov. Heard of the death of the Revd Mr. Pezold of Vepery.
ceived a letter from J. Everts Esqre which came to Bombay in the Town from Boston.
Nov. 29th. Last evening we were attending family prayers, some person entered
room of our interpreter, with a key which he had stolen from him some weeks
ore, and carried off his trunk containing clothing money, & other articles to
amount of about One hundred Rix Dollars. Strong suspicion rests on one of our
rest neighbours, although we have not been able to make any discoveries that
fair to lead to the detection of the thief.
This people are very much addicted to stealing, so much, so that they have no
fidence in each other. Our neighbours, when they were told of the theft manif
ed no surprise, though some of them did a little sorrow.
Dec 11th Br. R. continues to grow feeble. He has for some time wished to leave
Jfna for Colombo for his health, but has hitherto been detained by the bad
ather, and the sickness of his child, which has been quite unwell for some
eks past, but now appears considerably better. The weather has also become
orable for sailing. Br. M. went to Jaffnapatam on Tuesday the 9th to make
vision for his going, & engaged a passage on board a country vessel (called a Dhony)
ich will sail in a few days. Yesterday Br. R. went to J. to be in readiness to sail.

sab

Sat. 13th December. Br. R. left J. for Colombo

Dec. 15th Mr. & Mrs Osborne of the Wesn Mission, came to spend the day with us, They lately arrived in Jaffna & are soon expecting to go to their Station at Trincomali

Dec. 19th By a note from Br. R. we learn that he did not reach Manar which only 46 miles from J. till monday the 15th. He was very kindly received & hospitably tainment by the Collector of that District. He writes that he was not sea sick on water, & that his health is some better than when at J.

Dec. 23d This is the 11th day of rain in succession; & some days very heavy rain.

Dec. 25th Br. R. was detained by the vessel at Manar till the 23d ult. While at he had two attacks of the bowel complaint, which, however, he says, were not very & soon yielded to the power of medicine

Dec. 26th Our School has been considerably diminished during the heavy rain but we have now our usual number again. On the days of the new & the full moon, they are all kept at home by their parents, & we have not yet been able to break over this heathenish custom. They say if their children do not observe these days, they will not make good improvement in their studies the rest of the month.

January 5th 1818. No news from Br. R. since he left Manar on the 23 Dec. We feel anxious about him lest some accident has befallen the vessel. We expe to hear several days ago. But yet he is safe in the hands of the Saviour who com the winds and the Sea & they obey him

Last Saturday a number of Ponoplists arrived in J. sent from Point De G by Br. W. franked by Sir C. T. Johnston. They are taken from our box sent from Bombay. These are the first Ponoplists that we have seen since we left our native land, a period of two years & two months!

Jany 8th Received a letter from Br. R. dated Colombo 31st He did not arrive in Colo till the 30th. He had pleasant weather on his passage, but very light winds was a week in sailing a distance that is often run in 24 hours. It was proba favorable to his health to be at sea so long. When he arrived at Br. Chater he found that Br. W. had been at Point De Galle about two weeks. but was expected back soon. There was a Brig to sail for Bombay in about a week, Br says that the sail from J. to Colo has been beneficial to his health.

On the 6th ultimo Mrs Meigs was safely delivered of a daughter. The Lord his providence had placed us in very trying circumstances. Both of our physicians, to w we naturally looked for relief in our distress, were removed from us by sickness. Dr. V. of Inpanalam, who had kindly offered to attend Mrs M. in her confinement, was obliged to leave J. on the 5th to go to the Candian war. Thus we were left alone, with no assi tance but what our own family afforded, & six miles from any European habitati But yet we were not alone. God was with us - a very present help in time of troub Thus in the midst of our afflictions, we have to sing of mercies. May the goodness o God to us in our distress, never be forgotten, but lead us to renewed zeal & fidelity in his service!

19th Jany Received a letter from Br. R. at Colo dated Jany 9th by which we learn that and Br. W. had engaged a passage in a small Brig to Bombay & back again to Colom By the assistance of a kind friend the passage was engaged at a reasonable rate viz. R Dollars 600, for both, to go & return. The Brig was expected to sail by the 15th. T letter was not sent till monday the 12th at which time they were placed in very dis ent circumstances by the unexpected sickness of Br. W. He became somewhat fa by the duties of the Sabbath, which were rather more than usual that day, on acco of the Communion which they attended with Br Chater, & "as soon as he laid himse on his Bed." Br. R. writes, "he began to cough and to raise blood profusely. He spoke to me, I heard & came in immediately, & was not a little surprised and alarmed." Dr. S. was immediately called, & Br. R. then describes the treatment of B W. He then adds. "he rested quietly till ½ past 3 O'clock A.M. he then coughed and raised blood again, about the same quantity as before, making in all as nearly as I can judge, half a pint. Br. C. went again for Dr. S. Br. W. appeared almost suffocated - I gave him salt as before - the bleeding stopped. I was very much alarmed. He said "this is death like." I directed his attention to the great Physician." Soon after this he pukes, throwing up some medicine which he had and with it a considerable quantity of blood from his Stomach. "He has raised no since, and if he does raise any more fresh blood before the mail closes, I shall mention it."

"Br. W's late attack will prevent us from going to Bombay at present." Dr. S "Warren has had a severe turn of bleeding, but we have every reason to think he will get over it."

Br. W says "Till the Brethren and sisters that last night I thought I should die, but my mind was calm. I have likewise had some pleasing views to day; and the ground of my pleasure is, that I am in the hands of God."

Br. R. writes of himself, "The Lord is exceedingly kind to me. I now feel quite strong, have a good appetite - cough very little - have no pain in my Chest, ev while writing, though I may say I have sometimes a sensation like itching."

Jany 20th By another letter received from Br. R. to day, we learn that "a at 10 o'clock on monday evening, Br. W had another severe turn of bleeding from the lungs. Perhaps the quantity thrown up at this time was three gills To day he feels better than yesterday, & I am astonished to see his Strength which is considerable. He can talk audibly, & can drink without assistance His pulse is now fuller than mine."

Sat. 24th Jany Finished my first Tamul Sermon in the midst of many interruptions. As our Interpreter will go to Colombo in a few days to visit his friends, sh

ll not be able to commence preaching in Tamul till his return on account of the great
culty of reading the language with fluency & propriety, and it is of little use, except to my-
lf, if his life and health are spared. During this time I must be without an interpreter, as
e is no good one to be obtained in Jaffna.

Sab. Jany 25th As this is the last sabbath that our Interpreter will be here for some
ntic. I preached three times to tolerably good audiences, for this place. The people were quite
lied to perform his duty with great fluency and correctness.

Monday 26th By letters received from Colo we learn that Br. W. has had three more
pt turns of blooding from the lungs. The last was on the 17th January. Dr. S & Br R.
were of opinion that the large blood vessel, which had discharged so copiously, had
ed; but thought there was danger that others might break.

Jany. 27th On account of the situation of our sick brethren at Colo & sister P at
lly, who has been quite feeble for some time, we have determined to observe this day as
asen of fasting and prayer at both of our stations. God is indeed placing us in the
nace of affliction. O that we come forth as Gold seven times purified! God is a
yer hearing God; & he may yet be intreated to spare our Dear Brethren and
ore them to health in answer to the prayers that are daily offered up to the throne
grace in their behalf. May they be spared in mercy to us, and in mercy to the
athen.

Jany 28th Learned that our share of $2000 Spk. Dolls. lately sent to Bombay
m C & has arrived at Colombo, when they will probably be sold to advantage.
It is now the time of the Rice harvest in Jaffna. There is a fine crop this year. Thus
harvest time with us, while it is the dead of winter with our Dear friends in America.

Jany 29th Our Interpreter left Jaffna for Colo. We are to give him 30 RDs per month the
ing year & he is to be at the whole expense of taking care of himself. Good interpreters
very difficult to be obtained on account of the great demand for them by Government.
By letters from Colo we learn that Br. W has had no more turns of blooding since
Jan 17th His health is gradually becoming better. We may yet hope to see the face of
Dear Br. once more in the flesh. Br. R has been considerably fatigued by his attention
Br. W; and his cough was thereby considerably increased.

Learn with much pleasure, that the Revd. Messrs Armour, Chater & Clough; and
C. Layard Esqure of the Civil service commenced the translation of the old Testament
to Cingalese on the 7th Jany. They finished the first chap. in three days. They are
thorough, it is said, in their work; & they will undoubtedly furnish a good translation,
their lives and health are spared a sufficient time.

Feby 3d Br. W. continues to gain in health. He now begins to sit up a little in his chair,
R. says that by the recommendation of Dr S., he had commenced a new plan with
ard to himself. He now rises at 5 in the morning, and either rides on horseback,
walks as far as he is able. He finds it beneficial to his health.

Friday Feby 6th By a letter from Br. R. of January 31st we learn that Br W. con-
ues to gain in health. "He has now," says Br. R "considerable appetite for solid
od, and the Doctor allows him to have it. He has set up a little every day, since he had
hair that was suitable; and sometimes he has been up three hours in a day. I hope he
ll soon be able to speak distinctly and to walk. He is at present, however, extremely
k."

"Since his last attack, he has had great support, and has enjoyed much of the sensible
sence of God. He has sometimes appeared on the verge of heaven." Br. R says of him
f "I have been" out a considerable distance "every morning this week before breakfast,
e times on foot, and sometimes on horseback. This week I have had less pain in my
est & less cough than I had last." It is impossible to say whether Br. R has the con-
mption or not. Sometimes our fears preponderate, and sometimes our hopes. We are
wever, much encouraged by the last accounts from him, and Br. W.

Monday Feby 9th Sister R and myself went to Tellipally on Sat. last to at-
the Communion on the Sabbath with Br. and Sis. Poor.

Br. B & myself the same day visited Milella about 2 miles N.E. of Tellipally.
he Church buildings are pleasantly situated and in good state of preservation. The
und around them is, however, rather barren.

Wed. 11th Feby. Visited the public, or church buildings at Candetipoo nearly four miles
th of Batticotta. I found them in a tolerably good state of preservation, but not
ge. They have the appearance of great age. This is a populous district, and the
o fertile. It is situated at about an equal distance from Batta & Tellipally, and on
count of its situation is one of the best (two) stations for a missionary. If we are pros-
ed in our work, we hope in long to see a missionary stationed at that place. There
considerable number of Roman Catholics in the district, who need christianity as
ch as the heathens.

t. 14. To day Br. & Sis Poor & Mr & Mrs Mooyaart of Jaffnapatam, whom
have so often mentioned as the kind friends of all the missionaries of Christ,
me to Batticotta to pay us a visit and returned in the Evening.

Received letters to day from Colombo by which I learn that our brethren & Co
tinue to gain in health, although it is by very slow degrees. With respect to Br. W, we have reason
to "rejoice with trembling." He will in all probability be confined for two or three months to
ne. Our brethren both continue at Br. Chaters, where they receive the kindness attention. But
account of their numerous avocations, Br C. in his missionary work, and Sis. C. in
cares of a numerous family with rather feeble health, it is impossible for them to bes-
so much attention upon Br. W. in his sickness as they could wish. Br R. has hitherto
n confined with him, which has proved injurious to his health. He wishes to leave
n that he may journey by land, or take a voyage by sea, as Providence shall
nt out the way. Br. R also says that they are unable to procure for Br. W. such
nurse as he needs in his delicate state of health.

These, and some other things being taken into consideration, we have thought it
l, at the particular request of the brethren at C. & of Br & Sis. Chater, to
nd sister Richards to their assistance.

Monday Feby 16th Received a letter from Br. R at Colombo, inclosing one from
Graves dated at Sea, Ship Saco, Lat. 6° 21' N. & Lon. 81° 46' E. Feby 5th 1818, com-
unicating to us the very joyful intelligence, that Br. Nichols & wife, Br. Graves &
ife & Miss P. Thurston, have passed close to Ceylon on their way to Bombay. The

letter was put on shore at the southernmost part of Ceylon and directed to be sent
Point De Galle. It was delivered to the Revd. Mr. McKenney one of the Wesn. m
nasies, who kindly by him inclosed in a letter to Br. W. at C., to whom Br G's letter was also d
rected.

Br Graves thought of landing at Ceylon; but finally concluded to proceed first
Bombay, and wait till he could hear from us. The Brethren at C. immediately wr
to Bombay, advising Br G. to stay there till he could in a good degree perfec
knowledge of printing and then come to Ceylon.

We feel it a peculiar mercy from God and an answer to prayer, that
should find us help at this time, when two of our dear brethren are remove
from their work by sickness, and without the prospect of being restored to it spe
if ever. May the Lord in mercy speedily send forth many more Labourers i
this great harvest, and preserve the lives and health of those who are here.

Monday Feb. 23. Sister Richards with her babe left Batticotta for Colom
She expects to stay in Jaffnapatam tonight, & sail on the morrow in a coast
vessel for Colombo. I feel very sorry to part with her from this station, n
or I regard her christian society, or her usefulness in the family & scho
The English part of our school has for some time been managed almost
tirely by her, & also the concerns of the family, during the feeble health
Mrs Meigs; who has now so far recovered her health, as to be able to
charge of the family & school. The time of Sis. R's returning to J.
will depend much upon the health of Br. R who greatly need her assi
ance. It is to be hoped, however, that she will return before the chang
of the monsoon in May, as at that time vessels will cease to run to J
until some time in August.

Samuel Meigs & Richard

Sep. 1. 1817 — Feb. 23. 18

Rec.d Sep. 6. 1818.

BOSTON SEP 5 MS

PAID

GP MR21 1818

Rev.d Samuel Worcester D.D.

Secretary to the American Board of Commissioners for Foreign Missions.

Care of the Rev. Dr. Searing

Cabadello.

Salem,

Massachusetts

U.S. America.

G.P.O. APR 6 18 BSP.Co

nal of Benjamin C. Meigs kept at Batticotta, District of Jaffna, Ceylon from Feby. 1st to November 1st 1818.

y. 26th. Went to Tillipally today, on business, and before I returned, visited the two Parishes of ooville and Manepay; the former of which I have not before seen. It is a good parish and church buildings are in a better state of preservation than many of the others. Althoug want to see a missionary established in each of the eight parishes of which we have partial ession, yet it becomes a question of considerable importance which to repair first, in case have more brethren come to our assistance.

arch 9th. Learn by a letter from Br. Chater, that Br. R. left Colombo on the 2nd Ult. for ffna. He expects to sail around the Island and return to Colombo again in about feve eks.]

Monday March 16th. Br. R. arrived here from Colombo. I am much rejoiced to see him; ecially to see him in so much better health than I expected. His voyage from Colombo to Jaff- e has been long, but very beneficial to his health. Before he left Colombo he had a fever for eral hours every day and a troublesome cough; but these both left him almost as soon as set sail. He is now therefore in much better health, than when he left Colombo. In coming Jaffna he came through what is called the outer passage near the continent, and also near the celebrated Temple of Ramisseram. There he saw many of our Batticotta neighbors o had gone on a pilgrimage to that place at the annual celebration of the festival the Temple.

hursday 19th. Br. Poor came to Batticotta to consult with us on the subject of our ethren's taking a voyage to the Cape. We are in much doubt as to the path of duty. — e need farther light upon the subject. We shall therefore send Br. R. back to Colombo s soon as possible with discretionary powers. If after his arrival all things appear fa- urable for the voyage, they have our permission to go.

Monday April 13th. Received a letter from Sister R. at Colombo. Br. R. arrived here on the 2nd Ult. after a fatiguing voyage. Being on the water is very bene- icial to his health.]

April 16th. Yesterday attended a meeting at Tillipally for the dedication of their hurch. The Revd. Mr. Squance & Christian David were present and took part in the ercises. It was on many accounts an interesting day. In the afternoon after he exercises of the day were over we had the satisfaction of receiving 25 letters from America. Our souls were greatly refreshed by perusing them.

The Hon. & Revd. T. S. Twisleton has been appointed Arch Deacon of olombo, and the Revd. G. Bisset senior chaplain to Government and superintendant Schools. Their appointments to commence from the first of April. Ceylon is laced under the care and authority of the Bishop of Calcutta who is expected here a few months for the purpose of ordaining a number of native preachers, edicating the Churches and confirming the children.

N. B. As the principal circumstances respecting our brethren's going to the Cape have already been sent to the Secretary of our society, I shall omit the detail of them this place.

Monday, April 27th. Yesterday for the first time in many weeks I held public orship among the natives of Batticotta. In consequence of Br. Poor's Interpreter ha- ng returned from Colombo, he sent me a young man who has acted as an Interpreter to m during the absence of the other. My Interpreter has not yet returned. I held pub- e worship in the morning as usual in the mision house, and in the afternoon in another art of Batticotta. There were present 50 children and 25 men.

Thursday April 28th. The weather has been very hot for some days past. Ther. at 89°. & 90°.

Monday May 4th. Yesterday attended the communion at Tillipally, and preached twice.

May 7th. My Interpreter arrived from Colombo.

t. 9th. Sister R. arrived in Jaffnapatam from Colombo on Thursday evening & me to Batticotta this morning.

May 17th. About a week since I sent a Schoolmaster to the neighboring village Changanne, to open a school in the room which I have prepared in the church uildings. He has made the attempt to collect scholars, but finds that the parents e unwilling that their children should attend school in that place, as the ground ound the church is used as a burying ground by the natives. This is another unexpected ay in opening the school in that place. I shall now be obliged to erect a suitable uilding for the purpose in some other place, which will take at least one onth and probably two. The new School in another part of Batticotta is creasing fast, and the boys are making good progress in their studies. We meet ith much difficulty in getting the boys to come steadily to our schools. The pa- nts are much disposed to keep them at home to work a considerable part the time.

June 2: yesterday Mrs M. & myself went to J. to attend the monthly concert of praye the Wesleyan's place of worship. A goodly number of people attend on these occasions, a the meetings are quite interesting. Exercises in English and Tamul and sometimes in Port also.

June 3rd. Sent a public letter to Dr. Worcester via Calcutta.

June 7th. The number of our boys is fast increasing on the sabbath. Today 106 were p besides 35 other people.

June 15th. Received a large packet of letters today from America by the way of Bo

June 22nd. Last wening went about 3/4 of a mile to witness some of the ceremonies at the anniversary of a heathen temple. It is the same as that mentioned in a former journal, as h been burned, and afterwards ordered by the goddess Pattricalle to be rebuilt of stones and b instead of wood; and to be covered with tiles instead of Olas. It is not yet completed.

There was a large collection of people, who covered the rice fields around to a consid extent. Soon after I arrived, they began to light their fires in all directions. The w they bring with them for the purpose of boiling their rice, which is one of their cer on this occasion. After it is boiled some of the servants of the Brahmin go around dip out a certain quantity from the vessel of each one, which is for himself a those who serve at the temple. The Temple is well lighted and adorned with ous paintings, in the native style, to attract the attention of the spectators. I d not attempt to enter into the temple, as that would probably have given offence; as it was open in front I had a full view of all that was to be seen. headman of the temple came out and conversed with me a few minutes ver politely, and then returned to his work. The idol is concealed in the inner part of temple and not exposed to the view of the people. The women appeared to be m more devout worshippers than the men. They would enter the temple and prostrat themselves several times towards the place where the idol was concealed, making ral motions with their hands and muttering a few sentences, not however so as to be heard ly. The Brahmin then presented them with a little scented water, which they carefully put on their bodies. I did not see any of the men prostrate themselves in their worship. this festival the people offer kids and lambs and fowls for sacrifices, usually to fulfil so vow which they have made in sickness. The practice of making vows to some idol in their si is very common, and in case they recover they are usually very strict in fulfilling them. Ab 100 of the abovementioned animals were brought in the evening and kept shut up in fold until morning, when their throats are cut and their blood shed as an offering to the dess. Their bodies are then sold for a small price to the people of low cast, who will eat them. I had no good opportunity to preach to any considerable number of people, thou I conversed with those near me on the vanity of Idol worship, and the need of other blood tha that of kids and lambs to atone for sin. I was told that this is the only temple in Ba cotta, at which they offer such sacrifices, and at this only once a year. Their goddess t say is an avenging goddess, and they shed this blood to render her propitious. I bel they have no idea of atoning for sin in this way.

June 27th. Sent a duplicate of our last public letter to Dr. Worcester by the way of Bom

Sabbath 29th. A pleasant Sabbath. 136 boys present besides a goodly number of m

July 4th. Made an agreement for one young man to be supported at the expense of mission and to take his meals here as soon as our heathen cook house is finished.

July 15th. Have lately made attempts to take three boys into our family to be supported at the e of the mission. The boys are among the best in the School, but their misfortune is t their parents are not very poor. If they were, they would probably be disposed to accept o our charity. On account of their pride they are unwilling to have them eat here and s during the night. One man said, partly by way of excuse and partly from affection doubt, "this is my only son, and if he sleeps here how can I sleep at home"? Anothe man said "I am anxious to have my son come and live with you, but my wife i unwilling. My neighbours also are opposed to it, and I am afraid of my neigh This is undoubtedly the principal reason of his unwillingness; and indeed of all the three. For he immediately added, "If you will persuade four of my neighbours to s an agreement to give you their sons, I also will do the same". I held a long and conversation with this man and endeavoured to ascertain the real objections of the peop against letting me have their sons to be educated in my family. He frankly "The people greatly fear that if their children live in your family, they will come christians, and then they will despise our Gods, and feel themselves wiser than their pa This fear seems to be at the foundation of all their difficulties. The man further said, "it is new thing with us and we have no such custom". Another pretence which he offer

this; "if our children live here they will sometimes be sick; then you will give them your icine and that will kill them". These people appear to value learning very litte ther than it will enable them to acquire property and overreach their neighbours. any let me have their children it will be principally because I will give them good and clothing, and not from any strong desire that their children should get an ation, for they have little idea of its value. In the course of conversation with man he informed me that in the time of the Dutch, his Grand father was a chris= preacher. I asked him why he had forsaken the religion of his grandfather and into heathenism. He replied "because I was not educated a christian. If I had thus taught when a child, I should now have been a christian instead of a then".

y 15th. A very pretty boy, who has no father, came to attend school and be supported. Until the house is finish=which will be in a few days, the boys whom I support will eat at the house he Mudiliar, who lives near me, and is very friendly to our designs. Indeed he renders much assistance in procuring boys.

ly 17th. Received a letter from J. Evarts Esqr. dated 8tober 4th 1817.

ly 20th " Opened a new school in another village of Batticotta.

" 24th " Received another letter from J. Evarts Esqr. Dated November 10th 1817 directed to e Brethren.

gust 8th " Took another boy to support upon probation.

gust 11th " Began to pray in Tamil.

" 26th " After much delay and many difficulties, have this day commenced boarding hea= n boys in the cook house which I have erected for them. I commenced with five boys. This is important day in the history of this mission —— the commencement I hope of much to these poor heathen boys. It will however greatly increse our cares. We expect to meet h many trials in pursuing this object.

One boy, for whom I had made an agreement with his father, refused to eat with rest. On enquiring the reason, I learned that his relations, some of whom are of a high cast and threatened to beat him in case he come to live with me. His father is a poor man, and anced in years, and is very desirous that his son should live with me. But his relations are ently opposed to it. This is one among many other facts, which proves how strongly the ahmins and strong heathens are opposed to this measure. Before the cook house was erected on then ground, very many of them said that their only objection was that they were unwill= their children should eat on the church premises. I now have an opportunity of proving insincerity of their professions. It does however remove one of the principal objec= in the minds of many.

One of my neighbours, who is a strong heathen, whose boy attends the school, says frequently in rather a triumphant tone "when you can persuade four boys of goo from Batticotta to come and live with you, I will then give you my boy" meaning by this ert strongly the great improbability if not impossibility of my getting them. I have two however n Batticotta already besides the one abovementioned whose relations by threats prevented him from ing. The triumph of this man will I trust be short.

Two of the boys who have hitherto worked for me on account of their poverty, have n requested to be taken. I put them off, telling them that my cook house would soon be finished, d then I should attend to them. By their industry out of working hours, they have already made siderable progress in their studies. As I have now commenced supporting boys, I proposed the subject to them. was not much disappointed however, when they informed me, that their parents and relations e opposed to it and that therefore they could not come. [The largest boy, who is about 16 years of takes care of my horse and hogs for 5 pice, or 2½ cents per day. As he cuts the grass every y for the horse, all his time is occupied. The smallest boy is about 12 years of age, and he tends sheep for 3 pice or 1½ cents per day. The expense of their food and clothing, if they d with me, would probably be $1 per month for each, besides all the time and trouble of edu= ng them. But yet their parents prefer to have them serve me as coolies, for the trifling ns above mentioned, rather than run the risk of their becoming christians.]

I have many requests from people near Jaffnapatam to take their ldren and support them. These people, though heathens, from their intercourse with Dutch and English know something of the value of an education and wish to have r sons prepared for situations under Government. I do not think best however to take them.

The Revd. Mr. Knight from the Church missionary Society came e to spend a few days with me in order to pursue the study of Tamil.

ugust 24th made an agreement for two more boys.

iday 28th Augt. Attended a meeting of the Committee of the Bible Society in Jaffnapatam.

ptember 2d. Opened a new school in another part of Batticotta.

tember 5th The Reverend Messrs Spance and Clough paid us a visit at Batticotta. Mr. C. returning to Colombo from Madras where he has been for some time for his health. He is ll feeble.

Mr. C. related to us the very unpleasant circumstances which have fallen Br. Jeudson, in being cast away in a country vessel and at last, after suffering the erest hardships for many days at sea reaching Madras in great distress. Mr. C. frequently w him while in Madras. His health was very feeble. His family were ignorant of what d become of him and must suppose that he was dead.

except in particular instances, as I hope ere long to get as many as we have pupils to o[illegible] Batticotta and the villages just around us. It is far more probable that these boys will be [illegible] able to the mission after they have received an education than that boys will whom I mig[illegible] take from near Jaffnapatam.

The Rev. Mr Knight from the Church missionary society cam[illegible] to spend a few days with me in order to pursue the study of Tamul.

On the 24th August made an agreement for two more boys.

Friday 28th August. Attended a meeting of the Committee of the Bible Society in Jaffna[illegible]

September 2d. Opened a new school in another part of Batticotta.

September 5th. The Revs Messrs Squance and Clough paid us a visit at Batticotta. Mr Cl[illegible] is returning to Colombo from Madras where he has been for some time for his health. He is [illegible]

Mr C. related to us the very unpleasant circumstances which ha[illegible] befallen Br. Judson in being cast away in a country vessel and at last after suffering [illegible] severest hardships for many days at sea, reaching Madras in great distress. Mr. C. fa[illegible] ly saw him while in Madras. His health was very feeble. His family were ignorant of wh[illegible] had become him and must suppose that he was dead. He was unable to send any letters [illegible] Rangoon at that season on account of the monsoon. His case excited much interest at M[illegible] and a benevolent Captain of a vessel was induced to fit out his vessel for Rangoon princi[illegible] on Mr Judson's account, that he might return to his distressed family. Mr. C. understood th[illegible] he (Mr J.) was going to visit some place not far distant, and that the vessel was driv[illegible] out to sea in a storm so far that it was impossible for them to return to Rangoon at [illegible] time. How different is my situation enjoying health and peace and almost all the [illegible] comforts of life in the midst of the heathen. May the distinguishing goodness of God lead me to [illegible] lance and to renewed diligence and fidelity in his service. Mr J. left Madras for Ran[illegible] before Mr C. left Madras, so that by this time we may hope he has arrived at R. and relieve[illegible] painful solicitude of his friends.

A number more boys have applied to be taken into the School to be [illegible] ported. When I am not previously acquainted with the boys, I take them for a short time u[illegible] trial before I make a final agreement with their parents. The temptation which we hold out to [illegible] rents is very great and not easily to be resisted. There are many poor people who are scarcely a[illegible] provide for their families; not to speak of clothing, for it is not proper to say that their children [illegible] clothed. Many of them are entirely naked, and others with a little dirty ragged cloth aroun[illegible] not worth two cents. It is highly gratifying to christian feelings to witness the change that is [illegible] in the appearance of these half starved naked boys, in a few days. We give them a plain clo[illegible] a yard and a half or two yards in length according to the size of the boys, to cover their nakedness. [illegible] give them plain food as much as they need. This change in their circumstances not only surpri[illegible] alters the appearance of the boys, but also the vigour of their minds and their bodies. Ma[illegible] of them when they come are covered with the Itch, a disease very common among this peo[illegible] We administer the common remedy for this disease not only to our boys, but also to a multitude o[illegible] people.

It has always been principally to the poor that the gospel is preach[illegible] it is among this people. It is from this class that we must look for boys to be supported and educ[illegible] in our families. The rich are usually unwilling to give us their sons; and even if they are wi[illegible] we should not think it expedient to take them; for they commonly give us much trouble by [illegible] their complaints about their food and clothing. We greatly prefer poor boys on this acco[illegible] and even orphans when we can get them. Many who are brought here are destitute of o[illegible] both their parents, and on this account as well as on account of their poverty are objects of c[illegible]

Much good will probably result to this people in the Providence of God on account [illegible] their poverty. For considering their superstitions and strong prejudices against christianity, [illegible] would not, in common cases, part with their children, unless compelled to do it by their p[illegible]

September 6th Heard of the sudden death of Sir Wm Coke the Puisne Judge of Ceylon; [illegible] since the departure of Sir Alexander Johnstone, the acting Chief Justice. He died on the [illegible] ult. at Trincomalie of a Dysentary. He expected soon to be in this district on his circuit [illegible] He was cut down unexpectedly in the prime of life and in the midst of his usefuln[illegible]

September 7th Yesterday for the first time in several months, we held the communi[illegible] at Batticotta. The circumstances of the family at Tillipally have prevented our bei[illegible] together before. Though it was a rainy-day, we had a large number of boys from o[illegible] schools besides many other people.

13th Sept. Commenced preaching in Tamul.

15th Sept. Opened another School in a distant village of Batticotta.

I have now 4 schools in Batticotta and 1 in Changane.

Sept. 23. Christian David came out to Batticotta to spend the day with us and pr[illegible] to the people. In the morning I collected the boys from my four schools in Batticotta [illegible] Two of these have been recently opened and yet contain but few boys. There we[illegible] present however from these 4 Schools 120 boys. Other people were present to make t[illegible] number of 200. Our large room was well filled. The Changane School was not [illegible] present as we had made an appointment to go to that place and preach in the schoo[illegible] Bungalow. after service was ended at Batticotta we accordingly went there and held pub[illegible] worship. The School consists of 77 boys, 50 of whom were present. In all we had 115 hearer[illegible] The people had covered the floor of the bungalow with mats and placed chairs for us to sit in co[illegible] with white cloth. We then visited a family of Roman Catholics in that neighbourhoo[illegible] and took some refreshment in the native style and returned home to dinner well pleased wi[illegible] our excursion.

A daughter of Christian David who is about 15 years of age is living w[illegible] us for the purpose of making further progress in her English studies. She is a very fami[illegible] young woman.

October 3rd Saturday. Have commenced a new plan with my school masters, w[illegible] is to assemble them all together on every saturday afternoon for the purpose of hearin[illegible] a report of the state of their Schools and of communicating to them religious instr[illegible] tion. They have before been accustomed to come on sabbath evening. But as some of

live at a considerable distance this is often found inconvenient. It is very important that those are to be employed to teach others, should themselves be instructed. They need to be closely watched often admonished in order to make them in any good degree faithful to their trust.

ber 4th. Sabbath. Preached my second sermon in Tamul to a very good audience for this place as far as I can learn I was generally understood by the natives. It is a very difficult language to pronounce - with accuracy.

nday 5th. October. Attended the monthly prayer meeting in Jaffnapatam. Mr and Mrs Gogerly (Wesleyans) were present. They have lately arrived from England. Mr G. is a printer and will soon ed to Colombo to take charge of the printing establishment in that place. Mr Harvard who hitherto superintended it is about to return to England on account of his health.

Received a letter from the Venerable the Arch Deacon of Colombo. Among other gs he writes "I have lately received a letter from the Bishop of Calcutta and have great doubt his visiting Ceylon at present, or even at the beginning of the next year."

ednesday 7th. October. Christian David preached here in the morning to 220 hearers. In the noon I accompanied him to the neighbouring village of Maniplay where he spoke to the people t. 8th. Turned away one of the boys whom I had taken to support. He proves to be a very ked boy. [I whipped him severely a few days ago for his crimes in hopes of reforming him, before the marks upon his back had disappeared, he was guilty of stealing an article of silver n the family and selling it in the Bazar or market. Fortunately he was detected in the act of ing it. He manifested so much familiarity with crimes, that I thought the danger of his corrupting any other boys was greater than the hopes of reforming him.]

Monday 12th Oct. Yesterday attended to the communion at Tillipally — preached in nul to 300 people, and baptized the infant son of Br. Poor. It was a very interesting day.

Saw an article in a late Madras Gazette, copied from the Prince of Wales Island ette, respecting the Burman missions, which gave me much pain, particularly on account our American Baptist Mission in that country. I shall copy the article as it is short. "According to accounts from Rangoon a new Governor had reached that place from Ava, having ved on the 29th March, and soon after an order had been received, commanding that all tuguese Padres (priests) Armenians and Baptist missionaries should quit the Burman ilony without delay. This decree, it would appear, was likely to bear hard upon the t mentioned denomination, the Portuguese Bishop having resided in Ava for near 40 years d having conciliated general favour." I sincerely hope that this order has not been put in ution. If so how distressing to our Baptist brethren! and particularly to Br. Judson and ily. After being absent from his family for so many months, while they were supposing t he was dead, then to return and learn that they had been, during his absence, driven out the country would be a more afflicting dispensation of God's Providence than his children are n subject to.

aturday 17th Oct. Yesterday went to Jaffnapatam with the Revd Mr Knight, who spent the week with me; and in the evening heard Mr S. preach in Tamul. e speaks the language with very great propriety and preaches excellent sermons. This ning had a heavy shower of rain. The rainy season appears to have commenced. It l continue about three months, with intervals however of very pleasant weather.

Monday 19th Oct. The Revd Messrs Aquance, Gogerly, Knight, and Christian David, e here to spend the day. Mr David preached to a good audience of the natives.

onday 25th. It is pleasant to witness the change which is gradually effected in e instances in the minds of the natives. Their prejudices by degrees, we may expect will ar away. The man mentioned above, who boasted that we should never be able to get four boys good caste from Batticotta to eat with us, is an instance to illustrate these remarks. Though very strong heathen and violently opposed to the truth, yet he spends the greatest part of his time our house. His son is a lovely boy and his father spends much of his time in the school in teaching n. He is almost always present at our morning worship in Tamul, and has not failed of being the Sabbath for a long time and always gives good attention. Yet when conversed with on the jects of religion he manifests very strong attachment to his own superstitions, though he will mit that much that we tell him of the Christian religion is good and true. For some ys past he has permitted his son to stay here through the night and sleep with my boys. He ally goes also to the cook house with them when they take their meals, though he does not with them. Today the man told Mrs M. that we had succeeded in getting more than four ys, and asked her if she did not want his son? She told him no; for she expected we should be able rtly to take as many poor boys as we had money to support. He then told her, that she ght have his son if she wanted him — that he might stay here and sleep with the r boys, and learn such things as we wish him to learn, only as he lived so near us, it as better for the boy to take his meals at home. I shall not be at all surprised if a few days he proposes to have his son take his meals with the other boys.

Today a man called upon me who has three boys supported here. I proposed make an agreement with him for them permanently to live with me. He replied not this day for it is my birth day and therefore a very unlucky day for me." Well, you ll call tomorrow then. "No that is also a bad day, What I do on these days will not osper. The day before my birth day, on that day, and the day after, I must not do any siness, if I wish to be prospered hereafter in life. They are all bad days." Well, when will u come? "Why yesterday was a bad day; today (Monday) is a bad day, and tomorrow ill be a bad day, and the day after will be new moon, which is also a very bad day. I cannot come this week. Next week will be lucky days. I will come on Monday." I tried to make the man give me a Reason for his lucky and unlucky days, and

satisfied that he had no reason to give. He could only say "It is said so in our religion. C
astrologers tell me so." If you wish to buy a cow, a sheep, or a goat of any of this peopl
you cannot on any consideration persuade them to sell it on any other days than Mo
Wednesdays, and Saturdays. Whenever they undertake any important business, they
must be sure to do it on an auspicious day. If they are to build a house, they mu
first consult an astrologer to know on what day to begin — in what plan to build,
of what form to build it. A few days ago I had occasion to go to Manipay to see about
setting up a school in that place, when I was requested to go and see a house that w
for sale in the neighbourhood of the Church. I accordingly went and found a very good ho
in the native still. I enquired why they wished to sell it. An evasive answer was gi
me; one which I was persuaded was not the true one. They wished to sell the materi
of the house, but they must all be taken away. I asked if they would consent to sell me
house and let it remain where it now stood, thinking to convert it into a school house.
This request was refused. I told them then that I did not wish to purchase. Upon fur
inquiry I found that the family who lived there had experienced a series of misfort
of late years in having one after another of their number die. They supposed th
it was owing to the house being built in a wrong manner. They were there
going to suffer the loss of tearing down their house — selling the materials an
building another to save the lives, as they supposed, of the rest of the famil
They would build another house in the same garden, if not on the same
spot of ground, but would be careful to begin it under the influence of an
auspicious star and to build it in such a manner that the bad spirits could
have power to destroy them.

Tuesday 26th Oct. We are concerned in some degree that we have not yet
received any news from our brethren who sailed for the Cape six months ago.
have only heard of the arrival of the vessel at that place, but nothing of their heal
English ships are shortly expected at Colombo. We may therefore expect either
that they will come themselves or send letters. ~~by them~~

(To be continued.)

Journal of Rev. Mr. Meigs
Battiwotta Feb. 26.—Nov. 1.
1818.
Recd. Apr. 7. 1819.

SHIP
PAID
PAID

Samuel Worcester D.D.
Secretary to the American Board of Commissioners
for Foreign Missions

Salem
Massachusetts
U.S. America

care of the Rev. Mr. Lacy
Calcutta

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STEAMSHIP
CHINA

Journal of Benjamin W. Meigs kept at Batticotta District of Jaffna Ceylon, from Nov. 5th 1818 to March 1819.

Thurs. Nov. 5th Sent a copy of my Journal to Dr. Worcester via Calcutta.
Fri. 6th Mr. David, with his wife & two youngest daughters came to Batticotta this
morng. Mr. D. preached to the usual number of hearers, which is a little more than 200
when he preaches. I am not able to collect so many to hear me. The scholars from two
or three of my schools are included in the above mentioned number. Mr. David
will spend a few days here to visit & converse with some of the neighboring women, & en-
deavor them if possible to come here on the Sabbath, & also to send their daughters here
to be educated. Mr. D. will leave his two children above mentioned with us for the
present. He wishes them to receive an English education. They eat at our table & will
receive their board & tuition free of expense. They will be considered a part of our family
not as belonging to the charity school. An elder daughter, who lived with us for some
time has now gone to live with Br. & Sis. Poor at Tillipally. They are all amiable children
It is a matter of great importance that they should receive a good education as Mr. D.
hopes that they may eventually be employed to teach schools of their own sex among the hea-
then. They dress in the English style. Their father does the same; but their mother
continues her native dress. The dress of the higher class of natives is very inconvenient
for this climate. It is also modest & very neat; & has the great advantage of being com-
paratively cheap. It greatly increases the expense of a native to dress after the English fashion.
Sab. Nov. 8th The Sacrament of the Lords Supper was administered at Batticotta. A few natives
besides attended the meeting. Br. Poor was present from Tillipally.
Sab. Nov. 15th Preached in the morning as usual at our house to a good number of people.
No preaching in the afternoon on account of heavy rain.
Sun. Nov. 16th A few weeks since two boys came to us in a manner worthy of notice.
The parents of the first belong to Pondicherry on the Coromandel coast. They came to Jaffna
to trade. While here this son was enticed away by a man who was going to Trincomalie.
There he was left. He finally however got back to Jaffna. But during his absence, his
parents had left Jaffna & returned to Pondicherry in search of their son. The boy had no one
in Jaffna to take care of him. He wandered about for some time in search of food, & of
some place to live. At last a person saw him who was acquainted with my plan
of taking boys to support, & brought him to me. Under these circumstances I could not
refuse to take him, although his parents are not here to make an agreement with
me. The appearance of the boy is now good, although when he first came here, he ap-
peared half starved & was almost naked. He is about thirteen or fourteen years of age —
very pleasant & amiable — attentive to his business & makes good progress in his studies.
He also speaks the Tamul language very correctly. I should have written to his father
to let him know where his son is before this time, but the boy does not by his own name
his father, as he was commonly called by the name of his trade, & not by his proper
name. I hope soon however to be able to write to him.

The other boy is about twelve years of age, & much like the first in his manners.
His parents are dead & he has no other near relations to take care of him. He has for some
time past lived with a Pandaram (a kind of privileged beggar) who he says was
very unkind to him. When he left the Pandaram, who lives about four miles from
us, he wandered about for some days in search of some one who would set him to
work & gave him his rice. Some person to whom he made known his situation
told him that I was in the habit of taking poor boys & giving them food, clothing &
learning. He came to me & begged very earnestly to be taken. I consented to let him stay
until I could learn further particulars respecting him. He has since conducted himself
well, & appears to be a fine boy. He was able to read & write Tamul when he
came & he now applies himself with great diligence to his studies. I cannot but
hope that both of these boys have been sent to me by a kind providence for the good of their
own souls & the souls of others.
Tues. Nov. 17. Sent a duplicate of my journal to Dr. Worcester via Bombay.
Wed. 18th This day a letter arrived from Dr. Worcester, addressed to all the brethren, dated
Nov. 25th 1818. We received it via Colombo at which place the boxes of books &
medicine have arrived in safety. But as the season for vessels to come from Colombo
to Jaffna is now past, it will probably be some months before we shall receive them.
Some of the medicine we need very much for immediate use. We rejoice very
much in the good news from the western mission among the Indians. O that
as the Lord wants speedily pour out his spirit upon the people among whom we labour.
Although we live in a dry & thirsty land, where no water is, we greatly rejoice to hear
the triumphs of grace in our native land. Surely we in heathen India shall
ere long reap the fruit of these extensive revivals of religion in our country.
Fri. Nov. 27. Made an agreement for two more boys for the boarding school.
Tues. Dec. 1st This day experienced a violent storm. The rain & wind have been very
heavy all day. But what is most remarkable is the fall of the thermometer. Yesterday
it stood at 76°, the common height for the rainy season. This morning it had fallen
to 70° & shortly after it fell to 69°; & when exposed for some time to the strong wind,
fell to 57°, which is lower by several degrees than I have seen it since I have
been in Ceylon. I am informed that it has not fallen so low for many years before.
The natives in such storms, for want of clothing & warm houses, suffer very considera-
bly. During the hottest weather in April I have not seen the thermometer higher
than 90° in the shade.
Wednesday Dec. 2. Opened a school in Manepay about four miles from Batticotta
in a house which I have hired for the purpose until a school house which I have en-
gaged to be built on the church land shall be finished.

Journal of Rev. B. W. Meigs

Thurs. Dec. 3. A few days ago commenced teaching some of the largest boys in the school to wr
I have now eight who are learning & who make as good progress as boys commonly do of th
age in America.

Dec. 4th Have this day commenced teaching a few of my boys to sing. Some of them ha
apparently good voices, & with suitable attention will I trust be able in a few months t
with us in our public worship.

We begin to be much concerned that we do not hear something more particu
from our brethren Warren & Richards; especially as we learn that a vessel has arriven
Colombo from the Cape, & has brought no news respecting them, or the Ship in wh
they sailed. We have some reason to fear that the Ship has not been at the Cape. W
or she is lost, or gone to England without touching at the Cape, it is in vain t
picture. Our only confidence is in the Lord, knowing that he will take care of them

Tuesday Dec. 15. Have just heard of the death of one of my neighbors, the father of tw
boys whom I have taken to support. Their mother died some years ago. Their father wa
on Saturday in health; but now a corpse. I cannot but admire the goodness of God
being care of these little orphans. It is but a few days since the man signed the agreem
given me his boys. His relations have always been much opposed to it. Had the thing b
delayed till this time, they would not, in all probability, have given up the boys. God is in
a father to the fatherless. These boys have now, through the charity of christians in Americ
home where all their wants will be supplied. This man died of the epidemic which
so extensively prevails in almost all parts of India during the last year. He is the first
of it in Batticotta. I did not know that he was sick, till it was too late to
assistance.

Dec. 15th This morning the Maniagar (the head man of Batticotta) one Brahmin
al other respectable men called upon me. After inquiries respecting the epidemic, I m
many observations to them respecting the uncertainty of life, & the great importance of being
prepared for death. This almost insensibly led on to much conversation relative to various po
of the christian & heathen religions. Some of the people were disposed to cavil; but others to he
attentively. The Brahmin appeared much disposed to cavil. He manifested in the course o
conversation, much pride & much ignorance. It is difficult to say which predominat
After I had made to them some observations respecting heaven & hell, the Brahmin ob
very significantly, "how do you know these things? Did any person come from
other world to tell you?" "Yes," I replied, "Jesus Christ the Son of God came from heave
into this world. He knew all things & has told us all things which it is necessary for us to
respecting them. He has told us the truth; & if you will candidly examine the scriptures,
will see that they are a revelation from God."

The Brahmin did not profess to believe that men in general are sinners; & asked
do you prove that men are sinners? After mentioning a number of the most obvious
of the wickedness of men, I turned to the door near which we stood & pointing to th
lock, asked him if he would tell me why it was put upon the door? He rea
replied "to keep out thieves." "The fact" said I, "that all men who wish to live in
[illegible] in their consciences proves enough of the wickedness of men". The Brahm
did not appear disposed to talk any more, & soon withdrew. Before he left howev
urged upon him the importance of examining the scriptures for himself. He said th
had no Bible. I replied that I would lend him one. He expressed himself howe
by saying that he would believe it was good because I said so.

The heathens when pressed upon the subject, will rarely defend their image
ship; but say that it is only for show. They all, like many nominal chr
tians, expect to go to heaven by their good works.

After the rest of the ~~[illegible]~~ people had gone I asked the Maniagar to stay &
me further on this subject. I then conversed with him for more than hour lon
He appeared really desirous to be informed & exhibited more candour than almost any
time with whom I have conversed on the subject of religion. He frankly confess
that in the heathen religion there is no Saviour; & no way in which sin can be pardon
without rendering an equivalent — that if a man sins, he must be punished equal
desert of his sins. His ideas, however, of the demerit of sin, are very defective. He as
whether real christians will not be punished for their sins, after death, before the
made happy. On being answered in the negative, he asked how it was consistent
with the justice of God to forgive sin? I told him that the justice of God would n
permit him to forgive sins without a satisfaction; & then proceeded to shew him
justice & mercy have met together in the atonement made by Christ — how th
all the ends of God's law are answered by this as much as they would be by the
nal punishment of the sinner. I dwelt a long time upon this point as of stupend
tal importance. He then made inquiries respecting the nature, extent & desert of
On these subjects I find the heathen to be lamentably deficient. I gave him as well
I was able a scriptural view of the subject — shewed him the strictness of God's
& the nature of sins of omission as well as of commission. Of this distinction he a
ared wholly ignorant. I then shewed him how the bad motives of wicked men tain
their apparently good actions — particularly when they do good merely to be seen of m
He pleaded guilty on this head, & confessed that he had often performed actions which h
supposed very good, from no other motive than to be seen & praised by his fellow
men. All these subjects appeared new to him; & he expressed himself highly pleased w
the information he had obtained. How much sincerity there is in his profess
time will show. I urged him to attend to these things immediately; & to call
& converse with me about them. May God bless his word to the salvation of his so
The missionary among the heathen must be deeply impressed with this great truth
day that though "Paul may plant & Apollos water, yet it is God alone who can give in
increase."

Dec. 18. We are becoming more & more concerned about our dear brethren; Almost
months have elapsed since they left Colombo for the Cape; & no letters from them — no
respecting them, & no certain information that the Regalia in which they sailed has ever
the Cape. We think & talk much about them; & pray much for them, as well as for ourselv

God would sanctify to us our afflictions, & bring them back to us in health & safety. God is frowning in a peculiar manner, but we desire to bow submissively to the dispensations of his holy hand. Both at Batticotta & Tillipally we have set apart this day as a season of special fast, humiliation & prayer on account of our peculiar afflictions at this time.

Dec. 20th. Preached in the morning to a larger congregation than usual at the mission house, & in the afternoon at one of my school houses at which I have not preached before on the Sabbath. About 100 hearers attended. They were quite attentive — promised to come again on the next Sabbath, & to bring with them their neighbors & friends. I have found, however, by sad experience, how much value to set upon such promises. They are easily made & more easily broken. However, as this is a new place, it is probable they will come in considerable numbers for a few sabbaths, until their curiosity is satisfied, & become fully acquainted with my object.

Dec. 22. Mr. David preached here again to the people.

" 25. This morning we were all much rejoiced by receiving two letters from Br & Sister Poor, giving us certain information of the arrival of the Regalia at the Cape. The hope of her arrival has greatly relieved our minds from the painful solicitude which we have felt in this state of uncertainty respecting their welfare. We may now hope soon to receive letters from them, & perhaps hear of their arrival in Ceylon if they are alive & able to return.

Dec. 27. Went again this afternoon to the same place at which I preached last sabbath. The people according to their promise assembled in greater numbers than before. The principal subject which I endeavoured to illustrate & impress upon their minds was the great love of God in giving his only son to die for sinners. Alluding to the epidemic which has made its appearance & is now raging with violence in some parts of the district, I asked the parents who were present whether any of them would be willing to give one of their children to be killed, provided they could be certain that by that means they might save a thousand people in Batticotta from death? They all answered "No." "Would you give one of your children to die in order to save all the inhabitants of Ceylon"? "No," was the universal answer. "Behold then said I the wonderful love of God! He gave his only begotten — his well-beloved son to die for his enemies". "God so loved the world &c". They acknowledged that it was very great & wonderful love, & that it was their duty to love & serve God.

Jan. 1st 1819. This being the first day of the year, I called all my schools together to hold an examination, & also to preach to them. As some of the schools are at a considerable distance, many of the small boys did not come. One hundred & eighty were attended. I found that they had generally made good progress in their studies. The Minor catechisms, the Lord's prayer, Creed, Ten commandments & Christ's sermon on the mount were all repeated by many of them & parts of them by all. I did not examine them in their heathen studies. In order to induce them to come to our schools we are obliged to permit them to spend a part of their time in learning Tamul what they call it, i.e. their heathen books. We endeavor however as much as possible to exclude this kind of learning by urging them to learn the lessons which we give them. In our boarding school however, their heathen books are entirely excluded. In addition to the boys, about fifty men attended public worship, making in all, including our household, an audience of about 250 which is the largest we ever had in Batticotta. After public worship in order to try how strong are the prejudices of the boys & their parents, I invited them to take dinner with the boys. As this was the first time I had given an invitation, I did not expect that many would accept it. Only nineteen boys out of the whole number were willing to eat. The rest all positively refused. Some of the school masters told me that their parents had heard how the boys at Tillipally had eaten with their school on Christmas day, & had given the boys a strict charge before they left home in the morning, not to eat in my house. Their prejudices are very strong on this subject. To those boys who did not take their dinner I distributed plantains. They have no objections to eating raw fruit even though it is given to them by Christians.

Sabbath Jan. 3. Preached twice in Tamul once at the mission house & once at one of my school houses. Two women of caste among the natives attended the meeting at the mission house in the morning for the first time on the sabbath. I often have more females to hear me when I speak at my school houses.

Mon. Jan. 4. Attended a meeting of the Sub. Committee of the Colombo Bible Soc. in Jaffnapatam & prayer meeting in the Wesleyan chapel in the evening.

Tues. 5th Jan. Visited my school at Chongane. As I had previously made an appointment to preach a number of people assembled on the occasion, when I preached & also performed all the other exercises of public worship in Tamul to an audience of 135 people.

Wed. 7th Mr. David preached at Chongane in my school house to 160 people. I ought here to remark that I commonly preach to much smaller audiences than those mentioned above. The people assemble in smaller or greater numbers according to circumstances.

Mon. Jan. 11. Yesterday received a letter from the Rev. B. Carver Wesleyan missionary at Trincomalie, in answer to one addressed to him, requesting him to make inquiries of the officers & passengers of the Liverpool Frigate which has just arrived from the Cape, to see if he could obtain any information respecting our brethren Warren & Richards. Mr C. has very kindly made diligent inquiries respecting them. He learned from an officer who came passenger in the Liverpool from the Cape, that he was at the Cape "when the Regalia arrived from Ceylon with two American Missionaries whose names he then read in the News paper". This is very grateful intelligence to us all in the distressing state of uncertainty in which we have been kept for a long time. Although we received a few days ago from Colombo that the Regalia had arrived at the Cape, we did not know till now that our brethren did not die on the passage. It is very strange that we have yet received no letters from them, although there have been several arrivals from the Cape since the time in which we began to expect letters.

Wed. 13th a pleasant passage. The pains rec. 12 quite as severe as on express to Mrs Poor.

Fri. Jan. 15. Visited my school at Manepay about four miles distant. Pa
62 boys present belonging to the school. Twenty head men of the Village had als
sembled to hear me preach. I had previously given notice to the people that I wo
coming. I preached & also prayed with them in their own language; & have good
son to believe that they understood both the sermon & prayer. This is a fine par
an excellent station for a missionary. The people appear more civilized & have
prejudices than any other parish that I have visited. Mr. David tells me the
he goes there many women will come to hear him preach.

Mon. Jan. 18. Yesterday attended the sacrament of the Lord's supper at Tillipal

Sab. Jan. 24. Few people attended meeting today on account of the harvest. Th
all busy in their fields securing their crop of rice. I have laboured much both
precept & example to persuade them to observe the sabbath; but as yet have se
little as no fruit of my labours. It is truly painful to the christian to behold
ple with one consent transgressing & despising the laws of God.

Mon. Jan. 25. Both on account of the harvest & the sickness my schools ha
greatly diminished in the number of boys who attend. The boys are called awa
work & the parents fear to send them on account of the sickness. Another rea
is that the people are performing many ceremonies at their temples to ave
dreadful disease. There have as yet been very few cases of it in Batticotta bu
many in other villages.

Tues. Jan. 26. We today have been called to mourn & rejoice by the receip
two letters from Br. Richards dated Madras Jan. 20th. We greatly rejoice to he
from Br. R. after so long an absence. It was nine months yesterday since
sailed from Colombo for the Cape. We rejoice that the Lord in mercy has
back Br. R. so near us. But we are called to mourn the death of a
dear brother Warren who died in the Lord on the 11th of last August. B
R's letter addressed to sister R. we learn that he left Capetown Nov. 19th &
a very favorable passage of two months arrived in Madras roads on the mo
of the 19th ult. He came in the Ship Ajax Capt. Clarke. He came in com
with two missionaries, Mr. Travellier & Mr. Spencer, viz. Mr. S. belongs to
London Soc. & is married. Mr. S. was sent out by the soc. for promoting
Nemrod. The missionaries were very kind to him & he had very good accom
dations on board the Ship. He says "my health is better in some respects than w
I left the Cape & in other it remains the same. I am better in some respects
when I left Colombo; but in others not so well. I have not the ague fever or
night sweats which I had there but my cough is worse & I have lost the powe
speaking loud. My appetite is good & I have refreshing sleep. I am neither very
nor very strong." He had made inquiries for a passage to Jaffna, but could not fin

We had fondly hoped that a voyage to the Cape & back again, would
the means which God would bless for his restoration to health; & that he would
turn with renewed vigour to his work among the heathen. His assistance
greatly needed here, not only as a missionary, but also as a physician. But th
Lord seeth not as man seeth." Thus he sees fit to try us & to disappoint our
expectations. Judging from Br. R's account of himself he has not long to continue
in this world.

It appears from Br. R's letter that he sent two long letters from the Cape directed to
R.; the first on the 3 Sept.; & the 3rd Oct.; in which he gave us a particular
of the sickness & death of Br. Warren. Neither of these letters have yet been receiv
Where they have not yet arrived, & what has become of them we cannot tell.

Feb. 1st. By a letter from Br. R. dated Madras Jan. 20th. learn that he was unab
to procure a passage to Jaffna by water & his friends dissuaded him from attempti
to come by land. He thinks that his health is a little better than when he landed
Madras. He says "that you may know something about my health & strength, I w
inform you that last Sabbath morning I rode down to the Pettah, a distance of a
three miles to hear Mr. Lowe preach, & in the evening I walked a short distance
to hear Mr. Whitehead, & after all was not much fatigued." He will be affiged to
tinue at M. a short time longer at least. We are very anxious to have hi
return soon. He experiences much attention from kind friends at Madras.

This day the long expected packets of letters have arrived from the Cape. It
very singular that they have been delayed till this time, & also that they sho
both come together, seeing they were sent at different times & by different ships
We have read them with deep interest & with many tears both of joy & sorrow
They contain Br. R's journal from the time he left Colombo for the Cape until the
3rd of Oct. the date of his last packet. As we shall probably soon send a joint lett
giving some account of Br. Warren & particularly of his last sickness & death; a
extracts from Br. R's journal, it is not thought necessary in this place to give any
further account of the contents of these communications.

Tuesday Feb. 9th. As late as the 1st ult. Br. R. could find no passage by water dire
to Jaffna. He writes however that a pious physician by the name of Fraser took a
interest in his welfare. One of the Hon. E. I. Company's ships the Gen. Hewitt w
about to sail for England; but was to touch on her passage at Colombo. Dr. F.
going to C. in her; & through his kind intercession he obtained a passage to Colomb
for Br. R. free of expense. This was an unexpected act of kindness. We are very
sorry that Br. R. could not obtain a passage direct to Jaffna; but as this was impossib
we rejoice that he has a prospect of going so soon to Colombo. This is the
right season for him to come in a country vessel from Col. to Jaffna.

Thurs. 12. Feb. Yesterday & today spent almost my whole time in visiting the s
& administering medicine to them. The epidemic called the "Spasmodic Cholera" ha
begun its ravages in Batticotta. The nature of this disease & the remedies to be ap
plied are so plainly pointed out by many medical gentlemen in India wh

been much conversant with the disease during the last year, that it requires
medical skill when the means are at hand, to afford relief in most cases when
people apply for assistance in season. But in almost every case of violent at-
in the course of from ten to twenty hours. When any person is attacked, none
natives except their nearest relations will come near them. Their nearest
fors commonly leave their houses & flee, although the disease is not generally
to be contagious. Many of the natives think it wrong to use any remedy
ear of offending the goddess who inflicts the disease. When a person is taken sick
s usually taken by his friends & carried to the nearest temple & there prostrated
e the idol, thus vainly hoping to obtain relief. Surely these deluded people are
of compassion, & much to be pitied & prayed for by Christians who enjoy so much
ter light & knowledge! Great ceremonies have been lately performed by the po-
t their temples, & many sacrifices offered in hope of appeasing their gods.
ringing of bells — beating of drums & other instruments of noise, are kept up
ight; & this has been continued ever since the disease commenced in Jaffna. So
y fowls have been offered in sacrifice that some say are now to be bought in the
ts, & those at four or five times the common price.

on. 22. Feb. Yesterday received a letter from Br. R. at Madras in which he
"I discovered last evening that my ankles had begun to swell. My other sym-
s however, do not appear to be getting worse. My cough is better, I
p well — have good appetite & can walk fifteen minutes in the morn
e time in the evening". We are, we think justly alarmed at his loss of
ulled feet. On account of the uncertainty of his life, we have advised Br. R.
mediately to Colombo by water to meet him there. Her case would be peculi
ressing, if after ten months absence he should die so near home & she not
h. Br. R. appears to have given up all hope of getting well. It is an easy
he may at least be permitted to return to Jaffna & die surrounded by his fam
will consider it a great mercy from God, if even this melancholy can be
ted them.

on. Feb. 22. Our boxes of books & medicine have arrived in Jaffna from Colombo.
s. Feb. 23. Received a letter from the Rev. W.C. Howells of Madras in which he informs me
Br. R. left M. in the Lin. Hewitt on the 1st. Inst. for Colombo.

24th Yesterday & today attended to nine cases of the cholera. All my time is taken
I am sometimes obliged to ride a mile & a half out & back again in the heat of the
on horseback; for I cannot persuade the palanquin bearers to carry me through
of the disease. This is considered injurious to health, particularly at this season when
un is beginning to be so powerful. But I go out of compassion to these poor
tures; & particularly as I wish to shew them that I care for their bodies as well
r their souls. I wish also to give them an opportunity of comparing the pra
l tendency of the [redacted] religion with that of the heathen. In many insta
they do see it & confess. I always tell them that it is my religion which le
me to be thus kind to them. In most of the cases in which I have given
dicine, it has been blessed to their restoration to health. Some of them manifest con-
erable gratitude, but others none. Though I am so much employed from day
t till dark, as to leave me no time for study, yet I consider my time not
profitably employed. It gives me many opportunities in the course of the day
nversing with a few at a time under favorable circumstances about the con-
ns of their souls. They generally hear me with attention while I explain to
m in my imperfect Tamil some of the leading truths of the gospel. In al-
st every instance when they have been carried to the temple & prostrated before the idol, they
e died. This affords me an excellent opportunity of shewing them the vanity of
sting in gods which have no power to save them.

A few days ago I was called to visit a young man in his last moments, who
en in health had frequently attended my preaching, but always treated the subject
religion with much lightness & apparent unconcern. He was about twenty
n years of age — possessed of much bodily vigor & of fine appearance. He had
n carried to the temple in the morning & prostrated before the idol. About
o o'clock P.M. I visited him; but it was too late. The most powerful doses of
dicine appeared to have very little effect. He was in dreadful agony. He frequ-
quently cry to me to save him; & yet through deafness & pain he appeared to
e perhaps very little that was said to him. It was truly an alarming & affecting sight
nevertheless to warn the bystanders to prepare for death. [redacted] it publicly
ainful was, to hear him even in the agonies of death utter the language of obscenity
words which cannot be named by a christian. Nothing is more common amo
this people than filthy conversation.

Friday 26th Feb. On account of the sickness & the great crowds at the Temples,
some time my schools have been greatly diminished. Two months ago in
y six schools there were about 300 boys. Now there are not more than 100.
ve had serious thoughts of discontinuing two or three of the schools for a short
e, until the sickness shall abate.

at. Feb. 27. This morning Sis. R. left Jaffna for Colombo. Should Br. R. live
expect to embrace the first opportunity of returning to Jaffna

d. 5th March. The sickness for the present has much abated in Batticotta
t ravages in other parishes. A few weeks since it began its ravages in Colombo.

s. 9th March. By a letter from Sis. Chater we learn that Br. R. arrived in Colom
of the 27th Feb. the same day that Sis. R. left Jaffna for Colombo.

urs. 11th March. Fine showers of rain this week; the first we have had in two months.

e. 12th March. My schools begin to revive considerably from the effects of the heat & sickness

. 13th Received a letter from Sis. R. at Colombo. She arrived there on the evening of the
Mon. after a pleasant passage. She found Br. R. quite as low in health as she expected to find him,

Nov. 5. 1818 — March 1819.

Rec'd. Oct. 11. 19

Rec'd Oct 1819

Rec'd Mar 1819

Boston Mass. Oct 6

Rev. Samuel Worcester D.D.
Salem
Massachusetts
Care of the Rev. Dr. Bowing
Boston Mass.

Communicating Christian Intelligence
Commissioners for Foreign Missions

Free

G. P.O. APR 6 1819

Boston Mass.
MR 21 1819

90

Dear of his heart. They hoped to have been below
[illegible] of the death of Br. Daniel S. Mills. The
[illegible] to return. The last news which the
[illegible] in Southern lands well
[illegible] are not entirely
[illegible] that the mandate
[illegible] is an amount of
[illegible] Journal.
[illegible] Bible.
[illegible] Bible.
[illegible] Bible

# Journal of Benjamin C. Meigs from March 14th to Sept. 15th 1819

b. eve. March 14th 1819. For a sabbath's exercise for my largest boys, I require them to stu
& recite one chapter in the Bible. They commenced to day with the 1st Chapter of Genesis,
ch they have recited this evening.

onday March 15th Sent a copy of Journal to Dr Worcester via Calcutta.

sday 16th Continue to have a few cases of the epidemic mentioned in my former Journal. It
n proves fatal.

urday 20th By a letter from Colombo learn that Br & Sis. P. left that place on the 11
l. for Jaffna, by water.

bbath 21st For some time past have observed with much pleasure that my Interpreter (Ga
l Tesera) has appeared much impressed with divine things. I have encouraged him to set a
l seasons every day for retirement, that he may read the word of God, & pray in secret. He appears
unctual & faithfull in the discharge of this duty. I feel great solicitude for his eternal welfare.
has before this time, since he has been with us, occasionally been the subject of serious impressions, but
appeared gradually to subside. O that he may be as a brand plucked out of the burning! Should
come indeed a new man, he has talents for extensive usefulness, both on account of his good English
cation, & his knowledge of the languages of the Island. Although he reads & speaks Tamul, bet
than he does any other language spoken in Ceylon, yet he knows so much of the Cingalese and Po
use, that he would soon be able to be extensively usefull to the people speaking both the last mentio
l languages. He was educated a Roman Catholic in Colombo, but having examined the contro
y between Catholics and Protestants for himself, his discriminating mind led him to discern
nly the errors of his own creed, & its inconsistency with the word of God. Should the Lord give
a new heart, I have no doubt, that he would also give him strength, & courage to renounce the
rs in which he was educated, & enable him to contend earnestly for the faith once delivered to the
nts.

esday 23rd March. Yesterday about 4 o'clock P.M. received a letter from Sist B. saying that
Br herself, & child arrived in Jaffnapatam in the morning, in as good health as could be ex
ted. I was much rejoiced by the news of this event. I immediatly rode to Jaffnapatam to meet
m, & to render them any assistance in my power in getting to Battecotta. I found Br P. quite as
fortable, as I expected. We had quite a joyfull meeting after so long an absence. It will be one year to
now, since he left Battecotta the last time. Early this morning we set out for Battecotta. Br P.
riding part of the way in a chaise, & part of the way in a palenquin arrived here in safety, much less
tigued than he expected to be. The voyage from Colombo to Jaffna had been very unpleasant, & fa
uing to him. When we arrived at Battecotta we found Br Poor here to welcome his arrival.
all rejoice much that the Lord has spared his life to return once more to Battecotta. He ap
rs quite as feeble, as I expected to find him. How long he may be spared to us is known only to him,
has the lives of all men in his hands. He appears remarkably calm, & happy in his mind, & willing
depart, & be with Christ. I trust that his spiritual conversation will be a blessing to our souls.

bbath evening March 28th This has been a delightfull sabbath. Many circumstances con
ued to render it so. God is indeed kind to us under all our afflictions. In wrath he remembers
rcy. He has so far heard, & answered our prayers, as to bring back to us our dear Br once more
permit him to converse much with us, before he dies. His conversation is much on heaven
things. He is very faithfull to reprove us plainly for any things which he sees amiss in our
nduct, or conversation. In the morning Br Poor preached in Tamul to a respectable number
atives. After this we united in commemorating the dying love of our dear Redeemer. Mr Hall
oyaas from Jaffnapatam, & Br & Sis Poor from Tillipally were present. Truly we may say,
Lord was present with us. It was a precious season, & one that will, I trust long be remembe
with gratitude by us all.

Thursday 30th March Spent the day in dividing our common furniture, & effects in prepa
tion for living in two families. Br P. continues comfortable, & appears to be recovering in some
ree from the fatigues of his voyage from Madras & Colombo.

Thursday April 8th Commenced living in two families. It may be proper here to state, that
n before we left Colombo for Jaffna in 1816, we calculated upon living in two families, as
n as all things could be prepared for such an event. I am happy to have it in my power to
, that we have lived in great harmony in one family for two years, & half. & that we do not now
ate, on account of any unpleasant feelings that have arisen between us. We seperate, be
se, on the whole, we think it best to live in two families, though in the same house. We all
et together morning, & evening for family worship, & live on terms of intimate & endeared Chris

tian friendship.

Saturday evening April 3rd Have spent a delightful evening with my Interpreter of my largest school boys. I have before mentioned my practise of devoting a part of this evening to converse with them, particularly, & personally about serious things, & the state of their souls. They make a pleasing progress in the knowledge of divine things, & at times appear considerably affected with their importance. But what gives me peculiar joy at this time is, that my Interpreter, the first time, given me very pleasing evidence in the relation of his experience, that he has become a new creature — a child of God & an heir of a glorious immortality. My heart overflows with joy, even at the hope that it may prove a reality. Blessed be the name of the Lord, for this token of his loving kindness, & tender mercy. — for any evidence that my labours have not been wholly in vain. I have observed for some days past an alteration in his general appearance, & conversation, but scarcely dared to hope, that so great a change had taken place in him, as that of passing from death unto life, untill this evening. Time will prove, whether this apparent change be a real conversion to God or not.

Monday April 12th Yesterday the sacrament of the Lords Supper was administered at Tellipally, all of our number were present; also Mr. & Mrs Mooyaart from Jaffnapatam. Mr. Richards was able to go there, & be present in the church, on the occasion.

Thursday 22nd April The south west monsoon, commenced on the 15th Inst. which is much earlier, than usual.

Monday May 3rd This evening being the first Monday evening in the month we have observed the monthly prayer meeting at this place. Besides our own number, Br & Sis Poor from Tillipally, & the Revd Mr Knight from Nellore were present.

Wedy May 5th Br & Sis R. have gone to Jaffnapatam this afternoon to spend some days with our Christian friends in that place. Br R. finds that the society & conversation of friends contribute much to his comfort, in his sickness, as he is disposed to converse a considerable part of the day.

Sabbath evening May 9th This evening after the labours of the day were ended, & I had retired to my study, a young man, by the name of Sandera Sakaren, belonging to my school, came to the door, & knocked, & when admitted, to my great surprise, he came trembling like the Jailer of Philippi, to know what he should do to be saved. With a trembling voice, & eyes filled with tears, he addressed me, in substance as follows. "Sir, I am a very great sinner; I am very wicked; I am very afraid; you must teach me every day; you must pray for me; I see that my heart is very wicked, I am going to hell; God is very angry with me, for my sins. You must help me. How can I go to hell, & be miserable for ever, & much to the same effect. All this was said with an earnestness, & tone of voice, cannot be described. I was so much affected myself, as scarcely to be able to answer him. I endeavoured, however, as well as I was able to point him to the Saviour, as the great physician of the soul, & to teach him, not to depend on any human aid for relief. I conversed with him, about half an hour, & then dismissed him with prayer. He is a young man of about 17 years of age, possessing a very correct mind, & is fond of study. His relations are persons of property, & influence, & very strong in their attachment to heathenism. Soon after we came to Batticotta, he came here to live with us, as a scholar. His relations live about eight miles off in Nellore, the parish which is occupied by Mr Knight the Church missionary. His father & mother are dead, & his relations were unwilling to support him at school, at so great a distance from them. At his request therefore, we afforded him a small monthly allowance to enable him to continue with us, as we saw him to be a very promising young man. After our boarding school was established, on account of his cast, he refused to eat with the boys. I did not however immediately turn him away, but continued his monthly allowance for some time longer, & in the mean time took many opportunities to converse with him, particularly on the folly, & wickedness of heathenism, & to show him, the excellency of the christian religion. He always professed to believe in the truth of what I told him. Indeed his concience appeared convinced. But he wanted resolution to act agreeably to its dictates. About three months since, I came to the resolution to withold his support, as it appeared to me, that his object was, to get his education, & still remain a heathen in practise, against the convictions of his concience, I accordingly withheld his monthly allowance, advising him at the same time to go, & board with his relations, and attend the school of the Revd Mr Knight. His reply to this proposition was, "Sir, my relations in Nellore are all heathens, & are going to hell; & if I go, & live with them, they will compel me to be a heathen too, & go to hell with them. I am unwilling to go, & live there." As a strong proof of the sincerity of this remark, I am happy to say, that he has ever since, begged money of his relations, for his support, & appears determined to continue to live with me.

nday 10th May. Br & Sis R returned from Jaffnapatam this morning.
day 14th May. Sent a duplicate of my Journal to America via Bombay. Sandera Se,
nd continues, the subject of very pungent convictions. His mind is very tender, on serious
ects, & he is commonly in tears, when conversing about his own condition. May they prove to be in,
, tears of repentance!
unday evening May 15th. Have had a very solemn & interesting meeting with my largest boys this
ing. The spirit of God appears indeed to be at work in the hearts of a number of them. Among the
have discovered, that my head servant is quite seriously impressed. He has lived in the family e,
ince we came to Jaffna. He was for a long time a strong heathen, but has by degrees become convin,
f the truth of christianity, & has within a few months entirely left off going to the temples, & all other
henish practices. But it is but lately, that he has appeared at all in earnest in seeking the way
aven.
uesday 27th May. Almost every day, I have some very interesting conversation with Sandera
karen. He continues remarkably serious. Indeed I have seldom seen any person in my native land
ubject of more pungent convictions. A few evenings ago, after returning from a visit to his friends, I
d him, what he had been thinking of, by the way. He said, he had been thinking of the great love of God to him
though he was born a heathen in Wellore, yet God had sent missionaries in this country, & had
him to Battecotta to learn the way to heaven. He seemed also greatly distressed about the situati,
his friends, who he said were living in ignorance, & sin, & going the direct road to hell.
esday June 1st. This evening in conversation with Sandera Sakaren, he said "I do rejoice
the great love of God in giving his only son to die for sinners, & that he is now interceding for us
the right hand of God; Jesus Christ is my Saviour. I love to pray to him. Sometimes, when I
y, I feel my heart very warm. When I think how long I have lived in sin, I feel very sorry. I pray
to forgive me. A few months ago I thought I did not need a saviour, & that God would forgive me
hout one. But now I see, that he will not, I must be saved by Christ, or go to hell." Although I
cautious, what I say to him on the subject, yet I cannot but humbly hope, that he has be,
e a child of God.
This day sent a letter to Arbuthnot, De Monte, Mc Taggart & Co of Madras,
questing them to become the agents of our Board, for their missionaries in Jaffna.
esday June 8th. Last sabbath we all united at Tellipally in commemorating the
ove of our Lord Jesus Christ. Yesterday being the first Monday in the month, we united also
that place, in observing the monthly concert of prayer. Mr Knight was present with us. We ha
ny interesting season.
I am much pleased of late with the appearance of my head School Master at this place.
hilip Matthew. He originally belonged to the school of the Rev. Ch. David. His parents were pro,
ants. His conduct has been very correct ever since he has been with me, & has been for a long time
ently the subject of some serious impressions; but never gave decided evidence of piety till lately.
e he has considerable to hope, that he has obtained mercy of the Lord. In conversation with him on
I said, "Phillip, do you converse much with Gabriel, upon serious subjects?" "O yes; every day we con,
e together. I love to talk & pray with him. But I do not feel so much as he does. I am not so good as
riel." Again in conversation with Gabriel, he says, "Phillip is a very good young man. I love him
much. He is much better, than I am."
Since the great change that has taken place in Gabriel, I receive great assistance from him,
my work. When he speaks to the people, or prays with them, it now comes from his heart, & not from
mouth only as formarly. He now spends much of his time in this employment. He converses perso,
lly, & faithfully with the school boys, with all of our servants, & coolies, & in short with all whom
meets. His heart seems much engaged in the work, & he labours, & prays earnestly for the conversion of
around him. He certainly to human appearance, grows in knowledge, & in grace very rapidly. Nor are
labors without effect. A considerable degree of seriousness prevails among some of the servants, & many
he school boys, & even one of my nearest neighbours, whose brother belongs to the boarding school, appears
the subject of some serious impressions. He regularly attends our saturday night meetings, & is com,
nt on the sabbath. Every evening the voice of prayer may be heard in different parts of the Garden
n the school boys go away to attend that duty.
bbath 13th June. Larger audience to day than usual. The boys belonging to three of my common
ols attended. Since the epidemic commenced among the people, untill this time my common coo
e refused to attend meeting on the sabbath at the Mission house.
onday June 25th. Received a very favorable answer to my letter to Arbuthnot De Monte,
Taggart & Co. Madras. That house has consented to become the Agents of our Board, for the

missionaries in Jaffna, on very favourable terms for the Board.

Saturday 26th June. Received a note from Br Poor, giving us a very painful account of the sta his health. He has had a bad cough, for a number of weeks, but we have lived in constant expectat that he would get better of it. But instead of that, it has been growing worse, so that he now expe considerable matter, which appears like pus. He has also of late, raised some blood, which app ly came from his lungs. Br. & Sis B have gone there to day, as he needs medical advice, & assista immediately. How mysterious is the providence of God, that has now removed from their labo three of our number, in this district, with pulmonary complaints! On account of our diminish numbers, we feel this affliction more sensibly than the former ones. May the Lord speedily sen assistance, or else we may be called to the painful necessity of abandoning one of the stations, w we now occupy! But our confidence is in the Lord, & we would bow submissively to his holy wi

Friday 9th July. Br & Sis B. returned from a visit of a few days to Jaffna. Br B is consider more unwell. His bowels are swolen, & he has some symtoms of dropsy.

Friday 16th July. Heard of the arrival of three Wesleyan missionaries at Trincomalee, at Point De Galle. They are much needed on the island.

Friday 23d July. Mr & Mrs Ward of the Church Miss. Soc. have spent a few days in this us account of their health. Mr W. is stationed at Calpenteen, about halfway from this to Co bo, but on account of his health, & that of his family, he has come to Jaffna, to spend a few wee

Tuesday 27th July. Have experienced quite a missionary trial to day. One of the finest boys in school, has run away. He is the boy mentioned in my former journal, as having wandered to from a neighbouring village, who said, he was destitude of parents, brothers & sisters. He had m rapid progress in his studies, both Tamul & English. Though he had been here but about six m he could read, in almost any part of the English bible, with considerable fluency, & correctness. It appears, that he told me a falsehood both with respect to his cast, & relations. He is not of so h cast, as he told me, he was. It appears also, that he has a father living at the distance of about six & that he came to me, unknown to his father. As soon as this was discovered, the boy probably fell tified on account of his situation, & conduct, & fearing lest, he should be punished for his falseho immediatly ran away, to the great grief, & disappointment of us all. As I had made no agreem for him, it is very doubtful, whether he will come back again, even if I succeed in finding wh is.

Sent this day via Calcutta a letter to Mr Evarts, inclosing a copy of the annual accounts station, & also of the treasurers account with the Board, for the past year.

July 29th Sent a duplicate of the above mentioned letter, & accounts via Bombay.

Monday evening Augst 2nd This day the monthly concert of prayer was held at this place. dition to all of our own number there were present the Revs Messrs Ward, & Knight, from the Ch Miss. Soc.; the Revs Messrs Squance, Osborne, Stead, & Bott, Wesleyan missionaries, & the Chr David. The two last mentioned Wesleyans, have just arrived. It was truly a pleasant, & p ble meeting to us all. To behold ten missionaries from different societies, & of different denomin uniting with perfect cordiality in the worship of God, on such an interesting occasion was truly a p sant sight. We were all we believe, of one heart, & one soul. The fact, that no root of bitterness has spring up amongst us to trouble us in this district, calls for our fervent gratitude to the author of pe concord. We solemly pledged ourselves to continue to love one another, & seek for those things, which ma our peace; & we all united in the sentiment woe be to that missionary, who shall sow the seed of cord among brethren.

Wednesday 4th Augst About three months ago my day school at this place became so small, p cipally on account of the epidemic, that I thought it not worth while to employ a teacher for so fe & accordingly dismissed him. The people have now requested me to open the school again, premis send their children. I have accordingly opened the school again to day.

Sat. 7th Learn with great concern that Br Poor is more unwell. Were it not for the diffi of leaving his station, & family at the present time, we should probably all unite in thinking it best to take a voyage to Madras at this season; but the situation of his family, & station will probably p

Augt 16th Br Poor is here to day. He is better in health at present, but whether essentially so, or m is difficult to say.

Br Richards appears to be recovering in a considerable degree, from the ill turn which a few weeks since. The continuance of his life, for many months, we consider quite uncertain; sti see no prospect of immediate dissolution. His cough is not severe, nor very troublesome, he has a good ap tite for his food, & sleeps well. He is able to walk about the house for a few minutes at a time, & to t his accustomed exercise morning, & evening, in a palenquin.

Day 30th Augt. I am rejoiced to find, that my head servant appears to be more, & more in
st about the salvation of his soul. I am grieved also to find that some of the boys, who, 'heard
s for a time, appear to be loosing their serious impressions

Wednesday 1st Sept. Br. Poor has determined to take a short voyage as far
Batticaloe on the S. East part of the Island, in company with Mr & Mrs Ps=
, of the Wesleyan mission, who are to be stationed at that place. Batticaloe
e S. E. extremity of the country in which the Tamul language is spoken.
not however spoken so far south on the West side of the Island. The vessel will
ably leave Jaffna on Saturday the 4th & return in about three weeks.
the voyage may prove beneficial to the health of Br. Poor.

at. 4th Sept. Have this day made an agreement for a little girl of about
or eleven years of age, the daughter of a poor widow woman in the neighbourhood
is the first girl that has been offered to us. She came here upon trial on the
of last month. She has made very pleasing improvement both in her studies
her behaviour, since she came. She appears intelligent & active. We dress
in a very plain though decent manner. She appears exceedingly happy
her new situation

Wednesday 4th Sept. This day have experienced renewed tokens of the lov=
kindness of our Heavenly Father; & have been laid under increasing obligations
love & gratitude to the Author of all our mercies. This morning Mrs M. was
ably delivered of a third daughter

at. 15th Sept. Mrs M. & the babe, through the mercy of God, are both doing well
he former is fast recovering her health & strength

Journal of Rev. Mr. [redacted]
March 1819 – Sep[redacted]
Ret.d March 25 1820.

Letter

Oct 21

SHIP

Rev Samuel Worcester D.D.
Secretary to the American Board of Commissioners for
Foreign Missions.
care of the Rev.d Harry
Atta.

Salem
Massachusetts
U. S. America.

MADRAS
SEP 25
1819

NEW YORK
MAY
2

Richards & Wiggs
Journals
Chronologically arranged

Sept 1st 1819. Received a visit from the Rev. Messrs Fox, & Squance, Wesleyan Missionaries. Mr F. is stationed at Colombo, & is now here on a visit, but expects soon to return to C. They are both of them beloved Missionary brethren.

Sunday: 20th Received a letter from Br Bardwell of Bombay giving information of the arrival of money for us at this station from America, by the way of London. This is indeed good news, for we are in very great want of it.

This day, also received a present to our Mission of 150 Rix Dollars from Col. Th.s Pearson of the Bengal Military Establishment, now at Pt. De Galle, on his way from the Cape of Good Hope to Calcutta. At the Cape, he became acquainted with Br Richards. His present was accompanied with a very pleasing letter, to Br Richards, & contained a promise of an annual payment of 100 Rix Dollars; while he may continue in India, for the support of two heathen girls, for whom he will hereafter give names.

Sunday 27th Received a letter from Br Bardwell, containing a Bill, on a Mercantile house at Madras, for the sum of 1200 Madras Rupees, being our part of the money remitted by the way of London.

Oct 30th The Rev. Mr Ward has arrived in Jaffna, from Calpentyn, & with Mrs W. expects to take up his abode there, with Mr Knight. That is a fine parish, sufficiently extensive, & populous for the labours of two missionaries.

Friday 4th Oct. attended the monthly prayer meeting in Jaffnapatam, & preached on the occasion.

Sabbath 10th Held the communion at this place. Mr Mooyaart from Jaffnapatam, & Br Poor from Tillipally were present. My infant daughter Eliza was baptized, & Gabriel Tissera was admitted into our church. As I have so much spoken of the character of Gl. T. it is not necessary for me to enlarge at this time. He was examined at some length the evening before, in presence of all, as to his personal experience in religion & his knowledge of the doctrines of Christianity, & by his appropriate & intelligent answers gave us great satisfaction.

Oct 12th Heard the distressing intelligence of the death of Mr Wheelock, who was drowned on his passage from Ceylon to Calcutta, on the 24th of August last. In our present afflicted situation we can easily sympathize with our brethren at Rangoon in the mysterious dispensations of Gods providence towards them.

Lord: 18th Br Richards has so far recovered his health, as to be able to visit our common schools, & by the assistance of an interpreter to examine the boys, as to their proficiency in their studies. This proves a relief to me & as well as an important service to the Mission. How improbable did it appear three months ago that Br R. would ever be able to engage in active missionary labours. This is the Lords doing, & appears almost a miracle to us.

Oct. 21st Oct. The Sacrament of the Lords Supper was observed to day at Tillipally. All our number, except Mrs R. were present. Nicholas Vermander, an interesting young man, who lives with Br Poor, was admitted into the church.

Lord: Nov. 1st The monthly prayer meeting was attended this day at Tillipally, by all the missionaries in the district.

Nov 6th Had a violent westerly storm to day, which has done much injury in this district. We have no fences to blow down, as our fences are all living hedges; & the native houses or rather huts are so low, as not to be much exposed to the blast. But the plantains or Bananas, & some other kinds of fruit trees are easily broken. The Cocoanut, & Palmyra trees are so firmly rooted in the earth, as not often to be overturned by the most violent winds. We usually have two such storms in a year; but the storm, or hurricane (as it may with some propriety be called) does not commonly last, more than one day.

Nov 7th Oct. To day on account of the rain, the audience at our house has been much smaller, than usual. We have good reason to believe, that if we had a larger, & more appropriate place for preaching, that the number of hearers would be greatly increased. Indeed many of the people make objections against coming into our house to attend worship. We feel therefore the importance of having a part of our church prepared for a place of worship, the whole of it is much too large for any person to preach in. But as this would be attended with very considerable expense, & as our funds are very low, we are obliged to omit it, altogether for the present.

Nov: 15th Received a letter from the Rev: Mr Traveller of Madras accompanied by a number of interesting pamphlets recently arrived from England. In this dry & thirsty land, religious intelligence is peculiarly refreshing to those who love Zion.

Wed: 24th Sent a letter to Dr Worcester, written by Gabriel Tissera, in which he has given some account of his life, conversion, & present views, & feelings on the subject of religion. I mention the fact here lest the letter should possibly miscarry, as no duplicate of it, will be sent at present.

Dec: 2nd Although it is now, what is called the rainy season, yet we have had for about 3 weeks past, uncommonly pleasant weather. Perhaps it is owing to this fact, that the number of boys, in our common schools, is so much increased of late.

Lord = 6th Dec: Went to Jaffnapatam early this morning with the expectation of attending the prayer meeting at Nellore, which is about 12 miles from Jaffnapatam. While at the latter place, received a letter, which had just arrived from Calcutta. My surprise & joy, & gratitude, may be much more easily imagined, than described, when on opening it, I found the signatures of four brethren, who with their wives were coming to our assistance. This is, the first intimation, that we had received, that any missionaries had left America to join us. We had so long waited in vain, for the arrival of assistance, that we had almost ceased to expect any. Soon after the commencement of the meeting at Nellore, another letter arrived, announcing the joyful intelligence that three of our new brethren, & Sisters had arrived in safety at Trincomalee. This joyful news added much to the interest of the meeting, as all our brethren, & Sisters of other denominations appeared most cordially to rejoice with us on the occasion. Scarcely any other event, that we can imagine, unless it should be the conversion of great numbers of the heathen, could cause our hearts so greatly to rejoice, as the arrival of so many dear brethren, & Sisters, in this time of our necessity. We greatly rejoice also in that kind providence, which has preserved them all the way across the mighty deep, & brought them in safety so near us.

Dec: 30th As we have found by examination that many of the boys in our charity boarding schools, & also in ~~charity boarding~~ day school at this place have never been vaccinated, we have to day had the physician here from Jaffnapatam to vaccinate them. The small pox has for some months past been making terrible ravages in Colombo, & other parts of the south of the Island. It has made its appearance in this district probably in consequence of the extent to which vaccination is practised here, it has not spread. This, & the Spasmodic Cholera, which prevailed last year, have swept away many thousands into their graves. [illegible] of the small pox, in the Carnatic country, are said to have been dreadful. The late distructive war, [illegible] followed by the Spasmodic Cholera, & this again succeeded the ruler of the Island. [illegible] the judgements of God [illegible] consciousness! And yet [illegible] beings, attribute these judgements [illegible] effects of their wrath. [illegible] many [illegible] of their gods, as [illegible]

nishment for his having burnt an image of their god Vyraven, in a lime kiln. Br Richards also, they say, lost his
& health, in consequence of his having highly offended their avenging goddess Patrically, by going into her temple
the neighbourhood, with his shoes on, while it was burnt down a few years ago, & discovering her images, with the
ses, & ears burnt off. This temple has since been rebuilt of stone in a handsome manner, by order of the goddess w
appeared to a Brahmin in a dream, & gave orders to that effect. This order was promptly obeyed by the people.

Friday 17th Dec: Yesterday Br & Sister Scudder arrived in Jaffnapatam from Trincomalee by land, after a
difficult, & dangerous journey. Br R. went to J. to meet them. I was unable to go in consequence of a severe cold, &
to day they have gone to Tillipally.

We have been greatly refreshed by the good news contained in a large number of letters from our dear relat
& friends, in our native land, which were brought by our new brethren. We had scarcely had any communications fr
home, for the space of two years. This has been a severe trial to us. But since we have learned the cause we are fast forget
our sorrows, which is now turned into joy, by the glad tidings, which we have heard from that land, so highly favoured
heaven.

Mond: 20th Dec: Br, & Sister Scudder came to make us a visit at this station. We were greatly rejoiced to see
faces of our dear Brother & Sister.

Sab: 26th The usual number of hearers attended to day, but it was with great difficulty that I preached to them on account
irritation on my lungs & a severe cough. I greatly fear that I shall be under the necessity, for the present, of susp
ing my missionary labours.

Dec: 27th as the following sabbath will be the first sabbath in the new year, & as we expect to have the communion at this
we propose to have Phillip Matthew & Sandery Sagaren come forward to unite with our church, & thus make a public pro
sion of their faith in Christ. We have observed their conduct for a long time & have conversed with them many times of
& we find that they give very satisfactory evidence that they are indeed the children of God. Our christian friends, who h
conversed with them, are also of the same opinion. Philip Matthew having been educated a protestant from his age of
years has no particular trial to encounter in making this public profession of his faith in Christ. But the case
ly different with Sandery Sagaren. He was a heathen of high cast. His ancestors held a high rank among the
Brahmin, & his relations now living are accounted both rich & honorable. His father is dead, & the property which he
pected to receive from his estate, which is considerable, is in the hands of his Brothers in law, who are strong heath
His relations, agreeable to the custom of the country, a few months ago on his behalf, entered into a contract of mar
age with the former Mannigar, or village man of the village of Pandeloipoo, whole he gave his daughter in down 2001 Pid 200
Now by uniting with our church, he will in all probability, lose the whole of his property. His own relations will cast h
off, & refuse to have any intercourse with him; & his intended father in law, will probably consider that by becoming a ch
man, he has forfeited the right of marrying his daughter. Thus he will be considered, & treated, by his relations, & former
as an outcast from society. I mention these circumstances, to show, how great sacrifices he is called to make in a tempora
point of view, by making a public profession of christianity. Would it not be considered by many young men in our own
country, as a great barrier against their making a public profession of religion, if by so doing they would expose the
selves to inevitable disgrace — to be cast off by all their relations, & former friends, & lose all their property to the amou
of several thousand dollars. Very many it is to be feared would shrink back from such a trial of their faith. Besides
it must be considered that S. S. knows not how he is to be supported after he shall be disowned by his relations; for
yet, we have given him no intimations that we will take care of him. It is not then to be wondered at, that in vie
of all these circumstances, he feels at times greatly distressed, & knows not what to do. As his relations are much
more violently opposed to his partaking the Lords supper with us than to his being baptized, he has proposed to have
latter ordinance administered to him, but to defer the former until he shall see his way clear to observe that
With this proposal however we cannot comply.

Thurs: Dec: 31st Last evening held a meeting with the two young men above mentioned, with special reference to th
uniting with the church on the approaching sabbath. The relation which they gave of their religious experience, was
satisfactory. Phillip had serious of seriousness before he came to Batticotta. But he says he had nearly lost all his fo
serious impressions before he came here. After this event, he became gradually more & more attentive to the concerns of his
until the time that Gabriel Tiffera became hopefully pious. At that time his convictions became much more
pungent, & he appeared determined to press into the kingdom of heaven. He does not however know, with any certain
the exact time of the commencement of this work, which he now perceives, & which is also very apparant to others. He
is very desirous of enjoying the privilege of partaking of the Lords supper, but feels very strongly his great unworthiness
& expresses many fears, lest he should not hereafter walk worthy of his high & holy calling. His appearance is that of a hu
ble penitent.

Sandery Sagaren feels an equal desire, to enjoy the privalages of a member of the family of Christ, but
circumstances above mentioned press very heavily upon his mind. His situation is peculiarly trying, & we sympathize
him in his sufferings. On the one hand he appears to be impelled forward by love to the Saviour, & to his christian friends; but on
the other, the trial of being deserted by all his relations, loosing all his property, & being cast upon the wide world for support, &
knowing from whence it is to be obtained, are trials, which he feels very sensibly. I spent much time in endeavouring to make
the path of duty plain, telling him at the same time, that after the subject had been fairly laid before him, he must decide for
himself, as I should urge no one to make a public profession of his faith in Christ, unless it should be his decided choice.
By the help of Scotts Marginal references, I read to him all those passages in the New Testament, such as the follow
ing which relate to the duty of making sacrifices for Christ, when we are called to it, briefly commenting upon them, as I pr
ceeded, "If any man come to me, & hate not his Father, & Mother, & wife & children, & Brethren, & Sisters, yea, & his own
life also, he cannot be my disciple." "So likewise, whosoever he be of you, that forsaketh not all that he hath he cannot be
my disciple." The promises also to those that thus forsake all things for Christ, are full of consolation. Before I had finis
ed, he said, "it is enough: I am satisfied. The path of duty is plain. I will forsake all for Christ. I will come forward,
you will permit me to Baptism, & the Lords Supper [illegible] sabbath, & leave the event with God. But you
that my situation is very trying. I have no father — no mo[illegible] will all cast me off, & disposse
[illegible] down his cheeks he
[illegible] suspended for a
[illegible] scripture, & other se

by impressed with this truth that, "the word of God, is quick & powerful, sharper than any two edged sword." Lo
at: Jan: 1st 1820. To day Sandery Vararen's uncle, who has had the care of him from his childhood, came here from
ellore, & accompanied him to his boarding house, about half a mile distant. After S. S. had finished his meal, he a
d to return to the Mission house, when his uncle took him by the arm, & told him not to go there; but to accompany
m to Pandeteripoo to spend the sabbath. S. S. remonstrated with his uncle, telling him that he must return & speak
me before he could go. But his uncle forbade him, & pulling him by the arm, compelled him to go to P. Towards night, when
learned what had taken place, we sent Phillip Matthew to go & spend the night with him to comfort & encourage
m, as his mind will undoubtedly need support in such trying circumstances. His uncle it appears had been made
quainted with S. S's intention, & came here on purpose to prevent it, if possible.

This evening find my cough & irritation of the lungs much worse, so much so, that our physicians advice
by no means to attempt to perform the exercises of the morrow, although I have made particular preparations for
occasion — have had considerable blood taken from my arm.

b: Evening. Jan: 2nd In the morning Phillips returned with Sandery, but his relations would not permit him to
e away untill they had exacted a promise from him, that he would not unite with the church at this time.
ter he had made them this promise, they permitted him to come with one of his relations to watch him, & spend the day
re. His relations did not offer any personal violence to him; yet by threats, & promises they did all in their power to
duce him, not to unite himself with us. Phillips visit last night was a great comfort to Sandery's mind. They spent most
the night in conversation on religious subjects; & when interrupted by the presence of some of the family, as they often were, they
uld converse in English, without being understood by those present. Once during the night, they found an opportunity
of uniting in prayer. We feel it to be a severe trial that S. S. is thus prevented from uniting with our church at
s time. But the Lord seeth not as man seeth; & possibly we shall hereafter see, the reason of this dispensation of
vine providence.

Br Poor, & Br Scudder came here yesterday from Tillipally to spend the sabbath with us. We have had a
easant & profitable season around the table of the Lord. Br Scudder spoke to the people. Br Poor administered the
dinance of the Lords supper. Phillip Matthew was admitted a member of the church of Christ in this place. S. S.
d not consistently with his promise unite with the church at this time. This evening was bled again, & had a
ge blister applied to my breast. My disorder appears to be gaining ground fast. May the Lord in mercy stop its pro
ss!

ednesd Jan: 3rd The monthly prayer meeting was held at Batticotta to day. These are very interesting & animating
asons to all the missionaries in this district. In addition to three or four prayers, & sings as many times, one of our mis
s, previously appointed for the purpose, delivers an address to us, after which we in turn make our observations, either
on the subject of the address, or upon some branch of missionary duty. By these precious opportunities of meeting toge
er, we derive we think very important benefits. We feel our hearts more closely knit together in love. Our hands are strengt
& our hearts encouraged to press forward with greater diligence in our missionary work.

an 5th Yesterday had a very sick day. had a high fever was bled a third time, & began a course of b
day have been bled again; find my fever considerably abated.

ursday 6th Find myself better to day. My cough, & fever have greatly abated. The Lord be praised for his
in thus rebuking the violence of my disease!

an 12th Sent a letter on our pecuniary affairs to Mr Evarts, by the way of England.

" 17th By a letter from Br Woodward at Trincomalee, learn that he, & Sister W. have arrived there in safe,
& that they expect to come to this place by land. My health is very gradually becoming better. Am now able to sit
part of the day. I learn from our physicians, that for a few days very serious apprehensions were entertained respect
g the issue of my sickness. God has been very gracious, in thus giving me a prospect of returning health. Here I would
cord his mercy. May it never be forgotten; but have that effect upon my future life, which is intended by Him, who brings
n low, & raiseth up again!

an 31st Have so far recovered as to be able to ride to Jaffnapatam, & wait for the arrival of Br & Sister Woodward who are
w daily expected from Trincomalee.

b: 3rd Last evening Br, & Sister W. arrived in safety from J. & this morning we all came to Batticotta. In the fee
state of my health, & of Br R. the labours of Br Woodward, are very much needed at this station. His health is
wever feeble, & has been so for some time past.

ab: 6th To day Br W. preached for the first time at this place. Since my sickness commenced until this time, public wor
ip on the sabbath has been conducted by Gabriel Tissera, who has read to the audience a sermon translated by himself during
week. He is able to pray extempore with freedom, & propriety, & also to exhort the people, which he does with great
nestness. He is also able to assist very considerably in singing the praises of God. He is able to carry one part by himself,
ile I sing the other, & often does it, when we go out together to preach at our school bungalows.

abbath 13th As Br Woodward is considerably unwell, I preached once to day, but was very sensibly injured by the effort.

b. 16th Went to Jaffnapatam to wait for the arrival of the brethren, & Sisters Winslow, & Spaulding, who are
ily expected from Colombo.

b. 19th Have now the pleasure to announce the safe arrival in this district of all our new brethren, & Sisters. Those last men
oned arrived this morning, & in the afternoon we all came to Batticotta. God has been very gracious to them, & to us, in bri
ng them so far in safety, & especially in blessing their labours so abundantly on board the Indus. What an astonishing in
stance of the power, & grace of God, & how encouraging to the friends of Missions!

Mong: 21st Feb: To day rather an uncommon occurrence has taken place in this district. Early in the morning 5 wild
Elephants were discovered, about 2 miles from the town of Jaffna. In the course of the forenoon two of them were kil
d, three made their escape. But during the affair a very distressing event took place. A native Captain of Sepoys
ntrary to advice, venturing too near was killed by the proboscis of one of the Elephants. Dangerous wild beasts
not often make their appearance in this distr however, during the last year, was shot within the town
Very providentially it was kil ne, much injury
eresting days to us all. Yesterday we united in celebra
To day, we have had equally precious ut:

Duplicate.
Acknowledged June 22.

Continued from
Pan. vol. 16, p.
179 - April.

Rev. Samuel Worcester
Ship Bengal
MAY
The Rev. Samuel Worcester D.D.
Sec'ry to the American Board of Com. for Foreign Missions
Salem
Massachusetts
care of Miss Urbanna Dennis
&c.
Hadley.
U. S. America.

[Rec. Nov. 19, 1822. Journal of Mr. Meigs.]

My Dear Sir

The following journal is made out in my own name, though Br. Richards was with me at this station during the greatest part of the time embraced in it. My reasons for it are these. Br. R. was too unwell to keep a regular journal himself, & for the greater part of the time to engage in some of the more active duties of the mission. On this account the number of particulars which he would wish to notice in a journal would be comparatively few. It would have been difficult for me, even had I made the attempt, to do justice to him, in keeping a journal of those events which occurred in his department of labour. I therefore thought it best to give a general account of the part which Br & Sister R. took in the labours of the station & then to write out the journal principally in my own name. I say principally because some of the events & circumstances related in the following extracts from my journal are of such a nature, that I could not with any propriety speak of them except in connection with Br. R., having had an equal interest & concern in them with myself. In such cases I have made use of the plural instead of the singular number. Though Br. R. has been unable on account of ill health to do much by way of preaching to the people; yet he has been able, in many other ways, to render very important aid in the various labours of this station. The department in which he & Sis. R. have principally laboured is that of the Christy Boarding School. By providing food & clothing for the children — by administering medicine to them when sick — by attending to their various complaints & requests, & by communicating to them daily instruction, they have for a long time been very diligently & profitably employed. Br. R. has also been able with the assistance of Gideon Tyson to take charge of the native free schools, except so far as relates to communicating religious instruction to the School Masters. He has also been able to communicate much religious instruction to his servants, as well as occasionally to hold conversations with the people who calls at the mission house. You will see therefore that while he has been visited with long continued debility, he has been enabled to labour & pray for the advancement of the kingdom of Christ among this heathen people. Indeed it is a subject which calls for devout thanksgiving to God, especially on my part, that he has been thus preserved from the borders of the grave — that his life has been spared so long — & that I have so great a length of time enjoyed the benefit of his assistance, his society, his counsel & his prayers.

August 21st 1820

As my own health is now much better than it has been for six months past; & as Br. R. is able to render very important assistance in some of the various duties of the mission, I am enabled to devote more time to the study of the native language; & also to go out more frequently among the people than I have hitherto done. I especially rejoice in the frequent opportunities which I now find of making known to this people the way to heaven.

I met one of my neighbours in the highway this afternoon, who intended, that as God made all things, he must of course be the

author of all the sin in the 2 world; & that therefore men are not to be for any thing they do. He boldly asserted that God was the guilty cause of every wicked action of his life; that as He had power to restrain men from sin did not exercise that power, men were entirely guiltless. It was easy to s him, & all present (for by this time quite a number had stopped in the road to hear the dispute) that human laws do not, in any country, recognize the principle which he avowed; & that the common sense of all men was against him. He still however contended that the Magistrate did wrong in punishing the thief. I would observe here, to the credit of most of the present, that they united with me in opposing the absurd doctrine advanced this man. This people often manifest great obstinacy in disputation & quently assert things which they do not believe merely for the sake of opposing the truth. Many of this people have no proofs to believe the doctrine above mentio

22 Collected this afternoon by the way side twenty five men, & spent considerable time in endeavouring to point out to them the way in which their sins can be pardoned. An aged man who is an Deiparr in this p ish, immediately said that it was a very easy thing to have all our sins doned; that by digging a well or tank by the way side, at which men & cattle can drink, so great was the merit of quenching their thirst, that all his sins would by be pardoned. This gave occasion for me to shew the people that nothing but the blood of Christ can cleanse us from our sins. (The only Saviour wh the heathen, so far as I can learn, have any idea of, is "good works" or alms deeds. By performing a few acts of charity — by building a temple or rest — by digging a well or tank for the public benefit, they think they shall make sure of happiness after death, which they imagine will consist in being born again in the condition of a great & rich man. I often spend much time in shewing them the impossibility of going to heaven by what they call "good w & they appear for the time (to be convinced) that they can do no more than their duty. But the very next time that I inquire of them how they expect to go to he en, they will give me the same answer; so firmly is the notion of merit rooted in their minds

23 This morning I went to the Ichangany school bungalow to preach to the children, & people who might be disposed to attend. I found 45 present belonging to the school, & 30 other people, to whom I preached the gospel after sermon I made known to them the great kindness of the good people in Eng land in giving their money for the education of this people. I mentioned the liberality & kindness of the children of a Sabbath School in Charleston S. C. in give their money for the support of this particular school. They appeared to be considerably impressed with the fact that those benevolent children sent their money so far, for the education of this people. I endeavoured to impress on their minds the duty of gratitude to their kind benefactors; and particularly to God the Author of all their spiritual & temporal blessings.) This school continues to flourish, & is the best school connected with this station, although its number is not now so large as formerly. The present number is 51. The boys are making good improvement in their studies. I find less difficulty in introducing portions of Scripture & catechisms into this school than into any other. (I trust that the kind benefactors in C. while they give so bountifully of their temporal good things for the education of these children, will not forget to pray fervently & persevering ly for them that the Holy Spirit may descend upon them like showers upon the earth, & thus cause the seed of divine truth now sown in their hearts, to take root therein, & bring forth fruit to the glory of God. For the encouragement I can say that the teacher of the school gives better attention to divine things & appears to be more conscientious in the discharge of his duties than any other of the Tamul teachers connected with this station.

26th I went early this morning, at the earnest solicitation of a member of family in the west part of Ichangany, to find a suitable place for the erection of a School bungalow. The people have frequently requested me to establish a school

few days ago they brought a list of 40 boys whom the parents promised to send to the school as soon as it shall be opened. I found that 35 boys were already collected that there is a large population in that village & a convenient place in which to erect a school Bungalow. About 25 respectable men came around me whom I preached to about half an hour. Among the rest were four Brahmins who were very civil & heard me with attention. I soon found however that the object of the brahmins in coming to hear me, was, to induce me to erect a bungalow on a piece of land belonging to them; expecting to receive two or Dollars a year for the use of it. I told the people however, that if I was at the expense of building a bungalow & supporting a teacher for their children, they must furnish a piece of ground on which to erect the school house, free of expense. As soon as the brahmins understood this, they refused the use of their land for the bungalow. Another man present however immediately offered me the use of a piece of land free of expense only a few rods distant on which I concluded to erect the bungalow.

On my return home I found the Rev. Christian David here from Ahmednagar. In a few minutes, without any previous notice, a very good audience was collected to whom he proclaimed the glad tidings of salvation. I found also, that a number of people who live between Dattiotta & Lehongany having very desirous of having a school established in their neighbourhood, had collected together & brought to the mission house 45 boys, who are ready to attend school as soon as it shall be opened. They plead earnestly that their request might be granted, & it is indeed a hard case to refuse them. But want of funds oblige us to establish no more schools at present.

Sabbath Sept. 3 Had a larger audience at the house this morning than usual. The number of children present 178. The whole number of hearers 25. In the afternoon I did not preach at any one of the school bungalows as usual, but went out to converse with the people wherever I could find them. I met with nothing uncommon except in conversation with a rich man who lives about a mile from the mission house. He has never been to visit me, & is very warm in his attachment to heathenism & bitter in his hatred to christianity. I had not conversed with him long before he began to speak of the doctrine of the transmigration of souls, in which almost all the heathen believe. He said that I was great & rich & happy now because I had done good in my former state. I replied that I had not the least recollection of anything that took place in my former state, & could not conceive why I should be rewarded for it now. I then asked him if he had any recollection of what he did in his former state of existence; or what kind of creature he was; or if he could tell in what state he should next be born? He said he did not. Still he believed the doctrine, because it was so written in their books, though he was unable to bring forward any thing else in support of it. I then endeavoured to point out to him the absurdity of the doctrine, & to shew him its evil tendency upon the lives of those who believe it. He was so clamorous in favour of his own system, & against what I advanced, that it was with great difficulty that I could obtain a hearing. I now changed the subject & endeavoured to impress his mind with the great importance of preparing for death, that he might escape hell & obtain heaven. He soon however became very vehement; & among many other things, he said; "Why do you come here to trouble me with your talk about heaven & hell? I don't want to hear it. You may go & talk to those who wish to hear you. What you say may be very good for them; but why need you trouble me?" I told him that I sought his good; & that I wished, in a friendly manner, to shew him how he might escape misery & become forever happy in the world to come. Upon this he lost all patience & broke out in the following strain. "I don't want any of your happiness. I am a sinner, & I wish to be a sinner. I am miserable & I wish to be miserable". I told him that I could not believe him sincere in what he said. "If you really love misery" said I, "go home & light your lamp, & put your finger in the

blaze of it & hold it there. You can then have misery enough". He replied that he should not like that very well. "But" said he "if you will come here tomorrow morning you shall see me lying in that mud puddle". I told him that I had still reason to doubt his sincerity; & that I should not believe him in earnest unless he would go & lie down there now. He manifested honour no disposition to give me this proof of his sincerity; but repeated with dreadful emphasis, the horrid sentiments mentioned above. I then told him that this was the same disposition that the devil manifests. "Very well" said he "I am the devil, & I wish to be like the devil; I am going to hell, & I wish to go to hell; & why do you trouble me"? I told him that I had no doubt that he was very unhappy; that I had in my own country the miserable condition of this people; that I left my country & friends to come & live among them to do them good; & that however much they might delight in misery, I wished them to become holy & happy. I told him also that I should continue to pray for his temporal & eternal happiness. He left me howling manifesting the same temper of mind. I have mentioned this case rather particularly because it is an uncommon one. I have rarely met with such treatment from any person. The people usually receive me with civility & often hear what I have to say with much attention; & tho' they often disagree with me, yet not with such violence & hatred to the truth as were manifested by this man.

Sept. 14th. The brethren at our several stations held a day of fasting & prayer on Br. Garrett's account, Our particular request at the throne of grace was that God in his providence would permit him to remain in the Island.

Sept. 21st. Received a visit from Mr & Mrs Browning of the Church Missionary Society lately arrived in Jaffna from England, & destined to labour in the interior of the Island to assist Sandiciah of the same society. May the Lord speedily send forth many such labourers into the great harvest of the world!

Sabbath Sept. 26th. Br. & Sis Scudder spent the Sabbath with us today. He preached his first sermon in Tamul to an audience of 250 people. We united in commemorating the sufferings & death of our Lord & Saviour Jesus Christ.

Thursday Sept. 25th. This afternoon in my excursion among the people I met with an aged man of some respectability in this parish who manifested much opposition to the truth of the gospel. I endeavoured to show him that all men are sinners, & that therefore all need a Saviour. He immediately replied in a very scornful tone "I am not a sinner. My sins are all pardoned. A few years ago while I was very sick a soothsayer appeared to me & told me that I should certainly recover — that my sins were all forgiven & that I should go to heaven when I died. I am confident that he told the truth. I am therefore not a sinner. I stand in no need of a Saviour. Your religion may be very good for you if you are such great sinners that you need a Saviour; but I don't need one"! As I had often conversed with him before I took the liberty of being very plain & faithful & pressing on his conscience the numerous sins of thought word & deed which he had committed, for which the justice of God requires that he should be sent to hell. I told him the time was soon coming when he would die; & then he would know assuredly that all the things which I had told him were true — that while he was suffering the torments of hell it would be too late to repent & believe in the Saviour. But what I said to him had so much effect upon his mind that he ceased to ridicule our religion for the time, & went away in silence.

Oct. 29th. I had occasion to observe this afternoon that Christ is a stone of stumbling & a rock of offence to the heathen as much as to many in christian lands. When I converse with sensible heathens on most of the great truths of divine revelation which are not peculiar to christianity, they usually assent to the truth of them; & often express high approbation. But as soon as I speak of Jesus Christ as the Son of God & the only Saviour of sinners, many of them will immediately manifest strong displeasure. (One man with whom I have very frequently conversed; who commonly attends worship with us on the Sabbath, & who has obtained considerable knowledge of christianity told me this afternoon in substance as follows. "Your religion is very high & very excellent. It teaches the character of the true God & reveals to us his holy law. It tells us about the creation of world — the fall of man — the deluge &c. It also reveals to us the world to come. All this is very excellent. But on the other hand you tell us about that Jesus Christ, who was born of a woman — born in a stable & laid in a manger & finally crucified. This is very mean & low. When you tell me about the true God, I like to hear your conversation. But when you tell me about Jesus Christ, I am much displeased. I don't want to hear it. I don't never believe on him.) If you & all the other missionaries spend your whole lives preaching to this people, none of them will ever forsake their religion & become christians". I replied, "the manner in which you regard the character of the true God is neither new nor unexpected. It was thus while Christ was on earth. It has been thus ever since; not only in heathen but also in christian lands. It was expressly foretold in the scriptures that it would be so. Christ has ever been a stumbling block to the Jews & foolishness to the Greeks. He proves a stumbling stone & rock of offence

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ll unbelieves; but to those who believe he is the wisdom of God & the power of God to the salva
n of their souls. When I left my country & came hither to preach the gospel to you, I expected
you would thus regard the character of the Saviour. But that none of this people will ever
come christians is more than you know. All things are possible with God. I do not expect to
vert men by my own strength. But God can make them, yea "willing in the day of his
wer". This is the same man who some time ago professed that I should never be able to
ain four boys of good cast to live with me in the Charity Boarding School. May his
w prediction soon prove as groundless as the first!

November 15th Have long felt the evils of not having our boys take their meals
within our walls. In their present situation, they are exposed to
d company at meal time. Br. Richards & myself have therefore determined that they
ll henceforth eat in our garden in the room originally designed for them. This
w arrangement will probably occasion us much trouble at first, on account of the
judices of some of the largest boys; or, more properly speaking, on account of the prej
dices of their parents & relatives who are unwilling to have them eat on our prem
s. But as it appears to us an object of very considerable importance on many accounts
have determined to defer the thing no longer; but to remove them inside this
ternoon. When we first commenced taking heathen children to be supported, we
ne it necessary, so far to comply with their prejudices as to permit them to take
ir meals a few rods from the house, on land belonging to our nearest neighbour.
t this necessity in our opinion exists no longer. All the small boys appear to
e pleased with the measure, as they say, they shall not now be under the necessity
ying in the rain to take their meals. Some of the largest boys however are much
posed to it.

20th When the time came for the boys to take their first meal in their new cook house
ft of the largest refused to eat there. The girls, six in number made no objection
their food, then cooked in the new place that has been prepared. By a little persuasion
ever, the number of boys who refused to eat was reduced to five. When the time
the next meal arrived, by further persuasion & assisted by the stimulus of hunger,
number was reduced to two. Their names are James Vimp & George
shiel. These two positively refused to eat, & nothing that we could say
uld induce them to comply with our request. We have persuaded that the parents
Dashiel, who live near Jeffrepatam, would not consent to have him eat on our
emises. For this & some other reasons, we think best to dismiss him from the school,
have accordingly sent him home to his parents today. He is a pleasant boy
d a good scholar. Could he & his parents comply with the rules of the school
e should be happy to have him remain with us. Vimp is the largest boy
the school & was one of the first who came to live with us. His parents
e dead; but his relations live very near to the mission house. We shall
opt every prudent means of retaining him in the school. The measure
at we have just adopted has occasioned a great uproar among our neighbours. We
ve been under the necessity of keeping our garden gate fastened the whole time
kept out the people who flocked around in considerable numbers, endeavouring
go inside to ridicule the boys, & if possible to persuade them not to eat here, lest they
ave the school. The boys, even while they took their meals outside, were
bjects of much ridicule from this people, who are of course much opposed to
y attempts to break down the walls of heathenism. Vimp still refuses to
t on the premises, & yet fears to go away, lest he should forfeit the agreement
hich his brother has made with us for him. He has however consented
is morning that he cannot fast any longer; having been without food during
e time of five meals. He has requested to go home & eat, hoping still to have
e privilege of continuing in the school. But we easily foresee that unless he
kes his meals here he will not continue long to attend the school on account of
e poverty & that of his relations. Lewis Richards continued here till this morn
g & ate with the other boys. But very early this morning, before we were
ake, he ran away & has probably gone to his parents who live on the neigh
uring island of Karadive. As he is a good boy, we shall be very sorry to lose him.

21st To shew a little the nature & extent of the prejudices of the boys,
may be interesting to mention what took place respecting the well from
hich they are to supply themselves with water. When they were directed to take
eir meals on the premises, they inquired whether we should oblige them to use
e water from one of our wells? We told them that no compulsion would be
sed — that they were at perfect liberty to bring their water from as great a
stance as they pleased. But as going abroad for all their water both for cooking &
inking, especially during the rainy season, is attended with much inconven
ence, they finally, after consultation among themselves, proposed to have one
our wells purified, as it has, in their opinion, been greatly polluted, by how
any people of low cast drawing water from it. After the well shall have undergone
thorough purification, if we will prohibit all persons of low caste from

drawing water therefrom, they will consent to use it.) As there are four good wells on the premises one can be spared for them with very little inconvenience. Accordingly their proposition was very readily assented to. But as it is in the rainy season & the ground full of water, it is no easy matter to clean it. I had furnished them with four good coolies of high caste & told them to purify the well until they were satisfied. These coolies labored by turns, two at a time, one treading the well sweep & the other guiding the pole, to which is tied a basket made of the Palmyrah Ola which will contain at least six gallons, from 7 O'clock A.M. till 4 O'clock P.M. with little or no intermission; & though they drew considerably more than a barrel a minute, they did not succeed in, with all their efforts in lowering the water more than two feet, so rapidly did the water flow into the well. When the boys found that it was impossible to drain out all the water so as to take the mud from the bottom of the well as they wished they consulted together to know what could be done. They soon however came to the following conclusion, viz ("As all the water that was in the well in the morning has been drawn out, & other water has taken its place, we shall not in the present emergency, trouble ourselves if we dispense with any further purification & consent to use the water, considering the well now sufficiently purified for the use of good Vellallas.") This is one instance among many others, that might be mentioned to show that cleanness & uncleanness among this people is a great ceremonial. If a toddy man should presume to draw water from the well of a Vellalla, or other high caste, he would give great offence & probably receive a severe whipping for his presumption. The well would be considered greatly defiled, & the water thereof entirely unfit for persons of a good caste to drink until the well had undergone a very thorough purification. Hence when a person is travelling in a palanquin, & the coolies (who are of low caste, for none others consent to carry a palanquin) stop at a well on the road to drink water, they are not permitted to draw for themselves, but some person of high caste must come & draw water for them. Thus persons of high caste are compelled to serve those of low caste; & even masters often to wait upon their own slaves.

As mention is made above of the manner in which coolies draw water it has occurred to me that some account of the wells in this district & the manner of watering their fields & gardens may not be altogether uninteresting. The whole district of Jaffna is nearly level, no part of it rising probably more than 30 feet above the level of the sea. There is not a single brook or river of fresh water in the whole district. Almost every part of Jaffna bears very strong marks of having been at some distant period of time entirely covered by the sea. The wells in most of the parishes are not deep — usually from 12 to 15 feet. In the parishes of Tillipally, Mallagam & Oodooville however, the land is higher, the soil of a different colour being red, & the wells considerably deeper. But in most of the other parishes you dig but a few feet below the surface before you come to a rock which appears to extend nearly over the whole district. It is not solid, however, being filled with crevices, by which means, the coolies in digging wells, break it in pieces without much difficulty with their pointed sledges. The broken pieces are however very hard. By digging about three feet you get through this rock, & come to a mixture of stones & clayey earth which is of a grey colour. This is so hard also as to require to be broken up with the same instrument. As you dig deeper however, the stones become finer & smaller, & white, & the clayey earth more abundant. The water is generally good & very abundant. The wells are usually large being about ten feet in diameter. They are affected much by the long dry season there wells are in New England. During some seasons there is very little rain for many months; & yet there is in most wells an abundance of water. From the best well on our premises, the coolies may draw water, during the driest part of the season, four hours every day, at the rate of a barrel a minute without exhausting the water. The basket with which they draw up contains from six to eight gallons; & while standing by them, they will draw up full eight times in a minute, which would be not less than 50 gallons. Making great allowance however, for their laziness when no person is observing them, it is safe to rate the quantity drawn out at a barrel a minute. The well sweep is not usually supported by a post, but by living trees set out for the purpose; of which there are usually six, in two rows about ten feet apart; & the trees in each row about one foot distant from each other. These trees do not usually grow large. A piece of timber about four feet in length passes through the well sweep, near the middle so as properly to balance it. Two other pieces of timber of about the same length are tied, horizontally, to each row of trees, on the inside, about the height of seven or eight feet. By these two last mentioned timbers the well sweep is supported. The piece that passes through the well sweep, rests at each end on the pieces fastened to the trees. These trees not only serve to support the well sweep

ut form a shade for the coaly on it; & also serve to prevent his falling off, by
ind a few lashes tied to the trees, so that he can take hold of one of them with his hand
keep him steady. Through the well sweep, at convenient distances, are placed a number
mall pieces of timber, projecting on each side about ten inches, thus forming a kind
ladder for the person on the sweep. When water is to be drawn from a well, one
ly manages the pole & the other treads the sweep. Or if the well is deep & they
h to draw fast, two persons will get upon the sweep at the same time.
ading the sweep" is performed in the following manner. When the basket filled
th water is to be drawn out of the well, the coaly on the sweep goes backward to
farther end of it, & with his whole weight assists in raising the water. As soon
the basket is drawn out of the well & while the other coaly is emptying the
ter out of it, he assends the sweep again, by means of the projecting pieces
timber mentioned above & then assists in sinking the basket again. The
ater thus drawn out is very easily conveyed in small channels made for the
rpose, to every part of the field or garden, being directed in its course by one of the
coaly with his hoe. During the dry season gardens must be watered in
is way about three or four times a week to prevent the plants & trees being
ured by the sun & white ants which will eat the roots unless frequently wa
ed. Hence making garden during the dry season is attended with much labour
expense. Nothing for instance, with the blessing of God, but more frequent rains
ring what is called the dry season, to render this country much more
tile than it is now. During the rainy season the whole country is
vered with verdure & presents to the eye a most pleasing prospect. On the
trary during the dry season, quite a verdant spot is to be seen. Common
for several months, the grass is parched & the crops is all withered & sa
ter dead. The cattle at this season often suffer for want of grass. They are
d on strong during the night & in the day time are driven away near
sea shore, on to the low lands which do not so soon become dry & a
mall quantity of grass is commonly to be found. The cattle of colder cli-
ates would absolutely starve to death here during the dry season if they
ld have no better fare than the cattle of the natives. These are however
mirably adapted to the climate, being small & very hardy.

Wednesday Jan. 3. 1821. Preached this morning at the school bungalow in Ichon-
ny to an audience of 40 people besides the school. Had a pleasing time in ad-
ssing them & pointing out to them the only way to heaven. As the rainy season
now nearly over, my audiences begin to be much larger than during the
ny rains.

Sabbath Jan. 7th. Preached in the morning to our usual audience here & in the
ternoon at the School bungalow in Moolai a village in the west part of Chongany to an
udience of 45 men & 30 boys belonging to the school. They gave very pleasing attention
the word preached & appeared much interested in what they heard

18th. Have been under the disagreeable necessity of sending three persons to
magistrate today to be punished for stealing. This is a crime to which almost all
e people are addicted. Br. R. & myself have come to the determination of making
public example of all the thieves we can detect, as one of the means of putting a stop
the practice, particularly among our own servants. Our chief dependence here
ow is not upon public punishment; but upon the religious instruction that is
ily communicated to those under our care. Those persons here who are
t under our instruction appear to have very little fear of a future retribution
only to stand in awe of the whip & the prison

Sabbath 21st. Spent this Sabbath & the last in the same manner as the
e mentioned above. The audiences in the afternoon at Moolai are very en-
aging.

Thursday 25th. Preached this morning at Chongany ~~this morning~~
a good audience of men & boys. But few women ever attend my preaching
this place. Sometimes, however, a few will stop & listen for a few minutes,
they are returning from the bazar which is near the School bungalow. But
y are in general so entirely illiterate as to be able to comprehend very
tle of a sermon. Their condition both in a spiritual & temporal point of view,
truly deplorable. Slaves to their husbands, not allowed to eat with them
r commonly to sit or speak in their presence — without having or
respect, or influence in society, except to do mischief, their condition
widely different from that of females in christian lands. The obstacles
the way of enlightening them are very numerous & truly formidable.
t the day will speedily come, when even these degraded females shall
joy these privileges & take that rank in society which christianity ever has
ven upon the female sex.

Feby. 7th. Have spent all my leisure time for a few days past in writing
ters to send to America by way of England, as a good opportunity now presents itself.

17th. Parted with my servant James to go & live with Br. & Sr. Winslow
t Oodooville. His misconduct I have mentioned in a former journal

Though he does not yet give decided evidence of conversion, yet his whole deportment is very consistent & I am not without some hopes that he has already passed from death unto life; & that he will hereafter appear more decidedly & boldly on the Lord's side. His attachment to us is very strong; & it was not without many tears that he left our family.

Sabbath 17th Feb. It is now the rice harvest & the people are all so busily engaged in gathering in the crop, that but very few will attend preaching at the mission or at the school bungalows. I therefore spend the afternoon in visiting them in the fields, as they are at work.

March 1st The Supreme Court of this island commenced its session this day in Jaffnapatam. The present judges are Sir Hardinge Giffard Chief Justice & Sir Charles Ottley Puisne Justice. I went to Jaffnapatam yesterday according to custom to pay my respects to the judges.

14th Last evening we received a visit from Sir Richard Ottley. We were highly pleased with him both as a gentleman & a christian. He manifests both mind & heart a deep interest in the spread of the gospel throughout the world. While he was in the West Indies he rendered very essential services to the mission of Christ. May his health, which is now feeble, be speedily restored, & his valuable life long preserved to be a blessing to this Island!

Sabbath 18th Had the communion of the Lords Supper at this place today. Mr & Mrs. Winslow united with us. Dr. W. preached to the people in Tamil & administered the ordinance of the supper. In the afternoon we were called to attend the funeral of Mr & Mrs. Scudder's child. This is the third child that the afflicted parents have been called to bury in this land of strangers.

April 4th Was greatly refreshed this day by a visit from our dear Br. Lehman from Batticotta. He proposes to spend a few days with us.

19th The weather for some time past has been exceedingly hot & oppressive. The thermometer almost uniformly during the day stands at 90° & sometimes higher. As there is very little wind, we feel the heat not only unpleasant, but injurious.

30th On Saturday in consequence of the sickness of Br. Woodward & child went to Manepy to spend the night with them. Returned on Sabbath morning early & preached here in the forenoon. In the afternoon home returned to Manepy to spend the night, as both Br. W. & child continued quite unwell. All the other brethren & sisters that can leave home are at Tillipally in consequence of the dangerous sickness of sister Poor who is apparently nigh unto death. It is indeed a time of great affliction in our mission. May we all become better men & better missionaries by the trials that we suffer!

Monday May 7th The monthly missionary prayer meeting was held at this place. After breakfast Br. Richards returned from Tillipally & brought to us the melancholy tidings of the death of sister Poor who died this morning. In the afternoon we all went to attend her funeral, & to sympathize with the deeply afflicted husband.

8th The Southwest wind blows fresh today. It is truly refreshing after the extreme heat of the last six weeks. Though the thermometer is thereby lowered but very little, the heat is rendered much less oppressive.

Wednesday May 10th On Monday evening attended meeting in the Wesleyan chapel in Jaffnapatam, & heard a sermon by Br. Whalen occasioned by the death of sister Poor. "Precious in the sight of the Lord is the death of his saints". Yesterday morning attended a meeting of the Committee of the Bible Society in J. & in the evening assisted in the ordination of Br. Scudder. The novelty of the occasion & other circumstances drew together almost all the respectable English Dutch & Portuguese inhabitants of the place to witness the ceremony. We were assisted in the exercises by the Revs. Whalen of the Baptist mission & the Revs. J. Roberts of the Wesleyan mission. The circumstance of so many missionaries of different denominations harmoniously joining in the performance of the duties of the evening added greatly to the interest of the occasion & tended to unite our hearts more strongly in love to each other. It was a most interesting meeting that we have once attended in this district. Our hopes were greatly quickened & encouraged & our resolutions of consecrating ourselves to the missionary work were strengthened. We were led to anticipate the time when Zion's watchmen shall see eye to eye; when Ephraim shall not vex Judah & Judah shall not vex Ephraim — when all divisions & strife among brethren shall cease; & christians of every name & colour & climate be of one heart & one soul.

20th Sepian, the young man so frequently mentioned in Br. Poor's journal came here today to live, by the consent of his father, who refuses him permission to reside at Tillipally. S. has obtained the consent of his father with much difficulty to reside here, as he greatly fears the consequences of his living with any of the missionaries. Some of his former impressions have worn off, though his mind appears tender upon religious subjects. I trust that he will continue to be a subject of prayer by many of the children of God in my native country.

June 4th On account of the death of sister Poor & the necessity of female assistance at Tillipally, the brethren have determined that Br. & Sis. Richards be removed from Batticotta to that station.

10th Preached twice today for Br. Scudder at Panditeripo, as he is absent from home on a preaching excursion. Gabriel Tiruvaram preached here.

June 18th As Br & Sis. Richards. (3rd Sheet. Page 9th.) expect soon to remove to Tilli-
lly, they have this day relinquished the charge of the Boarding School, a duty to which
y have attended since May 1820, except that Mrs M. has attended to the instruction
the girls for the last four months

19th James Thomp one of the boys who refused to eat on our premises, contin
for some time to take his meals at home & to attend the school. Though he usu
ally attends now the school, & pretty regularly the stated religious meetings both on
uesday evening & the Sabbath, yet we no longer consider him a member
the school. He has made very good proficiency both in his Tamul & English
dies, considering the time that he has been with us. He has not however advan
far enough in his learning to render it very profitable to him, or to qualify him for
y lucrative employment.

John Mason Duncan a fine little boy of about six years of age, who
d been with us for more than a year & made rapid progress in his studies, was
also at times taken away by his mother & taken to Trincomalee. We are very sorry
lose him as he is a boy of good cast & fine talents.

Notes of 23 June. On Wednesday the 20th set out in the morning to visit the neigh
ring Island of Karativu which lies a few miles west of Batticotta, for the purpose of spend
a few days in preaching the gospel to the people. This Island is about ten miles in circum
ence. Some parts of it are fertile & thickly inhabited. It is said to contain a heathen
pulation of 4,700. Gabriel Tiswa accompanied me in my tour. After
ing the mission house, the road for the first mile lies through the paddy fields.
then arrive at a flat open plain skirting the seashore. On this plain lies bone, the
s grown upon it after it is dried up farther from the sea. During the dry season
e four large members of cattle & sheep may be seen grazing upon it every day. We
along the shore about a mile upon this plain, when we arrive at the
ing place which leads across to the Island of Karativu. This ford is a little more than
mile wide, & the water quite shallow most of the way during the dry season except
en the tide is drawn in by a strong wind. After crossing this ford we proceed
out two miles farther to the house of the Mooniagar, or head man of the Island,
ere we stayed during the heat of the day in a pleasant bungalow in front
his house. I requested him to send word to his neighbours & invite them to come
ear me & hear what I had to say to them. Accordingly numbers came to hear
whom the Scriptures were read & the gospel preached. As the number present at
one time did not exceed fifteen men (for no women come) I preached to
m only one written sermon, but spent the time principally in conversation, & in
ing & explaining the Scriptures. Some of the people were attentive & glad to hear
while others spoke against what was said. In the afternoon went out into the
h ways & spake to the people as we could find them. We soon met with about
ty men, who all except one seemed disposed to hear what we had to say.
is man soon become very noisy & troublesome, & all my efforts, & the efforts
many of the people to make him keep silence for any length of time were in
ain. To most of the people the subject of christianity appeared new. But judging
m the language & conduct of this man, I should imagine that he had previ
sly heard something about our religion; for he manifested a most violent
position & hatred to the truth. By his noise & blasphemy he apparently prevented
most of the good effect which would otherwise have been produced upon the
st of the hearers. After leaving this company, we soon found many other small
mpanies of people, some in the high ways, & some in their houses which we
spent the time till dark in conversation, shewing them the only way in which
y can be happy either in this world or the world to come. Most of them gave
e attention to what was said, & some heard the word with gladness. At dark we re
ned to the Mooniagar's where we had spent the middle of the day, & after eating
little rice & curry much in the native style & commending ourselves to God, lay
n to sleep in an open bungalow — slept well, though an hooks were hard
he ground blew too strongly upon us — rose before the sun & set out on foot
the southern part of the Island. After walking about two miles principally across
paddy fields, which occupy a great part of the centre of the Island, & conversing for a few
nutes with several persons whom we met in our way, we arrived at the re-
ins of the old church Buildings. The church is a large stone building, larger
n any of those which we occupy, except those at Tillipally & Batticotta; & with the
ception of the west end, which is fallen down, the walls & pillars remain sound. The
elling house is not large; but the walls are generally in a very good state of pres
ation. The situation of the church & dwelling house is very similar to the ones at
lipally. These buildings, like all the rest of the uninhabited church buildings in the
trict are entirely without roofs. The situation is pleasant, being surrounded with
dy fields at a little distance — the public road leading to Waryttu, in front to the
th East, & a large village about thirty rods distant in the same direction.
e other villages are farther distant, but would still be within reach of a missionary
tioned at this place. Were there any missionary to be spared for this sta
n, it will readily be seen that he might be very profitably employed, con
ered by a population of nearly 5000 heathens on this small Island. After
amining the remains of the old church buildings for a few minutes went into
e village above mentioned & stopped at the first convenient bungalow we found

We spent the time till breakfast was ready in conversing with the people who came probably out of curiosity, to see us. After breakfast the people continued to come in small companies of eight or ten at a time, to whom we made known the only way to heaven. My custom was first to address the people for some time in the native language myself, & then have Gabriel do the same. In this manner we spent the time from 7 O'clock A.M. till 3 P.M. At one time 15 men were present to whom I read a written sermon on the Parable of the Prodigal Son. They were very attentive & appeared much interested in the story.

I took some pains to ascertain what number of the people can read intelligibly either on the olla or in printed books. Though my inquiries & trial of their abilities were not very extensive; yet I was led to conclude from all I heard & saw, that only a small part of the whole population can read intelligibly. I found one man who could repeat a small catechism very correctly that he learned while a boy, in the time of the Dutch Government. He could also repeat the Lord's prayer & most of the commandments. I asked him if he thought they were the commandments of God? He replied in the affirmative. "Will do you practice according to your belief?" "No" he replied "I have not heard much about them since I was a boy. My neighbours & relations are all heathens & so am I. How can I be a christian here alone?" I endeavoured to show him his obligations to follow the dictates of his conscience & not to go with the multitude to do evil; also that he would have much to answer for at the day of judgment in consequence of the light that he injoyed. There are, no doubt, numbers of men in his situation, who have light enough to see the wickedness & absurdity of their own superstitions, but who do not possess sufficient resolution to "break off their sins by righteousness" & to forsake their heathen neighbours & relations.

At half past 3 O'clock P.M. we set out for another village on the north part of the Island. In our way thither we called at the house of a rich Moor the son of a Malabar who received us very kindly & gave us some water & fruit. While we were resting ourselves under his roof, we offered to him Jesus Christ as "the way, the truth & the life." We then went on farther to the house of an Odigar where we calculated to spend the night. Soon after we arrived, the people came together to the number of 16 or 17 to whom I preached a written sermon. Most of them heard attentively. In the midst of the sermon however, it was announced to them that their Goorooo (teacher) had died & that he was then stoning in the road. They all instantly arose & ran out to salute him; & some fell down prostrate before him. I told the people to invite him to come in & see me. He did not choose however to accept of the invitation, but soon left them & went on. The people then returned & heard the remainder of the sermon. After I had finished they made some objections to what had been said — declared that their religion also taught them how they could go to heaven — that by performing some alms deeds, all their sins, however great, would be forgiven — that their was no need of such a Saviour as I had been speaking of for them. "Your religion" said they "may be very good for you. You probably need such a Saviour; but we do not. We are not such great sinners as you have been describing. Our religion is good enough for us. We are perfectly satisfied with it, & have no wish to change it for yours."

In the evening, after we had finished our supper, & were about lying down to sleep, a very different scene was presented. A few men came in with a desire to hear about the christian religion. On account of the fatigues of the day; & at first knowing definitely their object in coming, we did not at once commence talking with them on religious subjects. One of them then asked us, if we had not come for the purpose of instructing the people? We told him that we had. He said that he had been thus informed & had come to hear us. He at first supposed that we had come from Pandetirippo. We told him that we came from Battisotta. He said that Dr Scudder came to Paraadise a few months before & stayed in the same bungalow we were then in — preached to the people & distributed some tracts — that one of them written on an olla was given to him, which he had read many times & lent to his neighbours — & that a number of people who could not read themselves had heard it read. It appears indeed that he had read it attentively & that he was very favorably impressed with the truths which it contained. He said he believed that it pointed out the only way to heaven. Reading the tract had evidently called in his mind a desire to hear more about the christian religion, as well as to have what he had read explained to him, that he might understand it more perfectly. He was all attention while we spake to him, & appeared as it were to drink our words. He said nothing against, but much in favour of what was said to him. He repeated many times, "It is all true. It is all true". As Gabriel & myself had talked with him by turns for more than an hour he inquired with much apparent sincerity, how he could obtain this repentance & faith in Jesus Christ about which we had been speaking to him. I was, as might well be supposed, much gratified by the question, & answered it as well as I was able. Indeed, I have never before heard a heathen, in similar circumstances, ask such a question, with such an evident desire to know the truth. May the Lord guide him by his Spirit into all truth, & make him indeed a child of his grace! We left us about 9 O'clock & after commending & praying with our servants, we retired to rest very thankful for all the blessings of the day.

The next day (Friday) was spent in a similar manner to the two former days until 4 O'clock in the afternoon when we set out on foot & walked to Battisotta

istance of about six miles, considerably 11 more than one of which is water, but in
places more than three feet deep. On account of the mud & gravel I was obliged to
walk barefoot, but suffered no inconvenience from it except wetting my feet a little with
shells & sharp stones.

The number of people that we have conversed with is not great, probably
little less than 200 in all. But as we usually spent considerable time in con-
versing with each little company that we saw, we may hope that some good has
been done. The seed of divine truth has been sown. May God in mercy cont
inue it, that it may spring up & bear fruit unto eternal life. It may appear
like a matter of surprise, that in the midst of so large a population, we should
be able to collect the people only in such small companies to hear the gospel.
But this surprise will probably cease, when it is known that there is no bazar
or fair, or place of public resort on the island, except on some great days
at their temples, when we may find the people collected in large companies
and that the people are mostly farmers or fishermen engaged in their different
pursuits — that we must seek them at their houses, or in the fields or in the highways.
Add to all this, not only the stupid indifference of the great body of the people to their
duties which a missionary declares, but the positive enmity of numbers against
the religion in every form. Justice requires me to say of Gabriel Tipsera
that I have been exceedingly pleased with his conduct during the short time
he has manifested much ability, prudence & zeal in proclaiming the gospel to the
people. I am led to feel more & more the great importance of raising up well
qualified native preachers to preach the gospel to their own countrymen.

Sabbath 24th June. The sacrament of the Lords Supper was administered here today
by Br Spaulding who also preached on the occasion in Tamil & baptized an infant
child & also the infant daughter of Br & Sister Richards.

25th Br & Sister Richards with their children removed to Tillipally.
Though it is obviously of great importance that the station at Tillipally should
be strengthened, yet many inconvenences render a separation, even to the
distance of eight miles, very painful to us & our families. We have been sta-
tioned together ever since we came to this district, a period of more than
two years & a half. We have thus far lived & laboured together in mutual
harmony & love. Our friendship has been put to the test by many varied
scenes of prosperity & adversity, of health & of sickness.

Monday July 15th Yesterday at Pandateripo united with some of my breth-
ren & sisters in commemorating the death of our divine Redeemer. A boy from
the boarding school at that station was received into our communion at
the time. While on my way home in the evening I received notice that Mrs
M. was attacked with the cholera. I hastened home & found her
very sick. The disease however had begun to yield to the power of medicine
which she had taken. This morning, though very weak, she is considerably
better, & the disease appears to have left her. Although many of the natives
have died all around us, this is the first instance in which any of our own
number have been attacked by this terrible disease.

Sunday 21st The past week has been one of sickness distress & danger in this
house. On Tuesday while Mrs M. was still very feeble our woman servant
was also attacked with the cholera & brought apparently very near the grave.
On Thursday morning Dr Macqueen, the government surgeon in attra-
dance to this place to inquire about the sickness in this parish. Just before his
arrival a poor man was brought to my door with the disease to whom he
administered medicine as well as to some other persons in the neighbourhood
who had been much accepted for some time past in administering medicine to the sick
poor, as well as in taking care of those sick in my own family, by which
means I had undergone considerable fatigue. Soon after breakfast I was attacked
with the disease myself though not violently. In a few minutes after, a lone cast woman who labored
for us was also attacked with it very violently. She fell down upon the floor
& spasms immediately commenced. Dr. M. was very kind & attentive & did
all in his power to assist us in our distress. Indeed we very much needed
assistance, as there were five within sick with the disease, or very feeble
from the effects of it at the same time. I consider his coming here just at the
time we so greatly needed him, as very providential, & as another instance
of the great kindness of Him, who heals all our wants, & healeth all our
diseases. For ever blessed be his holy name! His mercy is without limits.
Through his blessing we have all now the prospect of returning health, except the
poor man, who was brought to our door. Notwithstanding all the efforts that
were made to save him, he died in the course of the following night after
he was taken. It is now but about a week since I attended to several who
were sick in his family. I then had a long conversation with him on reli-
gious subjects, & solemnly warned him to prepare for death. I have great
reason to fear however, that he profited by the warning no more than
the multitudes of this people do when warned to prepare for their approaching dis-
solution.

Sabbath July 22. Have so far recovered my health as to be able to preach at home

in the morning, & to go out among the 12 people for a short time in the afternoon though much exhausted by the labour through remaining weakness. Mrs M. still continues feeble. No schools attended meeting today through fear of the cholera.

Sept 22 Wednesday. Br & Sister Woodward removed from Manepy to Batticotta. His health is poor, & he will probably be under the necessity of taking a voyage to recover it if possible.

27th Have just finished a building intended to answer the purposes of a church. Some months ago, before Br Richards left Batticotta, we thought of putting a roof on the about half of the large church on the premises, & of making such other repairs as would render it a decent place for the public worship of God. The whole of the building was to be much too large for almost any person to preach in. But upon further consideration it appeared, that a building might be erected more on a house that would be more convenient & less expensive even than to make the most economical repairs on the old church. The building that is now finished stands nearly in front of the dwelling house, & about five rooms distant from it. It is built much in the native style, very low with a hard ground floor & surrounded on three sides with walls made of unburnt bricks, afterwards made smooth & whitewashed. The building is 54 feet long & 36 feet wide & covered with ollas. The walls are three & a half feet high. Between the walls & the roof is a space of one & a half feet left open all round, for the admission of light & air. The roof is supported by four rows of posts; the outside rows standing in the wall. The whole expense of the building is about £75. Though plain & cheap, it is very convenient for this climate, & the whole appearance of it is very decent.

Wednesday 29th This has been a very interesting day in this place. The new bungalow intended for a church has been dedicated to the worship & service of God. The Rev. Mr David with his school very kindly attended & officiated on the occasion. The exercises were very interesting & appropriate. The sermon was truly excellent & was listened to with great attention by an audience of more than 400 people. Besides the children in our schools, there was a very large number of the most respectable men in Batticotta present on the occasion. The floor was covered with mats; & upon these all the native part of the audience was seated. May the Lord incline them to continue to come to hear the gospel preached in this place; & may the word preached become a "savour of life unto life" to many.

Sept. 30th. Preached in the new church for the first time to a very attentive audience. Morning & evening prayers are also attended here every day with our servants & those of our boarding schools.

Oct. 1st Besides the boys in our schools, fifty men attended meeting in the church today. Though I am yet feeble from the effects of the cholera, I feel greatly animated & encouraged by the good attention to the word preached.

11th Br Woodward left us with an intention of taking a voyage for the recovery of his health which is quite feeble. We entertain many fears respecting his recovery. May the Lord be with him to protect & help him!

25th The Rev. C. David & his family came to Batticotta today. He preached in the church in the forenoon to a very good audience.

27th Received a visit from the Rev. Mr Lambrick Church Missionary from Chunnah. He appears to possess much of the true missionary spirit.

This morning a poor man died upon the premises of the consumption. When I first came to Batticotta, & indeed for three years after, he was one of the strongest & best males that came here to work. But for about a year past he has been in a decline. As soon as he become feeble & unable to support his family, his wife & other relations cast him off, & refused to give him any thing to eat; & he was near starving. He become unable to walk, & his relations would neither bring him here, nor inform us of his situation. It was at last made known to us; & from that time to the present I have supplied his wants. For some months past he has lodged in one of the out buildings on the premises. During all this time, neither his wife nor his mother, nor any of his relations have been to see him. So true is it, that many of this people are "without natural affection". It is very common for persons in sickness to suffer much through want & aged persons especially are left by their relations to suffer & sometimes to die of hunger. I sent to his relations this morning that he was dead, & requested them to come & bury him. No one came but his mother. As a matter of course when she saw him, she beat her breast & howled most awfully. I reproved her for her cruel neglect in not even coming to see her son for so long a time. But she appeared quite insensible to what I said to her. After howling according to custom a short time, she returned to her home. I then called all my boys & servants together, & improved the occasion by exhortation & prayer; & afterwards the corpse decently buried.

Oct. 4th Philip Matthew a native member of our church who has long lived at this place & served the mission in the capacity of a schoolmaster went this day to live with Br. Spaulding at Manepy. The situation of Manepy is such as to render the services of Philip very necessary & acceptable both to Br. S. & the people of the parish. Though P. knows but very little English when he came here at Batticotta, yet he has now become a very good Interpreter. He is qualified by hopeful piety, by respectable talents & acquirements; by much zeal as well as firmness of character, to become a very valuable assistant to Br. S. in publishing the gospel to that people. My parting interview with P. was solemn, & interesting to us both.

October 9th

That dreadful disease the cholera has again become very prevalent in Batticotta. Numbers die of it almost every day. Comparatively few of those who are attacked with it, apply for medicine; or if they do apply, it is not commonly till it is too late to be of any service to them. I have been often highly gratified to see with what willingness & apparent pleasure the boys in our charity boarding school assist in taking care of those who are sick. By the blessing of God on the use of means, no one of my own family or boarding school has died of this disease, although as many as seven persons have been attacked by it. The people are well acquainted with this fact, & yet so strong are their prejudices, that very many of them will not apply at all for medicine.

12th This morning the wife of one of my nearest neighbours died of the cholera after a sickness of only nine hours. Yesterday she was a stout healthy woman in the vigour of youth. Now she is in her grave. The family for the present appear affected by this solemn & awful event. They are in the habit of attending public worship here on the Sabbath.

14th Lord's day. No schools today at church on account of the prevalence of the cholera. A goodly number of men & women however attended. I preached to them respecting danger & their duty at this time while this sickness is so prevalent among them. Most of the family above mentioned were present. I took occasion from the recent death in the family solemnly to warn them to prepare for death. In the afternoon went out into a neighbouring village to talk to the people as I could find opportunity. About twenty men were collected to whom I preached on the same subject as in the morning. I warned them of their great danger, & exhorted them to prepare for death as they knew not how soon their time would come. The principal man among them, who is an Odiyar, said "the disease will not come into that part of the parish where I live. God will not permit it to come there. We are all very good people. There are no sinners there." I asked "are there no thieves & liars in your part of the parish?" "No, not one" he replied; "they are all thieves & liars in other part of the parish, but we are all honest." "Do you never have any lawsuits?" I. "Does the Magistrate never punish any of the people there?" "No; there is no need of a magistrate for us." Thus he continued to deny every sin that was charged upon the people. The object of all this was to show that a Saviour is not necessary for them, though he acknowledged that a Saviour might be necessary for other people. I told him that all men are sinners; & that all therefore need a Saviour. After praying upon him the necessity of a Saviour for all men for a few minutes, he become very impatient, & exclaimed with vehemence, "dont talk to me any more about that Jesus Christ. I will not hear it. I have no need of a Saviour. Talk to me about God & other divine things, & I shall be pleased to hear you." "Why do you not come to see me at my house" said I, "& also come on the Sabbath to hear preaching at the church?" "I shall be very glad to come frequently to your house" he replied "if you will not talk to me about Jesus Christ. But as soon as I come, you will begin to talk to me about him, & I will not hear it." I replied that what I had said about Jesus Christ was all true, & that unless he repented of all his sins & believed in the Saviour, he also would assuredly go to hell & be miserable forever. Upon this, he stopped his ears with his hands & walked away as fast as possible. I then turned to those who remained who were willing to hear, & told them that what they had now seen & heard was nothing strange or unexpected to me; — that the word of God plainly & fully teaches that wicked men would reject the Saviour; — that they treated him thus while he was in the world, & have also rejected him ever since. One of the company came with me most of the way home & told me much about the wickedness of that part of the parish. He said, among many other things, that four or five years ago, three men were hung for murder committed there. "Why did you not tell me these things in his presence" said I? "He would have been very angry if I had" replied the man. "He is very rich & in office. He would injure me much if I should offend him." This is one instance among many others which might be mentioned to show that this people are in slavish fear of each other. This is one of the arts of the devil to keep them in heathenism. "If we become christians, all our neighbours will laugh at us & persecute us. Persuade the head men of the parish to become christians & we will become so too" is a very common reply when pressed to comply with the dictates of their own consciences.

Nov. 6th Yesterday attended the monthly missionary prayer meeting at Passoorillee. In the evening we examined Franciscus Malleappa, Gabriel Sipera & Nicholas Permunder as to their knowledge of the Scriptures & their acquaintance with experimental religion. Each of them also read a dissertation on a subject previously given to them. The accounts which they gave of their christian experience; their answers to the questions put to them & the dissertations which they read far exceeded our expectations. They accordingly each of them received a license to preach the gospel among the heathen. We are greatly encouraged to see what God has done for us. We already behold three young men of talents & piety prepared to preach the gospel acceptably to their countrymen. Several other young men are preparing for this great & good work. We have good reason to believe they have already passed one principal requisite for preaching the gospel viz. new hearts.

Sabbath 18th In our plan of worship here today had the history of Joseph & his brethren read to the people. They appeared much interested in the narrative. It is a fact worthy of notice that many of the heathen who have never seen the Bible are intimately acquainted with this part of Scripture history. They often see it acted before them as a dramatic performance. It is much admired by all as a very interesting & instructive story. It was copied from the Bible & put into the form of a play, & acted by a Roman Catholic.

Nov. 4th On Saturday last went to Monepy & spent the Sabbath with Br. & Sis. Spaulding. Br. & Sis. Edwinslow were also present. We united in commemorating the sufferings & death of our divine Redeemer. I preached twice for Br. S. to attentive audiences.

7th At the request of Br. Richards I parted with John Johns one of the boys of our charity boarding school to go from this place to live in the family at Tillipally for the purpose of learning to be a servant. He will also attend school a part of the term. He is an intelligent boy & of a good disposition, but more fond of bodily than mental efforts. We think that the best thing we can do for a few boys which we have of this description

is to teach them to perform the duty of servants in our families; by which means they can always obtain a good support. They will also be in a very favorable situation to make improvement in useful knowledge.

Monday Dec 11th. A very distressing accident happened in a house in this place night before last. An inner wall of the house, about five feet high & one foot thick, made of unburnt bricks, fell upon a man & his wife & three children (a daughter & two sons) as they were asleep near the wall. The people came to me for help for the distressed family; & I sent to Panditeripoo for Br. Scudder to come & see them. When we arrived at the house, we found that none of them except the little girl were dangerously wounded. She had been entirely covered by the falling of the wall & dug out from under it. She was so severely bruised, that she died the following night. The woman had her collar bone broken, & was otherwise considerably bruised, so as to bring on premature labour. The mother & infant however are likely to live. The father & two little boys, though considerably bruised will probably soon recover. We found a large number of people of both sexes collected together, to whom we preached the gospel, warning them from the example before them, to prepare for sudden death. They appeared attentive to what was said, & grateful for the assistance we had afforded them in their distress. When Br. S. told the little girl that she could not live, she appeared considerably alarmed for a few minutes, & we tried much to direct her attention to the Great Physician; but I fear with very little effect.

Monday 31st Dec. Attended the formation of a Branch Bible Society in Jaffnapatam. This was the most interesting meeting that ever I attended in Jaffna. Many friends were added to the great & good cause of Bible Societies & the hands of its former friends strengthened & their hearts encouraged by the events of the day. Three native Tamul Associations already exist in this district which will be auxiliary to the Society. The amount of their subscriptions is very handsome. The first of these Tamul Associations was formed on the first day of the year 1821 & this second on the last. A good beginning & a good ending to the year. Many events have occurred auspicious to the welfare of this district have occurred during the past year. The cause of Missionary & Bible Societies has greatly advanced during the year that now closes; & a number of souls from among the heathen have been brought into the kingdom of Christ. Blessed be the name of the Lord for all his mercies to his church. "Blessed be his glorious name forever. And let the whole earth be filled with his glory. Amen & Amen."

Jan. 4th 1822. I have had occasion to go about much among those who are sick with the cholera. This gives me very frequent opportunities of conversing with the people in small companies, on the great concerns of their souls. I often find it very difficult to keep the attention of the people for any length of time to the subject of my conversation while any are sick in the house, as their attention is much directed by taking care of the sick. I do not honor on this account my hearers the more of their danger. The nature of this disease is such that I can seldom converse with much profit with those who have it. My conversation then is usually directed principally to the bystanders. The subject of death is, I find, a very unwelcome one to them. In administering medicine in this disease to this people we labour under many disadvantages, a few of which I will mention. They have but little more confidence in us as physicians for the body, than they have in the Great Physician whom we recommend to them for the diseases of their souls. They have no accommodations in their houses for those who are sick. No beds or couches, chairs or tables form any part of the furniture of the common people. A thin alla mat is spread upon a ground floor, which in the rainy season is often very damp, & upon this they sleep, sometimes with a pillow, but often with nothing under their heads. In health they make no provision for a time of sickness. The food which they prepare for those who are sick is not suitable for them to eat, being neither very palatable nor nourishing. They pay very little attention to our directions, unless we are present; & even then it is with great difficulty that we can persuade them to any active exertions. If we give to a patient who has he is persons with this disease, as is usually the case, & we give him medicine & he dies, they then say that it was the medicine which killed him. If on the other hand we give medicine at the commencement of the disease & the patient recovers, they well then say that the person did not have the cholera. So difficult is it to heal either the bodies or the souls of this people.

Jan. 12th. Today experienced the most violent westerly storm that I have seen since I have been on the island. There has been a similar one exactly a year only not so severe. They usually come in the former part of December. I had many fears that the dwelling houses here would be unroofed by the violence of the wind. Indeed so many of the allas were blown off that the rain came in upon us, so as completely to cover some of the floors with water. Many of the fruit trees in the garden were prostrated by the violence of the storm. Even cocoanut & Palmyrah trees fell before the blast.

13th. The appearance of things around us this morning is truly gloomy. For though the storm is mostly over, nothing but a scene of desolation

[illegible] the gospel to the poor. My parting sermon to the people was solemn, & [illegible]

presented to the eye all around us. This rice in the fields which is nearly grown all levelled with the ground. As it is nearly ripe however it is to be hoped that it will not be greatly injured. Forest trees in every direction are either much broken or prostrate. Our neighbours report this morning that numbers of dead cattle to be seen upon the shore about a mile & a half west of this place, that have perished during the night from the neighbouring islands. The wind was so strong from the west as to drive in the tide to a very unusual height, which thus swept off numbers of cattle that happened to be near the shore. Had the wind continued blow with equal violence another day, it is probable that the tide would have overflowed nearly all the rice fields in this parish, as the people say it did about fifteen years ago.

Jan^y 16th. At 2 O'clock this afternoon Br Rodewald arrived at Battiscotta after an absence of four months. We were all much rejoiced to see him. His health which was very feeble when he left us, is now tolerably good. The Lord has been very gracious to him in ordering all the circumstances of his voyages in much mercy. They have been the means of greatly improving his health. He was on the watch during a part of the late storm, & it was with much difficulty & danger that the Boat in which he was, got in to the river at Batiscotta. But the Lord was his Protector & delivered him from every danger.

I shall now close this journal by some account of the Charity Boarding School in this place. The number of boys at present in the boarding school is twenty two; seventeen of whom have received English names which are as follows Michael B. Latimer; Ozel Backus; Justin Edwards; John Grimwold; James Inglis; Chester Wright; Francis Ashbury; Edward Warren; David Rainey; John Elliot; Urban Sanderson; John P. Yh. Hinshaw; Samuel Davis; Samuel Brown; Daniel Thomas; Josiah Dent & Thomas Reed. Five other boys have not yet received English names. I have waited for the return of Br Rodewald in order to bestow them. As he is now returned the business of naming them will not be long delayed. James Thomas; George Ashfield, Lewis Richards; John Johns & John Mason Duncan have been mentioned in the Seminary journal as having left the school. Daughton is to have mentioned that Christian was taken from the school by Br Rich a poor boy originally from Woodbury mentioned in former journals ds & employed as a servant in his family until he removed to Tillipalay. Soon after that event took place, he went to live in the family of Br Dras at Manepy. When Br & Sister Rodewald removed to this place in August he came with them & still continues in their family.

Michael B Latimer is now the oldest boy in the school. He has been a member of it about two years & a half. He is about sixteen years of age & has made good progress in his studies. Indeed he is one of the most forward boys in the school both in his English & Tamul studies. When he first came here, he manifested rather an unpleasant disposition; & we had some reason to fear that he would never excell in his studies. But I am happy to say that he has greatly improved in both these respects. He now bids fair to make a useful man, especially if he should become pious. Though there is no good reason to believe that has yet passed from death unto life; yet his daily deportment is very correct, & his attention to serious things considerable

Ozel Backus was one of the first boys that entered the school. Though he was never a roguish boy & one that easily gave way to temptation, yet he was a boy of great sensibility & possessed talents of the first order, probably superior to any one of his companions. He has neither father nor mother living. We was for a long time highly gratified with the rapid progress that he made in his studies, both in English & Tamul. He was remarkable for the readiness & intelligence with which he answered plain questions, not only in the Bible but on all common subjects. He speaks English better than any other boy in the school; & should he continue with us he would soon be qualified to act as an Interpreter. But unfortunately for himself, the missionary & those benevolent persons at home who contributed to his support, his inclination to vice has shown itself more strongly than ever during the past year. On several times, after having fallen into sin, through fear of punishment, he has run away. In this manner, during the past year, he has been absent from the school several months. His progress in his studies has of course been slow. Br Richards & myself have laboured much to reform him. We have very often exhorted him, & prayed with him both in public & private. We have also resorted to various methods of punishment in hopes of reclaiming him; but all apparently to no purpose. He has of late learned to practise much hypocrisy. While living in sin, & devising plans of mischief, he will imitate the language of penitence so exactly, as almost to persuade you that he is under conviction for his sins. He has been absent from the school for the last two months. I have long suspected that he was in the habit of

stealing books from the school and (15) selling them in Jaffna. I have at las
detected him in it. As soon however as he heard that I had knowledge of his thef
ran away & has not been seen here since. He will probably not return
the school again, as he is too far gone in wickedness to be received into i
with safety. His bad conduct has given me great trouble & sorrow. He i
melancholy example of the consequences of giving way to temptation. He w
not however without seasons of conviction. After having conversed wit
him solemnly in private & prayed with him, he would at times appe
to behold in a clear light the consequences of his conduct & to make som
faint attempts at reformation. But lately, by falling into other crimes besiden
ing, his conscience has become seared, & his power of resisting temptation almo
gone. He follows the dictates of his evil passions & the suggestions of the great adve
sary of souls with eagerness. May the Lord have mercy upon him & bring him
himself like the returning prodigal!

Justin Edwards is a fine steady boy of about twelve years of age. He is
or to David Brainerd. He stands high on the list of good boys in the School, both
for learning & morals. He is a boy of a good disposition & appearance. His progre
his studies is rapid; & ~~in the acquisition of learning~~ he exhibits a mind of more th
ordinary strength & vigour, though not so sprightly & active as Backus. T
who hear him recite his lessons, are much pleased with him & entertain raise
expectations of his becoming a fine scholar both in English & Tamul.

John Griswold is a little younger & smaller than Edwards. He is about
ten years of age. Though a good scholar, he is not so much distinguished for
scholarship as for a lovely disposition. He is uncommonly amiable, & gain
love & good will of all who know him. He is also distinguished for the eas
manner in which he preserves a copy of all the catechisms & christian
that are given him to learn.

James Noble is a boy of about the same size & age as Griswold. He is
markable for the facility with which he acquires his lessons, though he does n
retain them so long as some of the other boys of the same age. Though n
of so lovely a disposition as Griswold, he is on the whole a very good
& has made very good progress in his studies.

Lewis Wright is another good boy, of about eleven years of age & a li
taller than the three last mentioned boys. He is a younger brother of Sam
Ferris mentioned below. He is a boy of a good disposition & of a good mind
These brothers have neither father nor mother living. Their mother die
several years ago. Their father was the first man that died of the cholera
in Batticotta in the year 1818. They are very happy in finding so
a home as they now enjoy.

Francis Ashbury is of about the same size & age as John Griswold & resem
bles him very much in his disposition. It is only necessary therefore to refe
to the description given of Griswold above. He has been afflicted with con
siderable sickness since he has been in the school. But he is getting over
& as he grows older, the returns of his disease are less frequent.

Edward Warren is a very lovely little boy of about ten years of age. I
hardly describe him better than to say, that in the amiableness & sweetness of
disposition, he greatly resembles our beloved brother whose name he b
May he hereafter resemble him as much in his devotedness to the caus
blest among the heathen! It is no disparagement to the rest of the boys
say that he is the loveliest boy in the whole school. He is also a good
scholar & has made very respectable progress both in Tamul & English.
His parents ~~both~~ died of the cholera about two years ago.

David Brainerd as mentioned above is the elder brother of Justin Edw
Though a tolerably good boy, he is excelled by his younger brother in his
studies. He is probably between thirteen & fourteen years of age.

All the above mentioned boys are studying English in one cla
& they are the only boys in the school that are studying it at present.
few of the remaining boys in the school will probably soon be form
into another class for the purpose of studying the English language. But the a
vantages of teaching it, except to a few, are by no means so great as I once a
prehended. It is greatly more important that they be well versed in their
own language, which is both copious & elegant; & a good medium by whic
to express all their ideas.

John Elliot is a beautiful boy of about eleven years of age. He is brother
Charlotte Wright mentioned below. Their mother lived for a considerable time
a servant in my family. He is a pleasant boy, but more remarkable f
the beauty of his person than the strength of his mind.

Alvan Sanderson is about the same age & size as the boy last mention
He has been sick & lame for a considerable time since he has belonged to t
school, which has prevented his making as rapid progress in his studies as
otherwise would have done. He is however a boy of more than ordinary talen
& considering the time that he has been in the school, has made good improvement in his stu
reading the gospel is his place. His parents are with us, Sabbaths

remarkable for the readiness & propriety with which he answers plain
estions in theology.

John P. K. Henshaw. is a fine looking active boy of about eleven years age
possess a very clear mind & considering the time that he has been in the school
(not two years) is hardly equalled by any other boy.

Samuel Davis is an elder brother of Chester Wright & about thirteen years
age. He is a boy of good appearance, pleasant temper, good common sense
remarkable for boldness, activity & vigour. As he was not very fond of his
ks, & possessed many qualifications for becoming a good servant in the fam
y, I kept him in the house for a considerable time, allowing a part of the
for study. He was highly gratified at being taken into the house to work.
s ambition was thereby much raised. He become very fond of reading the
ew Testament, & made much more rapid progress in his studies than ever
had done before. In consequence of his increasing love of study, several
onths ago I put him back into the school, that he might devote all his time
the acquisition of learning. Should he hereafter become a servant, it is
portant that he should acquire more learning at the present age.

James Crane. is a boy of about twelve years of age; & an elder brother
James Inglis. He is a decent, steady lad, & though not remarkable for the
easantness of his disposition, he has at times been the subject of some
ous impressions. ~~[illegible]~~

Gabriel Thomas is the smallest boy in the school. He is now about
ven years of age, ~~[illegible]~~ He was brought hither by Francis Ashbury
who is related to him, in January 1819. He has neither father nor mother
ing. For a considerable time he seemed that he would never make much
ogress in his learning. But during the last year he has come very well.
he has already read nearly through the Sacred Testament & begins to dis
ver a mind capable of making good improvement

Joseph Peet is another little boy a little larger than Thomas, and of about the
me age. He has learned to read & write his own language & for a boy of his age makes
ry good progress in his studies. There are many advantages connected
th taking boys & girls who are quite young. Though it is attended with more trouble
to take care of them for the first year or two; yet the prospect of overcoming
ir prejudices & giving them a thorough education is much greater than when
y join the school at a more advanced period.

Thomas Bell. is about fourteen years of age. He is much like Samuel Da
s in his disposition to work rather than to study. He is a boy of a pleasant
hasition & of good common sense; & it is to be hoped that he will hereafter
come fond of his book & make more rapid progress in his studies than he
s hitherto done. Should he not honour, he may be employed as a servant
some missionary family, which will be placing him in a good situation
oth as to spiritual & temporal things.

Of the five remaining boys in the school, Dr. Edwards
myself will give some account after they shall have received English
ames.

(Continued from p.

The present number of girls in the Boarding School is four. Three
them have English names, which are as follows. Charlotte Wright, Julia
ann Henshaw & Jane Smith. We gave the fourth girl the name of Anna
mp; but as she has shewn herself unworthy of it, we have taken it away,
now call her by her heathen name which is Tayvany, & signifies a divine
phant. She came here in October 1819.] She was a poor heathen girl in Poona
one, without father or mother. Indeed I know of no one who claims her as a re
tive. She subsisted a long time by begging in the Moorman's Bazar. This
ne of life appears to have nearly spoiled her temper & her morals. ~~[illegible]~~
She has been sick most of the time since she
ame here, & some of the time exceedingly so. The consumption which is evidently
ppears to have been brought upon her by the mourning of life before she came hither. She is prob
ably about twelve years of age & quite intelligent. But all the powers of her mind
em perverted to a bad use. She is wise to do evil; but to do good has no more
e. All our attempts to reclaim her bad habits of lying, stealing & bad language have
hitherto been ineffectual. She has now better health, but no better habits. She
s truly an object of compassion & as she has been cast upon us in the providence of
d, I know not how to get rid of her. Though poor, homeless, of the contaminating
y influence of bad example I do not permit her to be with the other girls
she resides at our nearest neighbour's only a few rods distant & her food is sent to
m at that place.

Charlotte Wright is now the eldest girl in the school. She came here in Jan 1820. She is of the Bovia cast, which is lower than the Willalla cast of slaves. Charlotte Wright, her brother John Eliot & Julia Ann Henshaw were till lately all slaves; though as is very commonly the case here, their bondage was little more than nominal, as their master never called upon them for any service. A few days ago, however, their cause came before the Provincial Court in this district, & they were all made free. Charlotte W. is a very fine girl. She is now about 13 years of age — of a very amiable disposition & rather beautiful in her appearance. Her complexion & form very much resemble those of the Indians in another country. She is not remarkable however, for her love of study. She was too old when she came here to become a good scholar; especially when we take into consideration her entire ignorance of letters, & the short time that she can remain with us. Parents will not consent to make an agreement with us to have their daughters live here after they become marriageable; which in this country, it is well known is at an early age. Besides having committed to memory the usual catechisms, scripture lessons &c. She is able to read with tolerable accuracy in the New Testament. She has learned also to sew beautifully & has at times been the subject of serious impressions.

Julia Ann Henshaw is cousin to Charlotte Wright. Her mother died while she was very young, & she was brought up by her aunt the mother of Ch. W. until she came from to live. She is now about eight years of age. She is an amiable pleasant child & gives us but little trouble. She is tolerably assiduous both in her studies & in her work. She has already committed several catechisms, scripture lessons &c. to memory & begins to read a little in the Tonnel Testament. The little girls spend a part of each day in learning to sew, & the other part in learning their lessons.

Jane Smith is a very interesting little girl of about six years of age. She has no parents, brothers or sisters living. She came here in August 1820 & has made about the same improvement in her studies as Julia Ann Henshaw. Though Mary Smith has left the school, it is proper to give some account of her in this place. It has been mentioned in former journals & be that Col. Thomas Benson of Bengal contributes annually one hundred Dollars for the support of Mary & Jane Smith. They were named after "Mother Smith" as she was called, at the Cape of Good Hope. Mary joined the school August 16th 1819. She was then about eleven years of age. She remained in the school about one year & a half. In January 1821 she was married to a young man who is employed as a teacher to a Boarding School. He is a very decent & assiduous young man of the Willalla cast. They live near us & attend meeting on the Sabbath. Her husband also attends morning & evening prayers in the church. For several months during the past year Mary has attended here daily & assisted in instructing the small girls, & at the same time continued to make improvement in her studies. Besides learning to sew, she has committed to memory several catechisms, the ten commandments, Creed, Lords Prayer & several other short prayers for daily use. She has learned to read & write her own language. She reads in the New Testament quite intelligible. Though we regret that the customs of this country are such as prevented Mary continuing a member of the school any longer, yet could Colonel Benson see Mary Smith & behold how much she is raised above those who a few years ago were her equals, he would not think that his charity had been bestowed upon her in vain. The young couple appear happy in each other, & are enabled to support themselves very decently. As they are disposed to listen attentively to divine instruction, I have strong hopes that they will ere long receive profit by it to their souls.

In giving some account of the progress which the boys have made in their studies, it is proper to remark that as the parents of almost all the boys & girls in the school are poor, the children when they are brought to us, even though they may be eight or ten years old, are usually ignorant of the ~~letters or their~~ Tonnel alphabet. This is a great disadvantage, as much time must be spent before they can learn the first principles of their own language which they ought to have known at a much earlier age. Add to this the great difficulty of learning to read the Tonnel language with propriety. Should a boy of good abilities at the age of six or eight years commence the alphabets of the Tonnel & English languages at the same time & devote equal attention to both, he would learn to read English much sooner than he would his own language.

The English class above mentioned have been thoroughly through Webster's Spelling Book several times. The same is true of the English New Testament & the Introduction to Murrays English Reader. They have been accustomed also to spell all the hard words in their reading lessons. They now spell very correctly, & are able to read also with a good degree of propriety. They have been accustomed to spend a little time every day in translating English into Tonnel. They are now able to translate pl

tentences with considerable facility & correctness. Some time is
spent in teaching them to construe with propriety in English.
y are now engaged in studying Murrays English Grammar. What I have
ay of the Tamul studies of this class, is also true of a considerable number of the
Boys in the school. The catechisms, portions of scripture, hymns, prayers &c
ich they are all in the habit of repeating, have been mentioned in former
rnals & letters, so that it is not necessary to be particular in giving an
ount of them at this time. I will only say that they spend a little time
y much in rehearsing their instruction lessons, so as to keep them fresh
their memories. The study of the Bible also forms a part of the daily
sings, of all the boys who have advanced far enough to pursue it profitably.
y have studied & recited all the historical parts of the New Testament
e now proceeding with the Old. As it is very important that they should
derstand, & be able to teach those books that are held in high estimation
ong their countrymen, they spend a part of every day (the Sabbath
cepted) in studying books of this description. They are now commit-
g to memory a Tamul Dictionary in verse called Nigandoo; which
ll enable them to understand Tamul poetry. This is considered a great
tainment by all Tamul people. Some of the boys are also sent almost
ery day to visit the free schools, & report their numbers, prayers &c., as the
mul school Masters are not to be trusted in giving an account of their
n schools.

On Sabbath afternoons about a dozen of the best boys are sent out
o & two to read tracts & portions of scripture to the people. In this
y many hear divine truth, who would not hear the gospel preached
any of the missionaries.

It will be seen by the foregoing account, that the time of the boys is full
occupied. They have but a very small part of the day for play.
st of the boys spend some of their leisure time, during a part of the year
making a garden, which though not so profitable as might be supposed
ment better, than to spend the same time either in idleness or play.

About six O'clock in the morning the bell is rung for
ayers in the church, at which time, not only the members of the
ociety Boarding School, but the servants in our families attend &
ear the scriptures read & explained. At half past seven the bell is again
ung for breakfast. The boys immediately assemble, when they all kneel
ne of the largest boys asks a blessing upon the food. They then seat themselves
ross in order upon a mat spread for the purpose & with their plates
ood before them (which meal a day consists of Rice & curry) pro-
d to eat their food, using their fingers instead of a spoon, knife & fork.
his is the universal custom among the natives of this country; & they
ould not easily be persuaded to eat their food in any other way. The
ls take their breakfast at the same time & in the same manner,
ly in a seperate apartment. After breakfast they go immediately to
e school room & study till noon. At about half past twelve they eat
eir dinner, & at two commence their studies again. At five P.M. the
ell is again rung for prayers in the church, which are attended in the
me manner as in the morning. After prayers they play or work
ll dark when they eat their supper. After this, they either attend a
ligious meeting, or spend an hour & a half in study. At nine
e small boys, & at half past nine the larger boys are required to retire
rest. Their bed consists of an ola mat spread upon the floor. The
th which they wear around their waist in the day time, serves
em for a sheet at night. Though their fare is simple & cheap, yet they
pear to be contented & happy.

With much esteem for yourself & many prayers for the
prosperity of our Society I remain My Dear Sir

very affectionately

Yours

Benjamin C. Meigs

Jeremiah Evarts Esq. Boston

Batticotta January 21st 1822.

Rev. R. C. Meigs.

Nov. 19. 1822.

By the Clerk.

Aug. 21, 1820, to Jan. 16, 1822.

To Jan. 21, 1822.

See Vol. xvii, p. 317.

Extracts from the Missionary Journal kept by Edward Warren & Daniel Poor at Tillipally, Jaffna District, Ceylon, commenced Oct. 15th 1816.

t. 15th 1816. This day we find ourselves in the quiet profession of
velling house among the heathen. At this interesting & joyfu
eriod of our lives, we are forcibly reminded of our obligation
newedly to consecrate ourselves to the service of our divine
ord & Master, who has been pleased to put us into his vineyar
that he would give us grace to be faithful, & crown our feeb
forts to honor his name among this people, with much
ccess. Though the house is in an unfinished state, being de
itute of doors & windows, & some other necessary appendage
et we think we shall render ourselves comfortable, till the nece
ary repairs are made. Carpenters are now at work. Sab 20th D. Ban
pent the day with us. In the morning about 30 people came
the house to hear what we had to say. We explained to
em the object of our coming to dwell among them, & the
anner in which we should proceed in accomplishing it.
ey professed to be well pleased with our intentions, & expressed
ish to have their children instructed. At the suggestion o
r Rast, we appointed a meeting to be held next sabbath at
allagum, two miles distant toward Jaffnapatam, in the
ent house. Mr Rast is a native of Dutch descent, is a chi
ing Magistrate, & holds his court at Mallagum. His jurisdic
on extends over 14 parishes in this District. He appears
be truly a pious man; takes a lively interest in our set
ng here, & we think, will be of much service to us in our
issionary work. Thurs. 24th Excepting a few Roman Catholics
ere are no persons in this Parish, who are willing to ever
e Christian name. Most of the people are pagans, of the
indoo Religion. Bramins & Temples are numerous.
b. 27th This morning 60 persons came to us. We held worship
our house. Sung in English, prayed in Malabar by the
sistance of an interpreter, & expounded the 2d chapter of St Mat
ew's gospel; concluded with singing & prayer. After the ser

es, we had some conversation with the people. They were read
to acknowledge, that what we had said to them was good;
they expressed a wish that we might preach to them every sab
bath. We are aware that very unworthy motives may influence
this people to come to us. But we are gratified in having
opportunity of opening to them the treasures of the gospel, hop
that God in due time will bless the means of his own appoint
ment. In consequence of heavy rains, we have had no meeting
at Mallagurr. P. M. Held worship in the family. Mond 28. Very bus
in collecting materials for a Bungalo & for a roof to the Chu
that we may have proper accommodations for schools &
for preaching. Wed. 30. We see some good effects of the Rev Mr Palm's exe
tions among this people, tho' he labored under great disad
vantages: the prejudices of the people are in some degree
removed, - some knowledge of christianity was communic
ted, & here are 10 or 12 boys who attend his school, now wi
ng to be instructed by us. Tho' we are not ready to open
school, yet as these boys are daily with us, we have given th
passages of scripture written upon ollas, which they commit
with much facility. They are also learning the English alpha
Mond. Nov. 4. Received letters from Calcutta, Bombay & Ameri
They were peculiarly interesting, in consequence of their
coming to hand, the first monday evening in the mont
the season consecrated to prayer for the success of missi
Tues. 12. Engaged in studying the Tamul language. We much need
the assistance of some one, who is acquainted with the gram
& principles of the language. Such a person, it is extremely
difficult, if not impossible, to obtain on this Island. We have
one set of elementary books. Books of this discription cannot
be purchased here. On the Continent they are scarce & exc
sively dear. is the first cost of a dictionary; the duties
upon it are . Malleappa, our interpreter, is able to assist us
construing & pronouncing the language. Malleappa, to wh
we pay 20 Rdols per month for his services, is the son of a native
clergyman; he is preparing for the ministry, & we think, gi
some evidence of possessing the essential qualifications.
This day we made our first visits among the natives. We visite

two sick women. The one a poor widow, the mother of an intelligent little boy, who has expressed an earnest desire to come & recite passages of scripture with the other boys, but was under the necessity of using every exertion with his two other brothers to procure rice for the family. After proper enquiry we concluded to give him 2 measures, nearly 2 quarts of rice, worth 4 cts, per week, which will enable him to devote his time to study. We also gave him a cubit of cloth, which serves for a full dress, & which he much needed. He did not need a knowledge of our language to express to us his feelings. His countenance & gestures manifested the gladness of his heart on being placed in such favorable circumstances. [We can now say, that no boy under our care has made so great progress in his studies as this.] On visiting this boy's mother, we were pleased to see suspended from the roof of the cottage a number of olas on which were written the passages of scripture, which the other boys had learned, & which this, had transcribed. On asking the woman if she had any knowledge of christianity, she replied, that she knew only what her son had read to her from the olas. — The other woman, whom we visited, was a person who had sent to us for medicine. At each place, about 100 persons gathered around us, & thus gave us a very favorable opportunity for addressing them on the subject of the Christian religion. When we visit any family, many people usually assemble; this renders preaching from house to house, a very important branch of our missionary work.] Ind. 22. We have frequent conversations with the people. They generally acknowledge that the Christian religion is good; often confess that they cannot defend their heathenish practices; they urge the customs of their forefathers as reasons for their conduct; many say they would become christians were it not for offending their relations, but we cannot learn their sentiments merely from their conversation. They are quite as ready to utter a falsehood, as the truth; when they lie & deceive, they appear to have no shame or remorse; what Paul says in Romans 1st ch. of the ancient idolators, may be applied generally to this people. Sat. 23. As many of the natives attend our family prayers in the morning, we have adopted the practice of praying by an interpreter. From the time of our coming here

the Bible has been read in the family morning & evening. Lab 24.
at 10 O'clock P.M. preached in our house. At 1 P.M. at Hallagum;
our congregations at these places vary from 30 to 50 persons. No
females have yet attended. Wed 27. Many beggars around. Many
persons apply for medical assistance. We have reason to believe
that the practice of medicine here, will be one of the most
effectual means of gaining access to the hearts of the people, & of
promoting the object of our mission. Thurs 28. This day we have observed as a sea-
son of thanksgiving (?) to God, presuming that we should unite
with our dear friends in America. Sab. Dec 1. Three Bramins at-
tended our meeting at Hallagum. After the services we made
proposals to the people for establishing a school among them
they acceded to our proposals & promised to assist us, as much as
they are able. Mond. 2. Employed a man who is acquainted with
the English language to teach a school at Hallagum. Wed 4. We
agreed, that our salaries Resolved, that our salaries & all the
proceeds of our missions shall form a common stock, from which
shall be defrayed all our personal, family, & missionary expenses
also, that an account of these expenses shall be kept distinct
for the inspection of the Prudential Committee. — A.M. Engage
a school-master to collect boys & to instruct them in Tamul
at this place. Sat. 7. This morning an old Bramin called on us from
Hallagum. For several months past he has been attending
the subject of christianity. He appears to be rationally con-
vinced of its truth, & of its superiority to the Hindoo religion.
But one great difficulty with him is "How can I give up my
support?" God only can make him willing in the day of his power.
Wed. 11. Visited the head Bramin of Tillipally; found him near
his temple; he appeared to be somewhat agitated on seeing us.
We made many inquiries about the nature of his religion, &
stated to him the principles of ours. He answered our questions
but was not inclined to say much. As he excused himself
from coming to see us, in consequence of having much to
do, we appointed a time to visit him again to hear some
of his sacred books, & to read some portions of the Bible. [We have
made several attempts to see him, but in vain. The Bramin
avoid meeting with us, if possible] Sab. 15. At Hallagum we were
driven into a rest house by the rain. We there found a Bramin

ith whom we had a long conversation. He told us that in the
ook of wisdom, which was written by men who live in the wi
erness, & fly from one country to an other, they have an accoun
f one Christ, the son of a god, who has done many good things
or men. We asked many questions about him, which the Bramin
aid he could not answer. We told him, we had a full history
f ~~him~~ Christ, the principal parts of which we related to him. He
aid he should like to ~~read~~ the New-Testament, & would come
see us. / We have much evidence ~~that~~ he loves the gain, arising
rom the idolatry of the people / Wed. 17. Went to Panditareipo, 2 mi
west of Tillipally, to make inquiries on the subject of establish
ng a school there. A large portion of the people are Roman
atholics. At the Head-man's house we had much conversa
ion with the people, & think we shall succeed in our object
earnt from the news-paper the animating intelligence of th
lamation of a national Bible Society in the U. S. A.! Ere long
we hope, it will gladden the hearts of many in this pagan land
hur. 22. The Head-man of Panditareipo & 4 others, (Catholics) visited
s. We conversed much with them on those parts of christian
y which we agreed. We lent them a bible & new-testament
hich they had never seen; & also a tract, a dialogue betwee
christian & a heathen, for which they inquired. They appeare
be much pleased that we lent them these books. Having
nited in prayer, we separated. These are more intelligen
ner than any we have found among the heathen. — The
e Roman Catholics in all the parishes around us, but no
riests residing among them. There are 2 Priests at Jaffnapatan
t is the duty of one of them to visit the surrounding par
ches at stated times. Mond. 25th. This evening, Mrs Poor was made
the joyful mother of a healthful daughter. In this pagan
and she has every thing necessary for her comfort. Surely
are special
ve occasion to "offer unto God thanksgiving". Thurs. 26. Investing
e people, a Bramin happened to fall in our way. In answer
ng our questions he was obliged to expose, in the presence
the people, some of the bad practices of the Bramins.
ri. 27. Met with 2 other Bramins, with whom we had much
nversation, while a number of persons were standing arou

the people listen to these conversations with deep interest but with very different feelings. Some are willing to see the Bramins exposed, others fear it. 27. Frid. This day a young man from Jaffnapatam applied to us to teach him a knowledge of christianity. In consequence of reading a few chapters in the Bible, he has strong desires to become acquainted with its contents. He appears to be a sincere inquirer after truth. He is deeply convinced of the wickedness of idolatry. Tues. 31. Went to Milette, 2 miles east of Tillipally, to make inquiries on the subject of establishing a school there. The people informed us, that they wished to have their children instructed, but could do nothing toward supporting a school. We think they spoke the truth; the natives in general are poor. — Until more missionaries are sent out, we shall confine our missionary labors to the 4 parishes mentioned in this journal, viz. Tillipally, Panditrepo, Mallagum, & Milette. In each of these parishes we hope to establish Tamul & English Schools, & to preach the gospel. We are in great & immediate want of school books & bibles. Jan. 3. Frid. Agreed to give an other poor boy the value of 2 measures of rice per week to enable him to attend school. Tho' this is not enough for his support yet it is of essential service to him. Many here might attend school, if they could receive such assistance. Thus Within a few days, we have received several packages of letters from America; one from Mr Evarts Esq. dated April 18th 1816, informing us that he had sent $2,000 to Calcutta. Our portion of this money has been received. These letters are like cold waters to a thirsty soul. Frid. 10th Applications for medical assistance greatly increase. In compliance with advice of our friends, & for very important reasons, which induce them to give such advice we are about to open a subscription at Jaffnapatam to procure money for the support of an alms-house. 21. Tues. For several days we have been engaged in preparing letters for America. A letter has been prepared by us & by our Brethren Richards & Meigs, now residing at Jaffnapatam

lor Dr Worcester, Secretary to the A. B. C. F. M. It contains the
ubstance of a letter & journal, sent to him in October last,
hortly after our arrival at Jaffna. It contains also our view
f the importance of sending out to this Island, more missionaries,
printing apparatus & some person to superintend it, & a quan-
ity of bibles & school books. With these extracts from our jour-
al, we send a small plan of our premises. We have a prospect
f soon having the perusal of Baldeus history of Jaffna, which
ill enable us to give an authentic account of the building of
he churches, &c &c. We send for "the Society of Inquiry" a Tamul book
onsisting of select portions of scripture, the Lord's prayer, & a part of
heir catechism for children written upon ollas.

Edward Warren

Daniel Poor.

Rev Samuel Worcester D.D.

Secretary to the American Board of
Commissioners for For. Missions
Salem
Massachusetts

U.S.A.

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Rec. Sept. 4. 1817.

Oct. 15 1817

Rec. Edwards Emerson

Joanna E. Stickney

Extracts from a Journal Kept by Messrs. C. Warren & D. Poor. Missionaries, stationed at Tillipally commenced January. 1817.

January 23rd. 1817. For several days past, we have been engaged in preparing letters & extracts from our journal to be forwarded to America. Two Brahmins from a neighbouring Parish, called on us, to converse on the subject of religion; spent two or three hours in conversation with them; read to them the 40th. chap: of Isaiah & the 1st. of Gen: One of them was the most intelligent Brahmins we have seen. He did not attempt to defend the practice of idolatry; said he whorshipped the true God; admitted that the people in consequence of their ignorance & in compliance with the custom of their forefathers, whorshipped idols, & that the Brahmins joined with the people, that they might obtain from them a support. He said their Book of wisdom taught them to worship one God, & contained many things similar to those we read & related to them from the Bible; & that he thought it desirable that the Book of wisdom should be known & regarded by the people. We lent him a part of a Tamul Bible, (which we could not part with, without inconvenience to ourselves) which he said he & his son would attentively read. — What the real sentiments of these Brahmins are, or what their object was in coming to us, we know not. Many Brahmins will occasionally in private make such concessions to christians, as these Brahmins made. — Reference is often made to their Book of wisdom, which they say contains very sublime sentiments, & very different maxims from those observed by the people. This book is known only by name to most of the Brahmins. We have endeavoured in vain to obtain a copy for our perusal. ¶ Mond. 27. On saturday our Brethren & sisters Richards & Meigs visited us. Yesterday our little Church, consisting of 7 persons, united for the first time on missionary ground, in celebrating the ordinance of the Lord's supper. Brethren & sisters Meigs & Poor dedicated their two infant daughters to God in the ordinance of baptism. All the services of the day were interpreted into Tamul. The curiosity & attention of the audience, consisting of about 70 persons, appeared to be considerably excited. — Many circumstances affecting ourselves as individuals, & our missionary work, conspired to make this a joyful occasion. — Feb. 1st. Sat. The number of persons who apply for medical assistance increases. For some particulars relating to the establishment of a Hospital, we refer to our letters addressed to the secretary. Wed. 5. Made an excursion to Pandittripo, Shangane, & Oodooville. It was with difficulty that we could travel in our carriage, on account of the bad state of the roads. As the natives do not use carts or carriages of any kind, they are not interested to repair the roads. Indeed they have so encroached upon them, that it is often difficult to find where the roads should be. From what we could learn, from observation & from conversation with the people, we think it very desirable that missions should be established in these parishes. ¶ Sat. 8. We are gratified to learn that Brother & sister Richards have removed from Jaffnapatam to their mission station at Batticotta. ¶ Sab. 9 P.M. Having no meeting at Mallagam, in consequence of the absence of the Magistrate, D. Bast Esq. we went out into the parish to speak to the people, wherever we could find them. We found them much engaged in gathering in the harvest. At two places we spoke to about 70 persons. We explained to them the nature of the harvest, that will come at the end of the world. Some listened attentively, others scoffed. ¶ To prevent repetition, we remark, that our rotine of service on the sabbath has been usually as follows; morning prayers, accompanied with singing & reading the scriptures in Tamul, at half past 8 o'clock. Preaching in our house at 10 A.M; the number present, on an average, about 50. Preaching at Manipay 2 miles south of Tillipally, at 12 o'clock, to an audience of from 20 to 60. — On the different Lords days, our preaching at M. has been made interrupted. At half past 4 P.M. we have preached alternately at 3 houses in different parts of the parish. This service is usually better attended, than either of the others. After preaching we have more or less conversation with the people. In the evening we give instruction to the different members of our household. ¶ Feb. 11th. This morning we had the pleasure of receiving a letter from the Revd. Doct. Worcester. It was brought to Bombay by the ship Scio Capt. Hoskil, & forwarded to us, by mail, accompanied by letters from our Brethren, Hall. & Newel. We have the unbelcome intel-

ligence of the death of One of Br. Warren's sisters. But in this affliction, he has much cause of thanksgiving, that he need not sorrow even as others, who have no hope". 91 Sat. 15. This is a great day among the heathen, it is the season of their annual bathings in the sea, at a place about 2 miles from Tillipa. This practice appears to have originated from some fable contained in their system of mythology. The people however tell us very different stories on the sub. By attending to this ceremony they hope to wash away their sins & obtain some favours. Early this morning we went to the place of bathings. Thousands of people were assembled from different parts of the district of Jaffna. Before they bathed, they received a sting from the Bramins. After bathing, they made some small offering of money or fruit before the idols, & received a portion of ashes, from the excrements of the cow, which they rubbed upon different parts of their bodies. In every direction we saw many idols of different sizes, to which the people were making offerings. In the most conspicuous place upon the beach, which appeared to be the central point for the whole multitude ..... But it is a shame to speak of the disgusting evidences of Idolatry. 91 As many persons as could hear at once, gathered around us to hear our conversation. We endeavoured to make them acquainted with that fountain which the Lord has opened for sin & for uncleanness. Some endeavoured to defend the practice of idolatry; but they had very different views on the subject, & disputed among themselves, how they ought to answer us. Some asked many questions concerning our religion. Others, who appeared to have sufficient knowledge to see the futility of their own superstition, observed, that neither we nor they know what will be hereafter, therefore we have nothing to do, but to take care of ourselves in this world. Many persons were displeased at our presence, & would have insulted us, if they had not been restrained by fear. When we go among the people on such occasions, & many crowd around us, generally one or two come forward as speakers. If they do not defend their cause well, or are brought into difficulty, others will come forward to their assistance. But most frequently they begin to dispute among themselves. We can but very seldom converse with the Bramins in the presence of the people, as they studiously avoid public conversation. What is here said will serve as a general discription of the manner in which we are received wherever we go, where multitudes are assembled. 91 Feby. Sat. 23d. As we were closing public worship at our house, a man in the neighbourhood fell from a well-sweep & broke his leg. Being notified of the event by his distressed relations, we went immediately to his relief, & brought him to our Hospital for surgical assistance. The native physicians have but little knowledge of medicine, & less of surgery. Some of our school boys ascribed his fall to his breaking the sabbath. One of them in particular, exhorted the people in view of this man's sad condition to attend our meeting. 91 Tues. 25th. A man in our neighbourhood fell from a tree by which his collar bone, & some of his ribs were broken, & his head badly bruised. As a person came for our assistance, we went & found the man in a very suffering condition. Many persons of a higher cast were present, in whose conduct we saw a fair specimen of the boasted morality of paganism. They refused to render any assistance to the sufferer, because he was of a lower cast than they were. In vain we entreated them to bring us a bed or a basket in which the man might be carried to the Hospital. We embraced the opportunity for contrasting the nature & tendency of their religion with christianity. At length some of them appeared to be ashamed of their conduct, & assisted in putting the man into our carriage, & in bringing him home. Wed. 26. This afternoon, another man was brought in, with a broken thigh, & a crushed head, occasioned by a fall from a high tree. His wounds are bad, & we fear he has received some internal injury. — We know not what the Lord intends, in casting so many different objects upon us. We hope it is, that we may effectually point them to the great Physician of souls. 91 March 4th Tues. This morning Mr. Mooyart visited us, & brought with him John Dewasagayan, a young Mallabar, from Tranquebar, who was one of Dr. John's pupils. He is an intelligent, pious man, & has the superintendence of several schools at Tranquebar, which are under the care of Dr. Cammerer. He converses well in

(1) That simplicity & hope, are the natural attendants

English, & has given us much valuable information on the subject of schools among the heathens. ¶ Thurs. 6. We have had for several days past very great & unexpected rains. They have been very destructive to the crops which the people were gathering, particularly to the rice, which is as bread corn to this people. Many cattle have died in Jaffna by exposure to the rains, & for want of food. Mr Glenie with his family has been driven from his temporary residence at Cangesentoray, on the sea shore, by the rains, & will tarry with us for a few days, till he can remove to Jaffnapatam. As he will not return to Tunga again, he gives us permission to remove his buildings from that place to Tillipally, which he has generously presented ~~from that place~~ to be prepared for a Hospital, which we much need at present. ¶ Tuesday March 18. A promising young man from a Dutch family at Jaffnapatam, who speaks the Tamul frequently, came to reside with us on trial, to assist Br. Warren in attending to the sick. The assistance of some one is necessary, that Br Warren may devote more time to the more important duties of the mission. ¶ Thurs. 20 visited Revd. Mr Glenie, he & his family are about to remove to Pt De Galle. He presented to us for the use of our mission a number of Tamul & English books, among them the N Testament. This is a most valuable & seasonable present to us. We much regret Mr Glenie's removal from Jaffna. We believe, however, that there is a wider field than here. Received by way of Colombo a few American newspapers of old date, among which are two Nos of the Recorder. Friday 21 In visiting the people this day, it happened that we went into the neighbourhood of Roman Catholics. We find that the influence of the Catholic Priest, who visits the parish occasionally, is very great. Some listened attentively to our conversation; but said they were afraid to come & hear our preaching, lest they should offend the Priest. ¶ The case of Supayen, a young Malabar, from Jaffnapatam, of about 19 years of age, has become interesting to us. He is the eldest son, the favourite of his parents, who have high expectations respecting him. His father who is a man of considerable property, placed Supayen under our care about 3 Months ago, to be instructed in the English language. He committed him to us in a very formal manner, & said that Supayen was no longer his son, but ours. A few days before, Supayen had visited us. He told us, that in consequence of reading a few chapters in a bible which he received from a native christian, he thought that the Heathen religion is wrong, & he earnestly desired to become acquainted with christianity. We had much interesting conversation with him as his mind was awakened to very serious inquiry. He said he wouldn't request his father to permit him to come to school to us to learn English, though ~~this~~ his principal object would be to learn the christian religion. His conduct since he has been with us, has been uniformly good. His modest deportment, & his earnest desire to receive instruction, have induced us to encourage him to be much with us. We rejoice in the belief that he has felt, in some degree the power of divine truth upon his heart. A few weeks ago when D. Bast Esq was with us on a visit, Supayen took us aside, & told him in Tamul, (as he ~~Supayen~~ understands but little English), that he had something to communicate to us. He was considerably agitated, & manifested a deep interest in what he was about to say. He said, he had been examining the christian religion & being convinced that it was true, he wished to receive it. He learnt from the Testament that no one could become a true disciple of Christ, unless he forsook father & mother, &c he wished to know that he was willing to leave all for Christ. When we explained to him the meaning of those passages & told him that it was even his duty to continue with his parents, unless they endeavoured to prevent his serving Christ, his mind was somewhat relieved. As his parents were heathens, he appeared to think, that he must leave them, without reference to the treatment he might receive from

(Supayen)

ligence of
has
them. (Perhaps however he foresaw the storm that has since risen)
He has expressed a wish to be baptised. But, for several reasons we think
it best that he should not receive baptism at present. March 91 Sab 23. This is
anniversary of our arrival on the Island. We have found it good to see
the way in which the Lord has led us. P.M. We held our afternoon service
at a house of a man, who has been in the Hospital for several weeks
past, in consequence of some of his bone having been broken, but is
now recovered. As he was of a low cast, but few people attended. Some
men ~~people~~ came and listened at a Distence, but were either afraid or
ashamed to come near. Others came ~~at~~ looked at us very scornfully & passed by. Tues. 25th. At 7 o'clock P.M. We heard a great noise
in our neighbourhood, of bells, horns, native drums &c. On inquiry we found
that it was at a temple dedicated to a Devil whose name is Vayrowen, and
that this was the season for the annual festival. Immediately accompanied by our interpreter, we went to the temple. As we approached it we
served, we saw the officiating Brahmin a man with whom we ~~long~~ other had some
conversation in public, flee into an inner apartment of the building. We made many inquiries ~~re~~ respecting their proceedings; some of
them conversed indeed like the votaries of the Devil, & said that
some God which made heaven, made hell also; & that hell would
if some ~~one~~ did not go to it. Therefore they wished to go to hell! Others, after
attempting to defend their practices, acknowledged that they had no
good reasons to give, but the custom of their forefathers. The offering of
the people consisted mainly of fruits of different kinds. One man of
the neighbourhood, who prayed at this temple successfully, as he supposes, for the recovery of a sick child, made a large offering. We
stated to them the scriptural accounts of the Devil, & some other truths
we returned home. The people recommenced their ceremonies, which
were continued till nearly morning. We learn, that in almost every
village a temple may be found dedicated to this imaginary Devil. March
26. This evening. A Bast Esq. united with us in our weekly prayer meeting.
We have been obliged to suspend our school at Mallagam for
want of a proper schoolmaster, ~~&~~ for weeks ago, we brought forward to the people at Malagam, a subscription paper, to procure
money to build a school house. Contrary to our expectations, 35
Dollars were subscribed. If the money be punctually paid, this
will be an encouraging event to us. & will be worthy of notice.
March 27. Yesterday Br Poor, went to Jaffna, while there Supa-
yen, who went to visit his parents two days ago, came to him in great
affliction. A disaffected boy, whom we dismissed from our
school, had informed Supayen's father that Supayen had renounced the heathen religeon & become a Christian. On this account
his father was much enraged at him. He charged him not to
again to Tillipally — refused ~~him~~ to give him any victuals, insisted
upon his attending the heathen ceremonies, & threatened to disinherit him if he did not obey. Supayen resolutely refused to worship
at the temple; & told his father that he greatly desired to continue his studies at Tillipally. His father then confined him in a
dark room. His mother, tho' much displeased with him, gave
him a little rice, without the knowledge of her husband. Supayen made his escape, & related to Br P. the circumstances of
case, & expressed an earnest desire to return to Tillipally. It is
easy to state general principles of action from the New Testament
but difficult to give advice in this case. Br. P. did not attempt
to dissuade him from returning to T. for as he had in a very
mat manner, been committed to our care, it appeared proper
that we should have an interview with his father, before he

son is taken from us. Supayen returned to Tillipally this evening.
March 30 Sab. At our afternoon service which was held among the people, there appeared to be more than usual attention to the word. Several persons told us that they were ignorant, being deceived by their Brahmins, & wished for instruction. In the evening we had conversation with several persons, who manifested a degree of interest in our conversation. They, like many others, with whom we have privately conversed, confessed the folly of idolatry; that they continued in the heathen religion merely in compliance with custom, & said, that they and many people would soon become Christians. But we believe that Satan will not give up a subject without a struggle. March 31. Supayen's father sent for him to return home, saying that if he would not come immediately he would come to Tillipally & take him. Supayen without our knowledge sent word, that he could not go home at present. When Supayen received the message from his father, he came to us in tears, & pointed us to the latter part of the 10th chapter of Matth, as being applicable to his case. He pointed to the 34th to 39th verses inclusively, & said, with much expression of feeling, "That very good." April 1. Tues. Met our Brethren Richards & Meigs at Jaffnapatam, to settle our annual accounts, & to attend to some other concerns relative to the mission. Were unanimous in our proceedings, & had a pleasant interview. Yes morning a man was brought to our Hospital, who had fallen from a tree, & was much injured. He ascribes his fall to the influence of the Devil, to whom he has made no offerings of late. April 2. Much engaged in removing to Tillipally the buildings presented for a Hospital. A man from Panditerippo, whose son has been recovered from a state of derangement while under our care, engages to furnish timber sufficient to erect a building suitable for a school, & for holding public worship. He proposes to have it built in a garden of his, which is near the church at Panditerippo. He promises also to use his influence in procuring boys to be instructed. Some say, this man must be deranged, or he would not make such an engagement. It does not clearly appear what his motives are in doing this. It is true however, that he manifests some gratitude for the attention his son has recieved from us. We have been wishing for some time past, to open a school at Panditerippo. Supayen's father visited us. He was in his appearance very complacent, as usual; made many kind inquiries respecting his son, who was then absent: Said that Supayen left home without taking leave of his mother; & that as she was very sad, on his account, he wished Supayen to go home for a few days, & said, that he should soon return to us again. He thanked us, for our attention to his son, & gave us some directions concerning his future studies. Several circumstances, however, occurred, which convinced us, that he was acting a very deceitful part. But as we have no authority to retain Supayen, & wishing to turn his fathers promise to the best account, we did not tell him, what we thought of his conduct. When Supayen came, & knew that his father was here, he was much agitated, & his countenance indicated the fearful forebodings of his mind. He seemed to say to us, in the most impressive manner, by his whole appearance, (for he did not dare to speak) by his countenance, & the expression of his eyes, "O deliver me from the hands of my father." Supayen's departure from us in such circumstances was exceedingly trying to our feeling. As it was not in our power to shield him from persecution, we knew that a remonstrance with his father would be worse than in vain. We could however commit him in faith to Him, who is able to protect him, & who has made great & precious promises to persons in such situations. The sayings of Christ in the 10 chap. of Matt. had been to Supayen for a long time a favorite portion of scripture. From them we trust he will find abundant consolation. April 4. From a note written by Supayen to our interpreter we learn, That as soon as he was out of our sight, his father stripped him of his good cloth, & put on him a very mean one, which it was disgraceful for him to wear; he put a burden upon his head, & beat him much at intervals with his slipper, until they arrived at Jaffna; & that now he is closely guarded & treated with great severity. April 7 Addressed a letter to the Honorable & Rev. T. J. Twistleton on the subject of applying to Government for permission to fit up the public buildings at Tod Coville & Millette for mixed schools. April 11. This day the Chief

new year commences; it is regarded by the natives as a day of festivity. ¶ April 14. Revd. C. David has returned from Colombo to take charge of his congregation at Jaffnapatam. ¶ April 16 James Cater a child of 6 years of age, son of Revd. C. Cater. Missionary at Colombo came to reside with us for several months for the purpose of being instructed. We learn that punishments of various kinds, heavy threatnings, ridicule & bribes have been used in vain, to influence Supeyen to renounce Christianity, & return to the heathen religion. They attribute his conversion to Christ to some kind of medicine, which they think he received from us. Consequently they have for some time past, mixed certain kinds of medicine with his food, to produce the contrary effect. Supeyen, on being asked whether we gave him medicine or not, said we did not. Being pressed to tell what it was, he replied that it was the Gospel of Jesus Christ. ¶ April 17. During the past week, we have been employed in overseeing the building of a school house at Panditeripo. The man who engaged to procure the timber fulfils his engagements to a satisfaction. The building is now completed. It is 33 feet long & 15 wide. We have paid 13 Rdollars for the work men, who cut the timber & built the House. — This morning Supeyen's Mother came to us in great affliction. Apparently wild with grief, she attempted to throw herself at Mrs. Poor's feet, saying to her, that as she was a mother she could have pity upon her. Supeyen absented himself, & she thought he was concealed with us. We assured her to the contrary, & informed her, that we heard of his being at Revd. C. David's. We endeavoured in vain to quiet her. She was deaf to reason, & said that her beloved son was lost! lost in a manner most disgraceful to her family. As she left the House she cast her eyes & hands towards the heavens & exclaimed with much expression of grief. "All this I get, by sending my son to learn English. She is a woman of some education which is a very uncommon thing among the heathen. April 18. A man was brought to us, in a most miserable condition, having many of his bones broken by falling from a tree. ¶ April 25. The man mentioned above died of his wounds. ¶ April 27 Sab. Brother & sister Meigs & Richards united with us in according to the ordinance of the L. supper. ¶ April 30 Wed. Received an official communication from His Excellency the Governor granting us permission to repair the public buildings at Odoville & Mallagam. Odoville is 4 miles south on the road to Jaffna & Mallagam is 2 miles east of Tillipally. We think it desirable that schools should be established in these parishes, as soon as practicable. At each place there is a convenient dwelling house that can be as readily repaired as these we now occupy. ¶ May 3rd. We & our brethren observed this day as a season of fasting & prayer. We think it proper to observe annually seasons of fasting & Thanksgiving, according to the custom of our country. ¶ May 6. Learn that three Wesleyan missionaries, have arrived at Gâlle. It is uncertain at present, in what part of the Island they will be stationed. This day we recommenced our school at Mallagam; it has been our practice to visit this school, twice or three times in a week. — J. H. Moogart Esq.re & family have come to fast a few days with us. We are always happy in their society. We are concerned his health is on the decline. ¶ May 7 Supeyen visited us. His father does not treat him with so much severity as at first. ¶ May 8th Revd. C. David spent the day with us. In the evening he preached in our house, to an audience of about 60 persons. ¶ May 9 Sab. John Dewasagayan, the catechist mentioned above, from Tangnaden preached to the people, both at our forenoon & afternoon service. We perceive that native preachers have many advantages over those, who preach by an interpreter. ¶ May 10 Frid. This day there has been an eclipse of the sun. This event has given rise to much conversation with the people on the subject of astronomy. Their notions are very wild & confused. The Brahmins, it appears make use of their knowledge of Astronomy, to support idolatry. The people think that the earth stands upon a man's shoulder or upon a large turtle* that a great serpent occasionally seizes the sun & stops it in its course, and occasions an eclipse &c. Our ideas on this subject appear more strange to them, than theirs to us. ¶ Sab 18th More persons usually attend our afternoon service than attend in the morning. The women here are in a very degraded state. But few attend our meetings. Sister Poor's attention however, & invitations, which she gives to the women as she goes to meeting, encourage some to come. Poligamy is practised by a few persons. The women are treated as slaves by their husbands; they are held in cruel subjection.

(* large turtle)

May 20. Recieved a letter from Supeyen by which it appears that he suffers much for the sake of Christ. He relates one instance of illtreatment. Supeyen's former companions gave a feast which he was obliged to attend. He was selected by the company to make an offering to one of their gods on the occasion, & was compelled to accept the appointment. He went into the apartment of the temple, where the idol was, & was left alone to perform the ceremony. He immediately stripped the idol of his ornaments & kneeled down & prayed to the living God. When his companions, looking through the curtain saw him in prayer they were afraid, & went & informed S's father. Supeyen was carried home, & punished with much severity. He told his father that when Christ warned his disciples to expect such treatment. He wished us to write to him, & tell him more about Christ. ¶ May 30. Fri. Met our brethren Richards & Meigs at Jaffna, to read & sign a letter prepared for the Prudential committee & to attend to some other concerns. ¶ While at Jaffna Supeyen came & informed us that his parents, having showed him the house & garden & other property to which he was the lawful heir, told him to take his choice, either to renounce the Christian religion & come into the possession of their property, or to leave the house, with an assurance that he should receive nothing, but be treated as an outcast. Without hesitation, he chose the latter, saying, that he did not need Houses & lands, if he had an inheritance in heaven. As he was forsaken by his parents, the way was open for us, to assure him of a support, if he would come to Tillipally. On application to the Magistrate, respecting the path of Duty, Mr Moogaart esq. advised him to accept our offer, which he readily did. We told him to walk on towards Tillipally & that we should overtake him in our carriage & would carry him home. When we overtook him in the evening & were about to take him into the carriage, a number of children, his relations, surrounded him, & made much noise, by their cries & intreaties. S. said he would stop & quiet them, & requested us to go on a little distance, & wait for him. As soon as we left him, some persons came & carried S. away by force.— We have since learned, that when S. reached home, his father pretended to be surprised at seeing him, there, after he had turned him away. His father spake roughly to him & forbid his entering the house. S. slept in the Virande, without, and in the morning went to Mr Moogaart. From S's conversation & deportment we think he knows something of that blessedness, which arises from being persecuted for righteousness sake.— This day we began the repairs of the Church. ¶ June 2. Monday. This day Revd C. David visited us. After morning prayer he took occasion to contrast the heathen religion with Christianity. His manner of speaking was interesting. In the course of his remarks, he proposed many questions to the audience, which he required them to answer. All present appeared to partake of his feelings, & with one voice to acknowledge the absurdity of paganism & the superiority of Christianity. In the course of the day, he examined the boys in our school in regard to their progress in the knowledge of Christianity. Their answers to questions proposed, was a ground of encouragement. The following are a specimen: Quest. "What do people say to you for coming to a christian school". Ans: "They say it is very bad". Quest: "What do you tell them". Ans: "you must not judge of the fruit of a tree, till you have examined it, we have taste, & find it good fruit". You also must go & taste. The people say, show us the Christians' God: we cant see him". Quest: "How do you answer them". Ans: "We tell them to show us the wind, then we will show them the Christians' God". ¶ In the evening we held the monthly prayer meeting in public. About 60 natives attended. Mr D. explained the object & extent of the monthly concert of prayer. The subject was new & appeared strange to many. He required the boys to tell how many monthly prayer meetings there would be in a year, & what kind of prayers they ought to offer up for this people. They said, they would unite with christians in prayer for our success. June 3rd. Tues: Supeyen we learn made another attempt to

come

to Tillipally: he was watched and ~~was~~ carried back by his relations. yesterday, ~~however~~ his father went to Mr. Moyaart & begged that he would give up his son to him, saying that he was in a passion when he turned away his son, & that hereafter he would permit S. to enjoy the Christian religion. S. returned home with his father; he now converses in a very open & decided manner with his friends & neighbours in vindication of his conduct in changing ~~the~~ his religion. ¶ Wed: 4th This day the people attended some ceremonies in one of the Devils temples. They think that on this occasion all the devils visited the banian trees which grew in the walls of our Church in a neglected state. Some persons who were to bring us some provisions were consequently detained from coming to the house. — Br Meigs & family have removed from Gaffoorpatam to Pattecotta. — We have engaged men to procure the timber necessary for putting roofs upon the dwelling houses at Oodooville & Milkette.

Sab. 8. A Brahmin came to our meeting at Mallagam, to request some medical assistance. Had a long conversation with him on religious subjects. After endeavouring in various ways to defend his religion he urged custom as his only, & as sufficient, reason for his continuing an idolater. At our afternoon service about 20 women & girls were present; this is a much larger number, than has before attended. We should greatly rejoice if it should please the Lord to open the hearts of any of that sex to receive the words of life; as it would tend ~~them~~ to raise them from their present degraded condition. ¶ June 10. yesterday Br Warren went to Point Pedro to visit the custom master's wife, who is dangerously ill. He is occasionally called from the station to visit the sick. ¶ June. Thurs: 12. The Brahmin last mentioned now sends his son to our school at Malagam to learn English. ¶ Sat: June 14. We exceedingly regret that the necessary attention to building & repairs both here & in other places, & also the attention which our schools & the Hospital demand, greatly retard our progress in acquiring a knowledge of the Tamul language. As all our workmen & servants, we are obliged to be much with them. We are encouraged to believe that ere long we shall acquire a competent knowledge of the language, to preach. The idiom & pronunciation of the language require much attention. ¶ June Sab: 15. Two or three persons left the meeting during our afternoon service, saying, that as we had leisure, we might attend to that subject but that they had something more important to do. On the subject of the "thing needful" we find a great similarity between the views & feelings of the heathen & of nominal Christians. ¶ June 21. Sat. This is the second anniversary of our ordination. We are forcibly reminded of the pleasing sollemnities of that day. We now rejoice that the great master of the vineyard inclined, as we hope, our hearts to the missionary work. ¶ June 25 Wed: We have evidence that our conduct is much ~~scrutinized~~ by the people around us. They think, or rather say, that we violate the sabbath by using our horse to carry us to Mallagam to preach. Here is a powerful motive to Christian circumspection in our conduct. We often have impatient desires to be able to converse fluently with the people, in their own language; nothing can reconcile us to many inconveniences but a conviction, that the future prosperity of our mission, requires from us, present active exertions in extending & preparing the field with reference to future missionaries. — We are highly favoured in regard to our interpreter. He takes a lively interest in the missionary work, & renders us in various ways most important services. ¶ June 26. This evening our hearts have been made glad by the receipt of letters from America. They came to us by way of Bombay, having been brought to that place by the ship Eliza from Boston. Precious & animating are such pledges of affection from those whose prayers & exertions prove that they are one with us in the missionary work. It is a most gratifying circumstance to learn from Dr. Worcester's letter, that the Prudential Committee have made a donation of $500 to the Colombo Bible society. We believe that much good in various ways will result from this donation.

Cont. Eyes

Extracts from the Journal kept by Messrs. C. Warren, & D. Poor.
Missionaries stationed at Tillipally: commenced June 30th 1817.

une. Monday 30. 1817. On saturday we went to Battecotta, to spend the sabbath with
ur brethren, that we might unite in celebrating the ordinance of the Lords supper.
The goodness of God, in preserving our lives, & health, until we were quietly
ttled on missionary ground; the solemn occasion of our meeting, the perusal of
ach others letters, recently recieved from America, containing much good news
concerning Zion, were circumstances, that gave rise to many pleasing reflec-
tions, & were calculated to strengthen, & encourage us, in our work.
In connection with our Wesleyan brethren, we agreed to unite in the observence
f the monthly prayer meeting, which should be held in rotation at our several
tations. July 1st. On our return from Batticotta yesterday morning, we notice
hat our horse was seized with some violently disease. With some difficulty we
alked home, the horse continued to grow worse, & died this morning. The Garrier
old us, that several horse have died of late with in a similar manner.
uly 4th. This day we began to read the scriptures & to sing in Tamul, at our
orning prayers. We often have more persons present, at our morning prayers
han at our services on the sabbath. — July 5th Yesterday Br. W. attended the
onthly prayer meeting, which was held at Jaffnapatam. Held a public
rayer meeting in the evening at our house; Attended to the prophecies which
elate to the overthrow of all false gods & false religions. & the universal reign
f the Prince of Peace, While we and our christian friends in India were as-
embled to pray for the prosperity of Zion. a heathen temple about a mile from
ur house took fire. The wood work, & some valuable appertenances were
onsumed. This is the most celebrated temple in this part of the district.
uring this month is the season for the great annual ceremonies. People
rom this & the neighbouring parishes, are almost constantly going to, &
rom the temple. July 10. Rev. Mr Squance a Wesleyan Missionary, & wife,
have been with us for two days past, We love & respect Mr Squance, as a man
f talents, & piety. This feelings correspond with ours, on the importance of uni-
n among missionaries. — Supeyin has been with us for three days past.
He was present at the temple when it was burnt. He consented to go as a spec-
tator on condition of being permitted to visit us. Some persons ascribed the
urning of the temple, to his presence. Supeyens father treats him
ith entire neglect; will not speak to him on any subject. His mother
rives much on his account; will not hear any thing said or read on the sub-
ect of christianity, lest she should be lead to believe it. He appears to
e more, & more established in the truth. This morning he left us.
uly 11th. Supeyin has sent us a letter informing us that a famous tem-
le on the coast, near Tranquebar, was lately burnt. Also that there
ave been some very bad omens, during the ceremonies this season. He
ppeared to be animated with the belief, "That the arts of the devil will soon
ome to an end." July 15. This evening we recieved a letter from Supeyin,
n substance as follows. That because he became a christian, his mo-
her, brother, & sister threatned to destroy themselves, that he was ha-
ted, & made ashamed by all the people, therefore he had taken an oath,
hat he would renounce the christian religion, & become a heathen, & should
o more visit us. he returned also some christian books which we gave
im. The letter contains some internal marks of being forged or writ-
en by compulsion. Our anxiety on this subject is great. July 17. Early
his morning we went to the temple to witness the closing, & most im-
ortant ceremonies of this season. Thousands of people were assembled.
ccompanied with musick of various kinds, and amid the shouts of the
eople, an idol God was carried from the temple, & placed upon a large
ar. After much incense was offered, & a signal given, hundreds of peo-
le took hold of a large ropes prepared for the purpose, & drew it slowly
a circular course round the temple, about a quarter of a mile, a number
Bramins, & musicians accompanied the God upon the Car. After the Car

passed us; a most unpleasant sight appeared. Between one & two hundred men, almost naked were seen rolling after the car. Their hands were extended over their heads, & clasped, & their feet kept closely together. Their Bodies being in such a position, it required much exertion to move them. The stones over which they rolled caused some of them to bleed, tho they had rolled an eighth part of the circuit. Those who followed the car in this manner were poor people, & of low cast, who made this vows in time of sickness or of some other affliction. Conversed with many people as usual on such occasions. July 18th. We are sorry to learn that one of our schoolboys, who had made much progress in the knowledge of Christianity, was among those who rolled after the car. It appears that he vowed to do this last year, in time of sickness. His father is a rigid heathen. — These great ceremonies have occasioned much conversation with the people on religious subjects. Many use the knowledge they obtain from revelation, to support idolatry, & are ingenious in their arguments. Others go from one extreme to another, instead of believing in many Gods say "there is no God."

July 20th 1817. Sab. There was more than usual attention to our preaching today. After the meeting held at our house, we had much conversation with the people particularly with some persons who have most frequently attended our meetings & wish to be considered by us, friendly to Christianity, but who of late have secretly worshipped at the Idol temple.

It does appear to be disreputable for a man to make false pretensions to a belief of Christianity, if it is known, that he supports the heathen religion. But if the people believe that any one is about to leave their religion & become really a Christian, they are much alarmed, & begin to persecute the person. This remark is strikingly illustrated by the case of one of our schoolmasters. He is one of the most respectable men in the neighbourhood in which he lives & has had till lately the charge of a small temple. He has been much with us from the time of our first coming to Tillipally, & has manifested an earnest desire to become acquainted with the Christian religion. We have had several interesting conversations with him, & from him obtained considerable information, of the state of the people, & of their feelings towards us. In advocating our cause, he has experienced much opposition. The people are alarmed about him, lest he should become really a Christian. Still however they say, that he would not dare to enter their temple, with his shoes on. This would show, that he had renounced their religion. But he assures them, that if the Brahmins will give him written security, that they will not complain of him, he will cast out their idol gods, & expose the folly of them, to the people. They dare not put him to the test. His future conduct only can determine, whether or not he has felt the power of the Gospel.

Monday, July 21. Our fears in regard to Supeyen have been increased by the remark of a heathen from Jaffna, who in conversation with one of our schoolboys, tauntingly said, "You see from the case of Supeyen, what kind of Christian you can make in this country: S. has burnt his Christian books & become a heathen." — We are yet in a state of distressing doubt on this subject. Our hopes, & fears respecting S. are great. If he has apostatized the enemy will greatly triumph. Arise, O Lord, let not man prevail. July 22. Our servant has just arrived from Jaffna, & greatly relieved our minds in regard to Supeyen. By the kind providence of God he caught an opportunity for a moments conversation with our servant, & related in few words his sad condition. — About a week ago he was rudely seized by his father, & relations. His feet were pinned fast in sticks. His hands, & arms closely bound with cords & he was severely whipped. His father then brought his Christian books & burnt them before him; & compelled him to write a letter of recantation which he sent to us. He was kept bound in the sticks for several days, & received but very little to eat. Now he is strictly watched by many, & is not permitted to go out of the Yardgate. His arms are much swollen, & his body

weakness. He wished the servant to request us to report his case to the Magistrate, which we are now doing. — We did not believe that his father would dare to proceed to such extremities. How true is it, that Christ came not to send peace on earth, but a sword. ¶ Wed. July 30. We learn that Supeyen continues to be closely watched, — is occasionally forced to the temple, & compelled to attend to some heathen ceremonies. He continues however to hold fast the profession of his faith without wavering. Yesterday he made his escape & entered a complaint in person to the Magistrate.

We are very sorry to learn from Mr. Hoogart, that he is convinced after an attentive examination of the subject, that a public inquiry into Supeyen's case, would answer no good purpose, as it appears to be impracticable to obtain legal evidence against his father. The crime of perjury like many other crimes is extensively committed by the people, without remorse. It frequently happens here, that people inflict wounds upon themselves, that their wounds may appear as evidence against those whom they wish unjustly to accuse. Therefore the evidence arising from S. oath & wounds would not prevail against his parents, relations & neighbour, who would be summoned as false witnesses to make oath to any plausible story, that might be agreed upon. Should the case be brought before the Court, & decided against S. he would then be thrown back upon his father, whose irritated feelings, & confident belief that his son could be taken from him, would prompt him to some more diabolical forms of persecution. The Magistrate, after stating to S. the nature of the case, gave him appropriate advice that he might in patience possess his soul, untill the Lord in his providence should appear for his relief. ¶ Of late there has been a prevailing sickness in a neighbouring parish. In consequence of this, between 3 & 400 sheep have been offered at one temple, to appease the Gods. But the Brahmins say not, "It is enough." Therefore the people continue to offer. ¶ August 4th. Mond. Yesterday our Brethren united with us here, in celebrating the Lord's supper. This evening the monthly prayer has been held at our house. Several friends from Jaffna. C. David addressed the people in Tamul. — We learn that Supeyen was severely punished, for going to the Magistrate. Aug. 9. Our schoolmaster informs us, that the headman of the Parish, & many others threaten to beat him, on account of his leaving the heathen religion. ¶ Mond. 11. Mr. Rev. C. David was passing a noted heathen temple, the other day, Supeyen ran out to him, & entreated him in a most affecting manner to deliver him from the hands of his cruel persecutors. He is now confined to the temple, & closely watched. It appears to be the intention of his father to bear down his spirits, & thus compel him to recant. Mr. D. could only give him comforting words. S. observed, that tho they bound his body to the idol, they did not bind his soul. — The people appear to be considerably alarmed, lest Christianity should become established among them. Several persons have taken their children from our school, lest they should become christians. Aug. 13. Wed. Br. Warren has a return of a bleeding at the lungs. About 4 O'clock P.M. he raised a small quantity of blood. Aug. 14. At three different times to day, viz. early in the morning, at 10 o'clock A.M. & at 2 o'clock P.M. he raised small quantities of blood. This evening Br. ~~Warren~~ Richards visited us.

Frid. 15. Br. W. slept comfortably last night. This morning he raised a little phlegm, streaked with blood. He was bled immediately, & raised no more during the day. He is much reduced, and can sit up but little. The Lord is indeed laying his hand heavily upon us, but we would hope in his mercy. — This morning Mr. Broadbent, a Wesleyan Missionary who has been with us for several days past in a feeble state of health, left us, & is recovering. — We noticed ~~this~~ in the Newspaper an account of the death of Nathaniel Sabat, ~~& a~~ the Arabian mentioned by Dr. ~~Buchanan~~ It appears that after he apostatized, he wrote a ~~[illegible]~~ book against Christianity, in which, he much abused those persons, who instructed, & assisted him, while he professed to believe in the Christian religion. He said that

he made pretensions to a belief in Christianity, that he might acquir a kn
ledge of it, & be the better able to refute it. After this he went to Penang, exp
ing to meet with a cordial reception from the principal characters of th
Mahommedan religion. But they having no confidence in him, trea
him with entire neglect. Satat was much depressed in mind, & wishing
~~& wishing~~ to regain the favour of his former Christians friends, made a so
of confession of his base conduct, but was not regarded.
He then entered the service of an Indian Prince to assist him in regaini
some lost possessions, but was seized by the Prince's enemies, put into a b
with stones, & drowned in the sea. 16. Sent 3 private letters to America, al
one to the Rev. Mr Ward, on the subjects of Tamul Pyps.
Aug. 19. Tues. No alteration spiecial alteration in Br W's case. He h
much pain in his head, some cough, a degree of pressure upon his lung
& is very weak. This morning Br Richards left us. 21. Recieved a ve
polite answer from the Rev. G. Byset, Secretary to the Colombo Bible
society, in answer to ours, informing him of the donation from the A
rican Board of Commissioners. He will communicate the informa
to the committee at their next meeting.
Sat. 23. For several days past Br W's symptoms, have been as favourab
as we could expect. He has gained a little strength; the structure upo
his lungs rather increases. It is thought that the clear cool air of Je
nally at this season is prejudicial to him. Our friend J. D. Moorjart
who visited us this morning, generously offered us the use of his hou
which is furnished with every convenience & advised that Br W
ren, should be removed to Jaffnapatam. Mr M. with his family
now at Point Pedro, for the benefit of his health. It evidently app
ed to be our duty to comply with this invitation; & arrangement
were made accordingly. This afternoon Br. W. was carried to
Jaffna in a palankyn. Mrs Poor, & George Koch, accompanied h
in a chaise. These scenes are of a very different nature from those
have hitherto witnessed. But shall we receive good at the hand o
the Lord & shall we not receive evil? Being deprived of half our
while missionary duties are fast multiplying at this station
we would with greater fervency, pray, that the Lord of the harves
would send forth labourers into his harvest, & especially into
this part of the vineyard.
Br. W's peace of mind, & resignation to the Divine will is to us a
for gratitude, & a ground of encouragement to all missionaries
confide in the promise of their Lord, & Master. "Lo I am with you
ways."
This day we have recieved a comforting letter from Sapygen,
which he observes, "The news of Mr Warren's sickness was to my h
as fire that melteth brass or as a rude touch to the tender part of a bile
I shall pray earnestly for your health." You will hear that I have bee
a heathen. I am now in the power of my father, & compelled to do many
things, that I would not. Do not think that I shall become a heathen
Will a man who was once blind, & had his eyes opened wish to be blin
again? Will a man who has been taken from a deep pit, be willing
to fall in again? After thanking us for our letters, he requested us t
write often, saying: "your letters are to me, as oil to a lamp that is abo
to expire." 91 Aug. 27. "Learn from Mrs Poor, that she, & Br. Warren
in Mr. M's hospitable dwelling every thing necessary for their comfor
Br. W. is in all respects better. Should it please the Lord to restore him
again to health, the present threatening aspect of our affairs will
the occasion of greatly increasing our joys. So let it be, O Lord. But if not,
us to say Thy will be done. 29. Yesterday Br Poor went to Jaffna. Br. Ru
from B. met him there this morning. As Br. W. was better, it was thoug
best, that he should go to Batticotta, & spend a few days, & then retur

Tillipally. — Br. & sister P. returned home. — While at Jaffna we received a letter from W. J. Jenks, containing much new & intellesting information. We were rejoiced to hear of the arrival of the Dryade, but sorry that she had such a long & tedious passage. This latter circumstance, brought fresh to our recollection the many important consequences relating to our mission, which have arisen from the event of our arriving at this Island at the time we did. (Had our departure from America been defered till the spring of 1816. in all human probability we should not have established our mission in this important missionary field. This part of the District of Jaffna would doubtless have been occupied by the Wesleyan missionaries who arrived soon after we determined to come to Jaffna. Had they come here, other important parts of the Island, which they now occupy, & which are in the vicinity of their missionary stations, must have been neglected, as they are not of sufficient importance in which for us to establish a new mission. We may hope also, that the missionary work in this District will now be conducted on a more extensive scale, than could consistently be done by our Wesleyan Brethren, who have fields of labor in the other parts of the Island sufficiently extensive & important, to require more means than can be commanded by that Society for many years to come. Tho. therefore the season in which the Dryade sailed, was unfavourable for the accumulation of wealth, it was highly favourable, so far as we can judge, to the best interests of our mission & to the missionary cause in this Island.) Sept. 1. We learn, that Br. H. is now at Batticotta, & intends to return to day to Jaffna, & is more unwell than ~~at Batticotta~~ Mr. Poor is preparing to go to morrow morning to attend him at Mr. Hoovaar's house. 3. Learn from Mrs Poor, that Br. H. is a little better, & that Mr. Hoovaar's family have returned from P. Pedro. Mr. Hooper, the Collector of the District, has very kindly offered to prepare a house for Br. H.'s accommodation, either on the sea shore or on one of the neighbouring Islands. — The people around us say that Br. H.'s sickness is owing to an attack, which a Devil made upon him one evening, as he was walking in the church. It is a prevailing opinion among the people here, that the church & all our premises are in the possession of many devils. Before we came here, the people were much afraid to come near the church after dusk. Surely the hand of the devil is in this thing, as such a notion among the people concerning this place, is very advantageous to the Devil's cause. — Forwarded to Dr Worcester by way of Calcutta extracts of our journal kept from Jan. 23. to June 29th. 7. Sat. P.M. Mrs Poor returned from Jaffna. Br. H. is evidently better, for which we would give thanks. Supeyens father has sent S. to Candy, that he may be excluded from all Christian society. 7. Sep. 9. The man at Pandatripo who gave timber for a school house which we have built there, & our schoolmaster, whom we have before mentioned, have sustained some losses, & experienced some affliction of late. The people say much, to make them believe that their misfortunes came in consequence of their neglecting the heathen gods, & favouring Christianity. The schoolmaster says, they have happened to him as a trial of his belief in the Christian religion.

15. Mond. Br. Warren still continues at Jaffna, & is regaining his health. —

Remarks on the present state of our mission.

We have noticed in our journal that the people at Mallagam subscribed money enough to build a school house. Before it was built D. Brest Esq. Sitting Magistrate, thro whose influence the people were induced to subscribe, was obliged to leave Mallagam in consequence of ill health, and has not yet returned. Consequently the people have not

built the house. Since we dismissed our school at that place a second time for the want of a suitable instructor, a few boys sons of the Heathen have attended our school at Tillipally. ——— As soon as the school house Bandittaeps (the timber for which was presented by a man in that Po was built, some persons who were at variance with the man who ha assisted us, and were opposed to the establishment of a school there, e deavoured to make out some claims to the land on which the scho house was built. A season was appointed for the trial of the case, at the ti (Mr Burt the Magistrate) was taken sick. Consequently, as the dispute is no yet settled we have not occupied the house. ——— The timber which purchased for the roofs of the dwelling houses at Portonville and Mad was cut and ready for use several months ago. We have done nothing towards establishing schools at these places, as we have found it difficu impracticable to obtain suitable school masters and have been much e gaged in attending to the concerns of this station. ——— The obstacles that have arisen to prevent our establishing schools or preaching by an interpreter in the neighbouring parishes we have viewed with comparative indifference, as the secular concerns of this station have required much of our time, while we have an increasing conviction of the importance of limiting our active exertions as much as possible until we have acquired a good knowledge of the language of the peo If we have done enough to render the four surrounding parishes inv inviting to other missionaries, and to show the Prud. Com. that the wor here is widely open for more labourers to enter in among the heathen, fair prospects of success, our object in attending to these places, in a gre degree, answered. ——— The number of boys in our school has b diminished in consequence of the fears and prejudices of the people. number of scholars at present is between twenty and thirty. The school hou is learning more and more interesting. ——— The rumours which h influence some to take their children from the school, have prevented many from applying for medical aid. At present there is but one person, wo is confined to the hospital. — George Koch whom we have before mentio continues with us, and is in various ways useful. — The advantages arisin from medical attendance upon the sick in this place are for the prese suspended upon the state of Br Warren's health. ———

We freely mention the obstacles we meet with, not because we th they are strange things, or that they should operate in the least degree, as discouragements to us in our missionary work; but that the friends of Missions in our country and particularly those who may engage as Missionaries, may see that it is impracticable, even with the newspapers of the Gospel, to subdue communities, who are unitedly and professedly the wor shippers and subjects of the Devil, without an expensive, laborious, obstinate and persevering struggle.

Signed Edward Warren
Daniel Poor.

Rev. Carey

Post Paid.

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GPO SE27 1817

INDIA SHIP LETTER

The Revd Samuel Worcester D.D.

Secretary to the A.B.C.F.M.

Salem,

Massachusetts

U.S.A.

~~To the care of the Revd. Wm. Carey D.D. Calcutta~~

Rec. Aug. 1. 1818.

Jamna June 30 – Sep. 15.

1817.

Mr. Harris & Sons

Rev. Dr.

Rev. Dr.

Extracts from Mrs C. Warren & D. Poor's journal kept at Tillipally, in the District of Jaffna, Ceylon

Sept. — 16th 1817. Sent to Dr Worcester by way of Calcutta extracts from our journal.

Mond. 22nd. Br. Warren returned from Jaffnapatam to Tillipally. He appears to be gradually regaining his health.

Wed. Br. Warren, is more unwell; has raised a little blood from his lungs. It is evident that the cool air of Tillipally at this season is injurious to him. He returned this afternoon to Mr. Mooyaart's family at Jaffnapatam. It is very trying to our feelings, that we cannot have him with us at Tillipally during this season of ill health. As he must go from us, we rejoice that God has prepared for him the best of friends, who are deeply interested in his welfare, & willingly administer to his comfort.

Oct. 1st Wed. Met Brs. Richards & Meigs, at J. N. Mooyaart's Esq. Jaffnapatam, to consult on Br Warren's case. We were unanimous in the opinion that it is expedient for him to go to Colombo, by land, as soon as it is practicable. Dr Nicholson the Military surgeon at Jaffnapatam, & other friends, were of the same opinion. The principal reason of his going to Colombo is, that he may avoid the approaching rains, which we have full evidence ~~will~~ believe would be injurious to him. While Br Poor was absent, our school master came to Sister P. & expressed a wish to converse on the subject of vital religion. He appeared to have a conviction of his sinfull state & need of a Saviour, & conversed more freely, & ~~satisfactorily~~ than heretofore.

Oct. 2nd. Thurs. — Br Warren came from Jaffnapatam to make some arrangements for his journey, & to take leave of the family & people. — We have had a precious season together; have been to reflect, on what God has done for us the last year, the time we have been on Missionary ground. We think that few missionaries can enumerate more favours recieved in the same time, than those which we have recieved. Notwithstanding all our unfaithfulness, we may hope that the blessing of God has rested upon us.

Frid. 3rd. This morning after family prayers Br Warren, addressed ~~to~~ the people in few words (tho he could but whisper to the interpreter) on the subject of his leaving them, & of their accountability to God, for the manner in which they improved what they had heard from him, concerning the way of salvation by Jesus Christ. Many people were present, & considerable interest appeared to be excited on account of his leaving us in such circumstances. — After again commending ourselves to God by prayer Br Warren took leave of us, & went to Batticotta, & thence to Jaffna, intending to set of for Colombo, on a Palinquin on monday next. — Whether we regard Br W. as a member of the family, as a physician, or as a labourer at this station, his sickness, & his departure from us, even for a few months, is a sore affliction. But in this affliction we have many things to comfort us, especially that God is graciously granting to him enlargie views of divine truth & filling his mind with ~~sacred~~ peace & resignation to the divine will. — From his present appearance we indulge the hope, that his health will be at least partially restored, & that we shall again labor together at this station.

Daniel Poor's journal.

Oct. 9th Mond. I went to Jaffnapatam to accompany Br Warren a short distance on his way to Colombo. We hired palinquins at about 3 o'clock P.M. & travelled 20 miles. Early next morning we travelled 16 miles, & after the heat of the day was over we separated from each other. Br W. appeared to be favourably affected by journeying.

Wed. 15th This day for the first time, I invited our schoolmaster, & two or three others for ~~to~~ appear to be desirous of obtaining religious instruction to attend our weekly prayermeeting, that they might have opportunity for free conversation & inquiry. This was a refreshing season to us, & reminded us of meetings of a similar nature, which we attended in our own Country. — We intend in future to admit to the privileges of this meeting, those who, we think, will be profited by them.

Oct. 19th This afternoon a girl of 8 or 9 years of age died in our hospital. She ~~was~~ had been found lying under a tree in our garden in a famishing state. We are told she was an Orphan, left with some property, which was in the hand of her uncle, & he cast her out that she ~~may~~ might die, & he come into possession of her property. — She had been so long without food, that all means used for her recovery were unsuccessfull. She appears to be deeply sensible of our kindness, & said that a woman, who found her, & attended to her in her distress, was a God to her.

We have made exertions but without much success to establish a female school. When Mrs Poor has visited, & conversed with the people in the subject, their usual answer has been, that there is no custom for girls to learn, & if they should, they would not be married.

Sab. 19th. This being the first anniversary sabbath of my comming to live among this people, I preached my first sermon, & performed another part of Divine service in Tamul. Text 1 John 3: 8. The subject of the sermon, appeared to be understood by the people, as they were more than usually inclined to inquire about it. One asked why the Devil was permitted to have so much power among men. Another, why God gave him such a wicked disposition. Our schoolmaster inquired why the Devil was permitted to have influenence with those, who were endeavouring to do good. — It being very rainy at the close of morning service, I did not appoint a meeting as usual to be held among the people. But as the rains ceased, I went to a rest house in the neighbourhood (a small pin, the building in which travellers may rest) at which the headmen of Tillipally, & others usually meet for idle conversation, &c. — I found but two men there; one was a leading man in the Parish. In the course of conversation with him, he said that he did not worship idols; ~~that~~ the people made use of images merely for amusement, & that the stories of the Brahmins about the heathen gods, were lies. I presume he made these concessions, thinking that it was the best way, to prevent further conversation. Within a half an hour about 20 persons came. I asked many of them whether they admitted that those things were

true, which I told them had been stated by one of their number concerning the heathen religion. Some fo
seeing that they might be called upon to defend their religion, reluctantly said "yes." But all appeared to
chagrined that such concession had been made. As they had the marks of heathenism upon their bodies.
I addressed them as men, who supported a religion, which they knew & which some of them confessed to be fals
After addressing them, their mouths were open to ask questions, & to make many objections against the christian
ligion, which led to much conversation. We have much reason to believe that many of this people are
hypocrites, & are fully convinced of the falsehood of the heathen religion, which they are interested to support.
Oct.r Wed.y 22.nd visited a man in the neighbourhood, who appears to be near to death. In conversation with him, I lea
that for three years past he has neglected the heathen religion, in consequence of some impressions made upon his mind
of Catholic Church
which he happened to visit, when on a journey to another part of the Island. He had but very few ideas of the christian
religion. While I was conversing with him, he called his youngest son, who now attends our school, & setting him by hi
side, in a very formal manner, committed him to our care, saying that he wished, we would instruct, & take care of hi
son. — After praying with the man, he requested me to come, & converse with him again
Mond.y 24.th On saturday, went to Batticotta, that I might on the sabbath unite with the brethren, & sisters in
in celebrating the Lord's Supper. — The headmen who met at the Rest house, which I visited last sabbath, sent
our house, & requested that I would go & converse with them. — My interpreter informed them, that I was then a
sent, but would see them next sabbath. — Being sent for from Batticotta I returned home on the sabbath in cons
quence of the dangerous illness of our daughter, who has been afflicted with the dysentery, for some days past.
Oct.r 28.th Tuesd.y Learn that Br Warren arrived at Colombo in the 18.th inst. & that his journey, tho in some respect
unpleasant on account of the rains, was beneficial to his health.
Wed.y 29.th The sick man mentioned above, & whom I repeatedly visited, died this morning. I went to the house, & convers
prayed with about 20 persons, the relatives of the diseased.
Sab.y Nov.r 2.nd The number of persons who attend meeting at our house has been increasing for several sabbaths past.
Me according to appointment met several headmen, & others at the Rest house. Many people came; some tarried a shor
time & went away. At one time about 50 persons were present, & the Mudaliyar, the principal headman of the Parish
much in vindication of the heathen religion. When conversing on the method of obtaining pardon for sin
which we most frequently urge (when their consideration) he advocated the doctrine of obtaining forgiveness by
hosiable by almsgiving. — He afterwards advanced an idea which is very prevalent among a certain cl
ens; that all rich people will be happy after death, & that riches are tokens of God's favour. Their idea of future ha
that a person after death will be born again destined to be rich. When I stated what God said in his word concern
he, he said as he was in haste, he would converse further on the subject hereafter.
When reference was made to the conduct of the Brahmins in refusing to converse with us, they said that the Brahmin
this place were ignorant of their religion, But some, who occasionally came from the coast are able to explain, & d
fend it. While we were conversing a Brahmin came along, & tho requested by the people, he declined saying any th
about his religion. On leaving I told the people, I should come again, next sabbath.
Nov.r 5 Mo. This morning we received a letter from Sappayen who returned from Candy to Jaffna last week. In his le
which was read in the prayermeeting, he gave an account of his journey, & present situation. At Cand
he conversed with some of the headmen about the christian religion. They asked many questions, t
as he observes in his note, he will hereafter relate to us. They requested him to give them the whole story of
christian religion, in Cingalese which he promised to do, by sending to them immediately on his return, a Ci
galese New Testament. — In his letter he was full in expressions of attachment to the christian r
gion. He informs us that he suffered much on his journey to Candy, & that he is now cruelly persecuted, &
not long endure, what is laid upon him by his relations. Quoting the words of Christ to his disciples, "When t
persecute you in one city flee ye to another" he expresses a wish to go again to Candy, or Colombo, that he may be
yond the reach of his father.
Fri.y 9.th This day finished covering the roof of the Church, which we consider a great favor, as the heavy rains ar
bout to commence. One of the most trying things we experience in our intercourse with this people is, to meet with a
spirit their low cunning, & dishonest tricks, which they seldom fail to practise in all our dealings with them. Th
are indeed "wise to do evil." & we have much occasion rightly to understand, & practice the difficult duty enjoine
us by the Apostle "Be ye angry, & sin not." — Learn that the Tamul types, which we commissioned last year, a
now ready to be forwarded to us from Calcutta.
Nov.r 9.th Sab.th P.M. Had much conversation with the people at the rest house, with some headmen, & others,
assembled there. — In view of the disadvantages arising from many persons conversing together at once, & from the attention
being called from one thing to another, I told the people, that hereafter I would state to them one or two princi
of our religion at a time, without being interupted by them; & that afterward, they should have full opp
unity to make objections, & inquiries. To this they assented.
Sab.th 16.th P.M. Tho it has been a rainy day, about 30 persons attended at the rest house. Succeeded in having a regu
service, tho I was frequently interupted by the questions, & observations of those present. Conversed with the peop
ter preaching till dusk. Some approved of what had been said, others brought objections against the conduc
of Christians, & the practices of Romanists.
Sab.th 22.nd Went to Batticotta to consult with the brethren, in the expediency of Br Richards taking
voyage

...age to Colombo & thence to Bombay for the Benefit of his health. We concluded that it is expedient for him to go.

...ul. 23rd While we were at dinner the headman who built the rest house, at which we met for several sabbaths past, sent a servant to request that there might be no meeting at the rest house, assigning as the reason, that others, regarded the day as a season of fasting, & could not attend the meeting. I sent word to him, that I was sorry he could not attend, but that I should hold a meeting for the benefit of others who could consistently come. P.M. Preached to the usual number of people at the Rest house; the man was present, who requested that no meeting should be held.

...lone. 24th Hearing that Suppyen intended to leave his father secretly, & go to Colombo, I sent a letter to him to dissuade him from his purpose, lest his enemies should have just occasion, to charge him with improper conduct. advised him to wait till God, should open the way for him to be relieved from his sufferings, in a manner honorable to himself, & the cause of Christ.

Nov. Thurs. 27th Recieve a letter from Suppyen, in which he expresses as usual, his love to Christ. & also his earnest desire to live with us. He requests us to write him often, & to send him some religious Books. — He hopes soon to have an opportunity to escape from the watchfull eye of his father, & come & make us a visit.

Recieve a letter by way of Bombay from J. Evarts Esq. informing us that two thousand Spelling Bills were forwarded by the Fawn to Bombay for us & our Brethren at B.

...b 31st P.M. At the rest house had a larger audience than usual. Endeavoured to answer at some length the question, which has often been proposed in the course of my preaching there. "Who is the Son of God." While talking some things from the Scripture, concerning the Doctrine of the Trinity; They said that they also worship a Trinity; — that three of their Gods. Brimah, Vishtno. & Oorithren, are united in one. This led me to contrast the abominable characters, ascribed to these three Gods; - the quarrels & contentions among them, which destroy the idea of unity, with the Holy character, & unity of the Trinity of the Scriptures. — They appeared desirous to have us think, that their religion is similar to ours.

...cember. 6th This day Francescus a Mallappa, who has been our Interpreter since we have been on this ground, left us to visit his parents & friends at Colombo. We regret his departure as he endeared much to our mission. It is his intention to return to us again in the course of two or three months.

...regard it as a special favour, that we are furnished with another native Youth, who by his knowledge of Christian religion & of the English language is qualified to act as an interpreter. He was instructed in school at Jaffnapatam under the care of Christian David & for several months past, has been serviceably supported at this station at our expence, with reference to his serving us as an interpreter.

...cem. 11th Thurs. Went to Jaffna to take leave of Br Richards, who expected to sail this evening to Madras. It will be detained till saturday. I found him to be weak in body, but enjoying an unusual degree of peace in his mind. Saw Suppyen at Jaffna. He is now living with a relation of his, that he may be strictly guarded against having intercourse with Christians.

...c. 14th Sabby Preached at the rest house in Tamul, an exposition of the 1st Chap. of Gen. P.M. — Preached at the rest house. The Headmen said, that they & others wished to worship at their own Temple, & could not attend preaching. I told them they were all at liberty to go or stay. Six or eight persons left, the others remained quietly. - Several ~~times~~ intimations have been given by the headmen and others, that they do not wish to have the gospel preached at the rest house. But as it is a public building, & in a convenient place, it appears to be important to preach there so long as people attend.

...ceived a letter from Br Warren, informing us that he is at Galle. & tho he had found journeying to be beneficial to his health. he went to that place, at the kind request of the Rev D. Glenie in whose family he now resides. The state of his health at present is such, as forbids me to hope for his assistance at present; but his services as a labourer at this station, & a Physician in the family are greatly needed.

During the last week Mrs Poor has been dangerously ill of a spasmodic affection. But in this sickness God has had mercy upon her, & not only on her, but on me also."

...anuary 2nd 1818. Received a few Nos of Panoplist which were taken from a box of Books, which has recently arrived at Galle for us from Bombay.

...Fth Wed. Forwarded in behalf of the brethren a letter to Dr Worcester by way of Bombay. - This day we commenced a native boarding School. Four boys have been admitted to ~~us~~ it. Being of the number of those who have been under our tuition the last year ~~past~~. The parents or guardians of the boys we take, are required to sign an agreement in substance as follows. They promise to give up their children to be supported, governed, & instructed by us at this station, untill in our judgement, their children are qualified to leave the school. — that they shall do nothing either directly, or indirectly to entice their children from us. & if they take them from school without our consent, they will be obliged to refund the money which we may have expended on their account. — We promise to support, & instruct their children so long as they conduct themselves in a manner worthy of our support; & that when they leave the school, we will assist them, as much as is in our power in obtaining profitable employment. If our successors are unwilling to sign this agreement it becomes

In selecting boys to be supported in this School, we are influenced by their abilities for improvement, their need of pecuniary assistance.

Chann. 4 12.th Having heard from time to time, that Supyen continues to be much persecuted, I went to Jafna to see his father, & to expostulate with him on the injurious course he is pursuing with his son, as affects his education. I learnt that his father is gone to the coast. While I was at the Mooyaarts Supyen came there, & gave in substance, the following account. That his father resolved to take Supyen to the fa that he might live with some heathen relations, at a distance from all missionaries. S: went to the place from which they were to sail. Just before they were to embark S: had courage to remonstrate against the dec of his father, & said "you have done many things to turn me from the christian religion, but to no purpose. you sent me Candy, but I returned a christian. If you now carry me to the coast, I shall return a christian. For as I am a christ in heart, I shall always be one" His father could not but see, that he had little encouragement to use further means to turn his son from the christian ~~religion~~ faith. He then told him to return to Jafna, but not to his house, as he would give him Support whatever. He gave him permission to attend to the christian religion, if he would do it privately without going publickly to church or to any Englishman's house. He said that he was going to the coast to take a husband

Tillipally Journal
Sept. 10. 1817. — Jan. 12. 1818.

Rec.d by Capt. Cone
July 23. 1818.

Rev. Samuel Worcester D.D.
Corr. Sec. to the A.B.C.F.M.
Boston
Mass.

# Extrats from Daniel Poor's journal, kept at Tillipally.

January 12. 1818. This day made an agreement for tiles with which to cover the roof of our house. During the two rainy seasons we have been here, we have experienced much inconvenience, & injury by the heavy rains. The Olas serve well for the small steep roofed houses of the natives, but are unsuitable for a large house, constructed as this was, for tiles. A tyled roof is ultimately cheaper than an Ola one, on account of its durability.

[illegible] Wed. Learn that Br. Warren has returned from Galle to Colombo, & that he, & Br. Richards have engaged passage to Bombay, for the benefit of their health.

[illegible] Sat. This day Br. Chater's son, James, left us having been with us nine months.

[illegible] Sab. In consequence of Mrs. Poor's sickness, I was unable to go to the afternoon service, My interpreter went to the rest house, & read a chapter to the people who assembled.

[illegible] Mond. Learn that our schoolmaster has been twice waylaid within a few days, by persons who intended to beat him. They are angry with him on account of his having the heathen religion. Once they were about to beat an other man, for mistake, thinking it was the schoolmaster. The other time he did not return to his house in the direct road as usual; thus he escaped the hands of those, who were watching for him. I have let the persons know, that I am acquainted with their design, & have their names. — This day visited us, As he came in a secret manner could tarry, but an hour, or two. He now resides in a house belonging to a man of a different cast, who procures food for S., but will have no other intercourse with him. I rendered him some pecuniary assistance which he received; & read, & expounded to him the 5th Chap: of Romans. — He is anxiously waiting for his father's return from the coast, as he hopes then to be set at liberty. —

Jan: 20th Tues. Received the distressing intelligence from Br. Richards at Colombo, that in the 1st instant Br. Warren had a most violent attack of spitting blood. In the course of the night, he raised blood profusely at several different times; the last time about half a pint. Note. As you have heard from letters, & from Mr. Meigs's journal the particulars of Br. W's case, it is unnecessary for me to say much on this interesting, & afflicting subject. Both of the brethren have for the present relinquished their intended voyage to Bombay.

Jan. 27. We have regarded this day, as a season for prayer, on account of the afflicting dispensation of God toward us in regard to our Dear brethren. While we were attending to the 38 Chap: of Isaiah, we were greatly encouraged to pray by the receipt of a letter informing us, that Br. W. has had no return of bleeding for some time past, & that hopes began to be indulged of his partial recovery at last.

[illegible] Learn that there is war in the Marhatta country, & consequently no letters can be sent by land to Bombay.

Feb. 4th We find many prejudices to contend with, in conducting our native boarding school. Many unfavourable reports are circulated concerning our object in taking boys to be supported by us; such as that it is our intention to send them to our country, or to send them as soldiers to Candy. P.S. The boys who we have taken, suffer considerable reproach, in consequence of their connexion with us, altho our establishment for their support is entirely seperate from our house, & family. It is considered as a great disgrace for heathens to eat with Christians. That we may shield our boys from persecution, as well for other reasons we yield to their prejudices so far as is consistent with our main design in supporting them on our premises. L.T.

Sab. Attended to the ordinance of the Lords supper. Br. Meigs & Sister Richards were present.

In a former journal it was noticed that a man of Panditeripo made us a present of some timber sufficient to build a bungalo for a school, which we built upon a piece of land near the church at P. But it appears that the man has not a fair claim to the land. A variety of perplexing circumstances insues, which it would tedious, & unprofitable to relate. Having purchased timber, & removed the bungalo to another place, I have at length succeeded in establishing a Tamul school at P. with a fair prospect. The person who is employed as an instructor, is a young man from Tillipally, who has usually attended our preaching, & is quite willing to give religious instruction, & to assist the school boys in learning the scriptures & catechisms. To-day received a letter from Br. Graves, dated 11th Instant. on board the Saco at sea near the Island of Ceylon, & was sent ashore near Pt. de Galle. It contains the pleasing intelligence that two missionaries, & three sisters have been brought thus far in safety on their voyage to Bombay, & that Br. G. having some knowledge of the printing business is destined to Ceylon. We rejoice that God is increasing the number of labourers in this extensive harvest, & that we have a prospect of assistance at our stations, at a time when our strength is much reduced, & our calls for exertion are fast increasing.

Feb. Visited the school at Panditeripo. Fifteen boys have been collected. I explained to some of the parents of the boys, & others who were present the object of our coming among them, viz. to instruct their children, & to give all opportunity to become acquainted with our

religion, which professes to make known the only method of obtaining pardon for sin & the favour of God. In consequence of the manner in which this people were treated in former times, it is necessary to guard their minds against the idea of our wishing to compel them to forsake their own religion, & to receive ours.

Having visited the school, I went to that part of the parish that is inhabited by the Roman Catholics. I went to the house of the Maniagar, the headman of the parish, who is a Catholic, & to whom we lent a bible & some other books, last year. The Maniagar was not at home. His wife told me that their priest had informed them that we were a different sort of Christians from them. When I inquired for the books, she said that her husband had read them, & lent them to several persons in the neighbourhood. I inquired what the Priest said about the books. She replied, that he did not know they had them. As several women were present, whose appearance was far better than that of the heathen women, I enquired whether it was their customs to have their daughters instructed in reading. They said that there was such a custom in one of the neighbouring villages a short time ago, but now they had left it. In answer to my inquiry, whether it was customary among them for women to eat with their husbands, or eat after their husbands have done, as the heathen women do, I was informed, that there is no custom in the country for women to eat with their husbands. When I stated to those present the leading truths of the Gospel, the women whispered among themselves saying, that I spoke the things which they believe. I learn that the people are repairing the Catholic church, & house at P. & that the priest who is placed over the Catholic churches in the interior of this district, intends to make that the place of his residence.

Feb. 21. Received from the Colombo Bible Society, a vote of thanks to the A. B. C. F. M. for their liberal donation of $500 to the society.

24. This evening sister Richards left Jaffna for Colombo, that she may assist in taking care of Br. Warren & that she may relieve Br. R. whose ill health requires him to travel.

27th. Learn that brethren Warren & Richards are more unwell.

28. Sent to Dr. Worcester, by way of Bombay, extracts from my journals from Sep: 16th 1817 to Jan: 12th 1818.

March 2nd. Visited the school at Pandittipo. 24 boys attended. Had opportunity of speaking to a number of persons who came to the schoolhouse. Finding that 4 boys could read, I introduced into the school, a tract containing extracts from Scripture on the various doctrines, & duties of the Christian religion. This tract will in part be a substitute for their ola leaves, which are filled with stories relating to idolatry. The printed character is a little different from the written one, but it soon becomes familiar to those who are accustomed to read on the ola. The boys are very eager to obtain printed books. The Roman Catholics, I learn are very desirous of enjoying the advantages of the school, dare not send their children, lest they should offend their priest.

March 4th. Received a letter from Br. Enoch Poor dated Feb. 26th 1817. We have received so few letters of late from America, that a single letter was truly refreshing to us.

March 9th. Learn that Br. Richards left Colombo for Jaffna by water. He is on board of a vessel in which he expects to sail round the Island for the benefit of his health. Br. Warren continues in a weak state. We consider it a great affliction that it is incompatible with the advice of his physicians & friends for him to be removed to Jaffna, especially as the rainy season in this part of the Island has past, & will soon commence at Colombo.

11. Tues. Received a letter from Superyen, in which he informs us that his father has returned from the Coast, but continues to object to his coming to Tillipally.

15. Sab. A. M. Preached in Tamul at our house. P.M. Preached by an interpreter at the rest house to the usual number of people.

17th. Tues. Yesterday Br. R. arrived from Colombo, has spent the day with us. This he has been much benefitted by his voyage thus far. He gives an unfavourable account of Br. Warren's health. We have had much interesting conversation on the state of the mission, & our future prospects. — The case of one of our schoolboys deserves to be noticed. A boy of about 14 years of age, who is of a very mild disposition, & very respectful in his conduct towards me has within a few days past been, as the natives say possessed with a devil. His friends have brought him here two or three times, hoping that while he was in my presence, he would be under some restraint. His appearance is very sullen; at short intervals of time, he beats his breast with

great violence, & froths a little at his mouth. He says but little unless he is pressed for an answer to some question; & when he does speak, he uniformly personates the Devil. He tells why he took possession of that boy; when he will leave him, & where he will then go, & some other similar circumstances. He says, he came to that boy, because the boy expected him & invited him to come. His friends explain this by saying, that his mother, a few years ago was in a similar state, & that this boy mocked her. The boy does not continue in this deranged state; but these attacks return almost daily, & are of several hours continuance. At other times he appears as usual, excepting that his strength is much exhausted, & he has then no knowledge of what happens, when he is in a deranged state. — To day when many were about him watching him, he said that if they would give him a little water, he would leave the boy for the present; the boy, having drank the water, was then restored to his right mind.

Cases of this nature are common among the natives, & there is a class of men, who pretend to have power to cast out devils, & are usually resorted to by the people. Tho' there is much deceit practised in this subject, yet many facts, that have come to my knowledge, since I have lived among the heathen, in consequence of my mind drawn thither reluctantly, will lead me to believe that Satan has much more influence over the bodies of men, than I formerly supposed he possessed. — The strong belief that these people have, that they are much afflicted by the Devil, appears to be the grand motive, which prompts them to worship him, more than all their imaginary deities. But in the light of divine truth we learn, that the worship which they render to the Devil, is the principal cause of their being so much afflicted by him. It is easy then to perceive from what spirit, opposition to Emmanuel proceeds; but difficult to understand how people can offer in sincerity the third petition of the Lord's prayer without adopting some means to send to the heathen nations, those appointed "weapons" which are mighty thro' God to the pulling down of strong holds" of sin & satan. X X

Mrs. Win. Such hearts were made glad by the receipt of three American letters from friends at Newbridge, Staffs.

Thurs. Met Brethren Richards & Meigs at Batticotta to attend to various concerns relative to the mission. On my arrival at B. found that a letter had been received from Colombo informing us, that the Physicians who attend Br. Warren strongly advise, that he should take a voyage to the Cape of Good Hope, & that Br. R. should accompany him, both for the benefit of his own health & that he might render medical assistance to Br. Warren. X I was a little surprized to hear such advice, as the principal reason against his comming to Jaffna since his last attack of bleeding has been, that he could not be removed, without greatly endangering his life. Br. W. has been failing for some weeks past. The Physicians consider his case almost hopeless; & that nothing but a voyage furnishes any ground of hope, that he can long continue. In consequence of this advice from the Physicians & as the rainy season is about to commence at Colombo, we voted that Br. R. should proceed immediately to C. again, & assist in removing Br. W. either to the Cape or to Jaffna. The question, shall the two brethren take a voyage to the Cape, it was difficult to determine the subject was new, & involved the consideration of many things. After deliberation, & prayer, we resolved that if on Br. R.'s arrival at Colombo, circumstances (many of which we have considered) should appear to be favourable, the two brethren were at liberty to take the voyage. X X

March 22nd Lord's Day. Mr. Poor accompanied me to Batticotta. yesterday we united in attending to the ordinance of the Lord's supper. Br. & Sister Meigs dedicated their child to God by baptism. X On further reflection, & inquiry on the subject of Br. Warren's going to the Cape, it appeared to me that we were sufficiently acquainted with the case, to influence us to decide against his taking the voyage. I stated my reasons to the brethren accordingly, & wished to be considered as dissenting from the vote that had been passed on the subject. X X

5th Wed. X Br. R. left Jaffna for Colombo. I wrote a letter to Br. Warren, in which I stated my reasons against his going to the Cape. Viz. that in the opinion of his Physicians there is scarcely a hope of his recovery; that it would add greatly to our affliction, for him to close his life at a distance from us, at a distance from all Christian friends, except a sick sister, on board an English vessel; at sea. It appeared to me, that these circumstances would render his removal exceedingly distressing to his friends & relatives, in America, & must tend greatly to deprive him of that peace, & tranquility both of body & mind, which must be unspeakably precious to the dying saint, & which the last kind offices of love & friendship on the part of his attendants, are calculated to promote. It appears also desirable that he should close his life, in the presence of the heathens for

whose bodily & spiritual welfare, he has laboured. — The prospect of being benefitted does not appear to be sufficient to justify the expence; that must be incured by the voyage.

March 26. Forwarded to Dr Worcester by way of Calcutta a duplicate of my journ from Sep. 16. 1817. to Jan. 12.th 1818.

27. Visited the school at Pänätsipo Number of boys 33. several Roman Catholics who wish to enjoy the advantage of the school, requested me to obtain permission from the priest, for them to send their children. But I think that the most effectual method removing the prejudices that may be rested against the school is, to give the people an opportunity to see the operation, & effect of it; especially as it regards the Catholics — I versed with the boys, & others present, as well as I was able without an interpreter, & ed with them. On my return, I overtook a Brahmin, to whom I stated some things about the Christian religion. But when he began to talk very fluently, & make objections I was easily come by him, as I could much more readily, state some plain truths to him, than understand, & answer his objections. This was a new excitement to me, to diligence in learning the language; & also a warning to me to let the Brahmins pass in silence, for the present unless I have an interpreter with me.

April. 3.rd We have been favoured with a letter from Dr. Worcester dated June 28.th forwarded to Calcutta by the Naiad.

5.th Preached twice in Tamul, once at the Rest house; being the first time that have had a formal service in Tamul, out of our own house.

5.th Supeyen visited us; could not tarry long as he came without his friends knowing it. He appears to be steadfast in the Christian faith, but his situation is still unfavorable. Various means to turn him aside. I said lately he placed him under the care of a Brahmin, with whom he now resides. He has also entered into an agreement to marry the daughter girl. He frequently partakes in the caste that parents have their children married without consulting them on the subject. He remonstrated against the [illegible] his father, & has the agreement that had been made. But his father persists in saying that he shall be married next month. He is constantly watched especially on the Sabbath, & other times when religious meetings are held at Jaffna & at stations. He is often carried back with force, when he attempts to go to meeting. — To encourage him to trust in God, rather than man, I read to him the account of Daniel, when he was cast into the den, & of the three men, who were cast into the fiery furnace.

April. 15. This day our Church has been rededicated to God. All the services were in Tamul. Rev.d Christian Davis, made an introductory address & prayer. He read a sermon from Ps. 102. 13–17. The Rev.d Mr Sprance, a Wesleyan Missionary made concluding prayer. Four Tamul Hymns were sung on the occasion; the last was sung by a number of boys from Christian Davis's school; it excited a deep interest in minds of the people, & produced a good effect. The subject of the Hymn was an invitation to the heathen to leave their various superstitions & seek the blessing of God in this Church. Nearly 200. persons were present on the occasion. — P. S. While engaged in conversation, with several of our missionary friends, who visited us from Jaffna on this occasion, we received letters from Dr Worcester, & our brethren at Bombay, accompanied with 13. private letters to us, & a number to Br. & sister Meigs, which were prized & also to our other brethren. The circumstances of being visited on the dedication day by so many American friends, & of receiving at it were, their congratulations, & good wishes on the occasion, could not fail to excite within us great joy, & thanksgiving to God. Long shall we remember the pleasing events of this day. On several accounts has been even more interesting, than that on which we quit our native land to seek the goodly service in which we are now engaged. We hope that all our American friends will unite with us in the prayer. "Let the beauty of the Lord our God be upon us; & establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

April 17. Learn that Br Warren, has been gaining in health for 10 or 12 days; his voice has returned, & he is able to converse aloud; that he, & Br. Richards have about concluded to take a voyage to the Cape; & that his Excellency the Governor in consequence of the request of the Venerable the Arch Deacon Twistleton in their behalf has generously offered them a free passage on board a Transport Ship, which it is expected will arrive at Colombo in a few days from the Coast, & will then proceed without delay to the Cape. The brethren are to furnish their own provisions for the voy

The reasons contained in my letter of the 25th of March, the substance of which I have given under that date, were grounded on the circumstance, that there was scarcely a hope, that he would be restored or essentially benifitted by the voyage. — This evening wrote a letter to the brethren, assigning reasons for objecting to their intended voyage; even altho' the probability of their being restored is greater than tho they tarried on the Island. The increase of the probability in their case, that they will be restored to health by means of a voyage to other than by means of that might be used on the Island, appears to me to be more than counterbalanced by the evils that must be expected to result from their departure from the Missionary field, & quitting India. — It is a source of sincere regret, & much concern to me, that I feel constrained to dissent from the views & opinions of my brethren on this subject, it being the only subject of importance on which we have not been unanimously agreed, since we embarked together in our im-portant undertaking.

April 18. This day Francis Malleappa, who was our interpreter last year, arrived at Tellipally, from Colombo.

19th Held public worship for the first time on the sabbath, in our Church. This is a new, & interesting period in the Mission. We earnestly hope & pray that God will fill this Church with his glory, by giving abundant occasion for its ring therein, & said, that this, & that man, yea that multitudes of this heathen, might be born unto God in it.

21st Received a letter from America containing the afflicting intelligence of the death of our friend, & relative John Jenks Esqre.

22. I have lately required the boys in our school, sons of rich men, to pay a Rixdollar a month for tuition, it being the sum, they formerly paid to a native for teaching English. Dismissed one of them, from the School, because his father refused to pay, the sum required.

23. This day commenced the practice of holding daily public prayers in Tamul, & reading the scriptures in the Church, morning, & evening, viz. at 6 o'clock A.M. & at half past 5 o'clock P.M. By this practice we hope many will hear the word preached who otherwise, would not.

Sab. April 26. P.M. When I went to the Rest house a number of Headmen & others were there. Some of them withdrew entirely, others removed a little distance, & made much disturbance during the time of service. They were much offended, because I dismissed from the school the boy mentioned above. They said, that I did not come to do good to the rich but to the poor only. As the Headmen were engaged in collecting men for the war, I told them I was out on a similar service, & took occasion to explain to them what we read, from the latter part of the 6th Chap. of the Ephesians, the nature of the christian warfare, particularly the enemies that are to be encountered, & the armour that is necessary to overcome them; told them that none but volunteers could engage in the service.

Mon. 26th Six coolies, whom I employed as palanquin bearers, when I have occasion to travel, & also the man who serves as cook, for the boys who are supported in our charity school, were taken this morning by the headmen to be sent a family in the service of Government, but were released by my applying to the Collector in their behalf. The war in the interior wears a serious aspect. The unhealthfulness of the climate at this season, is the most formidable enemy, which the European soldiers have to encounter. It appears to be very desirable, both in a civil, & religious point of view, that the rebellion should be suppressed.

28. Learn that our two brethren have engaged a passage to the Cape, on board the Ship Regalia; & have paid 70. pounds sterling for their Board during the passage.

29. Sent a letter to one of the headmen, who must have been acquainted, with the disturbances at the Rest house on the sabbath. The substance of the letter was the 2nd Psalm divided into four parts, with short remarks on each, together with an inquiry, whether I must consider him as aiding in such disturbances, or as wishing to unite with me in preventing them. The Only Roman Catholic boy, that has attended our school here at Tellipally, & is the son of a widow was obliged to leave the school, in obedience to the command of the Rom. Catho. priest. Our school for some months past has consisted of 40 boys, who have attended with a good degree of punctuality. Twelve of the most forward boys are now learning to write English. Nine boys are now supported

Rev. Mr Pool's Journal

Tillipaley —

Jan. 12 — May 8. 1818

Rev. Jan. 19. 1819.

Extracts from Daniel Poor's journal kept at Tillipally, commenced

May 12th 1818. Received letters from our brethen at Bombay, informing us, of their decision, that both of our brethren, Nichols & Graves, who have recently arrived from America, should be stationed at that place. It appears to us that our situation, as it was known to the brethren there, furnished us, with irresistable claims to one of them. Tho the reasons of their decision, are not satisfactory to us, it appears, that they acted agreeably to their convictions of duty.

Frid: 15th Sent by way of Calcutta to Dr Worcester extracts from my journal, from Jan.y 12th to May 9th accompanied with the annual accounts of expences at this Station.

Tues: 26th Received from the Rev.d C: David a copy of the services in Tamul, which were performed in our Church, at the time it was rededicated. This copy was taken in short hand, by some persons belonging to his school. This present is particularly acceptable, as it furnishes me, with gratifying proof, that my sermon on that occasion was intelligible to the people.

June 1st mont: Having been obliged repeatedly to dismiss the school at Mallagam, once for the want of a proper instructor & again for the want of a proper building for the school, I am about to make an attempt to get a permanent establishment in that place. Having obtained permission from the Collector, & prepared materials for the purpose, I this day began to build a bungalo upon the Church land, hoping that we shall ere long obtain permission to repair the stone house, and church at that place, which are fast going to decay. When the heathen are about to commence any important work, they are careful to wait long, & inquire diligently to find out a lucky day. I trust I shall not be chargable with the like superstition in saying that I am much strengthed, & encouraged when I am engaged in any important missionary work, on the first Monday in the month, when multitudes of the disciples of Christ agree together, to ask the Father in his name spiritual blessings for the heathen, and for the success of missionaries.

June 4th Opened a School at Miletty, a parish two miles East of Tillipally.

June 8th Addressed a letter to the Chief Secretary in behalf of the brethren, requesting permission of His Excellency the Governour, to take from the Custom house, free of duty, 2 boxes of books, & 3 boxes of English types.

June 11th Visited the school at Miletty for the first time. Found 33 boys present, 5 of whom were able to read in the ola. Most of the others are learning the Tamul alphabet. The headman of the parish, & several others, parents of the school boys, were present, to whom I explained the object of my comming to this Country, & prayed with them. Their curiosity was considerably excited, because I spake with them in Tamul. Though I spake with a stammering tongue, more attention appears to be exited to what is said, than when I speak by an interpreter.

I learn, that many of the parents have strong fears, lest their children should be made Christians, consequently they are unwilling that

they should learn the Catechism, or attend church, on the Sabbath.
June 14th Sat: 19 boys attended church from Miletty.
Tuesd: 16th This morning received a letter from Dr Worcester directed to the
brethen, dated Dec: 8th 1817. Excepting that part, which informs us, that w
must expect no more missionaries at present, the letter is truly animating,
encouraging to us. We, at Tillipally, have peculiar emotions of gratitude, & affec
tion towards our sisters, the members of the "Tabernacle Thankgivings society", for
the novel, and effectual manner in which they are strengthening our hands, &
encouraging our hearts, in the missionary work. In regard to the name intend
for the youth to be supported by the society, we have anticipated the wishes of the
Society. More than a Thousand times has the sound of "Worcester" in our
together with its associations, awakened some of the tenderest sensibilities
of our hearts & reminiscences of what we left on the other side of the water.
June 18th This morning attended a funeral in the neighbourhood. The
deceased was a man of some respectability. Between one & two hundred person
were present on the occasion. When I went, the people were making a great
noise. Four or six persons were beating their Tom Toms, or native drums;
were rolling in the dirt; others were smiting on their breasts, & crying out;
ne in groups of 8 or 10 persons, were falling upon each other's bodies &
ting each others hands as though they were in great anguish. But I
discover, but little evidence of real feelings on any of them; on the contra
much affectation of grief was manifest. As I stood near the bier, the peo
came around me, & the noise ceased. I then began to speak to them on the
subject of death, but they soon brought the corpse from the house, & th
cries & lamentations of the people were renewed. The corpse was immed
ly carried to the sea shore to be burnt. About 30 persons tarried at the house
to whom I had a good opportunity of preaching Christ, & the resurrect
June 20th Opened a Tamil school at Mallagam, in a bungalow built
the church premises.
June 21st A memorable day, being the anniversary of my ordination.
June 25th Visited the school at Miletty. At present it consists of 50 boy
as the people had no live of my coming, many parents of the boys, and o
others came together, to whom I gave a short account, by the assistance
my interpreter, of the nature, & object of the Christian religion. The novel
of the subject appeared much to gain their attention; I have reas
to think it was entirely new to many of them. Knowing that some were
willing that their children should learn the Christian religion, I urged th
as a reason, that they should come to the school frequently, & also attend our
ing on the sabbath, that they might distinctly understand, what we wish
to teach their children, & that then, if they were dissatisfied they could take th
from the school. The schoolmaster is a young man, who was employed b
the Revd Mr Palm as Tamil teacher, & has served us, at this place, in th
same capacity, ever since we came to Tillipally. He has acquired considera
ble knowledge of the Christian religion, & has a rational conviction of its
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truth, & excellency. He is able therefore in some degree to explain it, & to answer the objections, of many, who, he informs me, come to the school to converse with him on the subject. As several boys in this school wished to learn English, & I have no English instructor for that place, I have adopted the practice of sending my first class of boys at Tillipally, in rotation week by week, to give instruction every morning, to those who are learning English at Nilelly.

June 26th Opened an other school in Tillipally, about a mile & a half distant, near the famous heathen temple, in this place.

Mon: 29th Visited the school at Pandetripo. Having examined the progress of the boys in their studies, I preached in Tamil to those who were present on the occasion. This is the first time I have had a formal service of preaching in that place. Aside from the difficulty arising in preaching from my imperfect knowledge of the language, I experience another of no small magnitude arising from the almost entire ignorance of the people, on those subjects which it is my object to bring before them. Never was I more deeply impressed with the belief of the insufficiency of all human means without divine aid, to bring men to repentance, & faith in Christ than I have been since I began to preach to this people in their own language. I should faint, & be discouraged, did I not know that "the treasure of the Gospel is committed to earthern vessels, that the excellency of the power, may be of God, & not of us." — This evening received a letter from John Devasagayam of Tranquebar to whom I wrote a letter of inquiry respecting Superyen. He informs me, that he saw Superyen, on his arrival at that Country from Jaffna. He then told John, that he was going to Cumbaconam, a place, near Tanjore, to visit his relations; & that he should return in a few weeks, & spend some time at Tranquebar with John, but he heard nothing from him since. Probably he is yet with his heathen relations, whether by constraint or choice, it does not appear.

July 1st Wed: Our weekly prayer meetings on wednesday evening have become more interesting of late, in consequence of my having requested all the School masters connected with this Station to attend, that they may give to me, & to each other, some account of their school, & receive instruction, & directions from me.

Thurs: 2nd Visited the Maniagar, or principal head man of Nilelly. He lives in a part of the parish which I had not before visited. About 30 persons came together, with whom I had much conversation in the subject of our religion. As is often the case, they made many inquiries concerning the sonship of Christ, as it effects the unity of God. It is very important that a missionary should have clear, & definite ideas on this subject, that he may readily state to what extent the subject is revealed in the word of God, & what parts of it is beyond our understanding. But to heathens as well as to mere nominal christians, the cross of Christ, will be a stone of stumbling, & a rock of offence,

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unless they approach it with humility & repentence, with a conviction of their need of an atoning sacrifice, & an almighty deliverer.

July 6th Mon: This evening at the monthly meeting, I related to those present, the substance of the information, we have recently received from America, particularly the doings of The Tabernacle Thanksgivings Society, as we make use of every such circumstance, to endeavour to rouse the attention of females here, & to shew them, that they are not destined to live, & die in ignorance, but that it is for their privilege, to attend to the most important concerns. I have this day finished two bungalows, which I have been building on the church land at Mallagam. One is for a school, which was commenced a few weeks ago, & the other is for Franciscus Mallappa to live in. We regard Mallappa, agreeably to his own & his fathers wishes, as one permanently connected with our mission, & consider ourselves obliged to give him a competent support, so long as he conducts himself, in a manner worthy of his station. At present he receives 30 Rix Dollrs per month. As he dresses in the European stile his expences are much greater, than, they would have been, if he had retained the native dress. That the Committee may have a correct idea of every branch of our mission, it is necessary to give some further account of Mallappa. He is a native malabar of about 21 years of age, the son of a native preacher, supported by Government at Negombo. He was one or two years in the Government school at Jaffnapatam under the care of the Revd. C. Davis. He attended the school, taught us during the six months we were at Colombo. Since Br Warren & I came to Jillipally, he has served us as an interpreter, & pursued his studies with reference to his serving us as a Catechist. He is a person of good common sense, sustains a fair moral character, & has hitherto conducted himself much to our satisfaction. He has a good facility of speaking to the people, on these topics, both in the Christian, & heathen religion, which are most important to be insisted on, & he appears to take a delight in so doing. In regard to his piety, I have some hopes, that he has felt the power of religion upon his heart but have not, that decisive evidence, which is very desirable.

Wed: 8th Last sabbath a boy, whom we had in our boarding school, two or three months on trial, made his escape from us. We had concluded to take the boy, & sent for his mother, a widow who lives in another parish, to sign the agreement. But she fearing that we had some bad design against him (tho she did not tell us so) wished to defer the matter for a few days, saying that she would come again. But the next time the boy received a clean cloth, which was on Saturday evening, he left us.

July 10th Visited the school at Mileddy, & preached in Tamul. Excepting the boys in the school, but ten or twelve persons were present.

Sab: 12th Preached at Mallagam, on the occasion of reopening the school in that place, and of Mallappa's going there to reside.

Wed. 15.

Wed: 15th Sent a duplicate of my journal to Dr. Worcester, by way of Bombay.

July 24th For 10, or 12 days past, we have had some unseasonable rains which have rendered our situation very uncomfortable. As the clas upon the roof of our house, have been much eaten by the white ants, we have been unable to secure our furniture from the rains, or find a dry place for our bed. We have removed to a mud wall bungalow, & begun to unroof the house, intending as soon as possible to put on a new roof.

July 30th Received two letters, directed to Br Warren, one from Prof: Porter, & the other from Mr O. Taylor. Learn that His Excellency the Governour has permitted the boxes of books, & types to be taken from the Custom House free of duty. — The rains continue at intervals. Tho we are much more comfortable in the bungalo, than we were in the house, we here suffer considerable inconvenience, both from wind & water.

Aug. 1st 3rd Mond: Observed the monthly prayer meeting. A few of the heathen attended as usual.

Aug. 8th Fine weather for building. These are days of much anxiety, & perplexity. While our goods are necessarily much exposed, we are surrounded with people, who are watching to avail themselves every opportunity to pilfer from us. Our care is increased by the sickness of our child & our ignorance of the means which should be used for her restoration. But that which is most trying in our present situation is, that I am under the necessity of entirely neglecting the schools, & of suspending other important missionary duties. We do however rejoice in prospect of having ere long a comfortable dwelling, and of being in favourable circumstances for attending to our work.

Aug: 6th This is the day of the annual festival at the great, Heathen Temple in this place. Many thousands of people have passed our house, from different parts of the District of Jaffna. It is said that they have come in greater numbers this season, than for several years past. Since the roof of the temple was burnt, very extensive repairs and additions have been made. One reason assigned for this is, that we are rebuilding this Christian Church. This day all our workmen have left me, tho we greatly need their services; the heathens appear to magnify themselves against us, & to consider us, as nothing in view of the multitudes, that have assembled in honour of their gods.

Aug. 1st 17th Mond: On saturday removed into a part of our house, which is covered. Yesterday I was confined to my room by ill health. The day was worthy of notice, as being the first day I have been taken off, from my labours by sickness since I have been in the country. My mind dwelt with peculiar interest on the wretched state of this people, & on the importance of making known to all within my reach the object of my mission, while my life is spared.

Thurs: 20th Even. We have reason for rejoicing that we have now, a comfortable roof over our heads, & have no longer occasion to watch with anxiety the appearances of rain, nor to guard our goods from the thieves.

Aug. 21st Friday. Not only common, but special mercies attend us.

This

This morning at 3 o'clock, a son was given to us. Last Evening the room necessary to be occupied on this occasion was finished. We intended to send to day for some friends, who were ready to come to our assistance. But the Lord has shown us, that those means, which appear to us to be very necessary may be dispensed with. Before our friends could know that we needed their assistance, a new song of praise was put into our mouths. The Lord has been unto us a very present help in the time of trouble. The occasion for fear & anxiety which we have had, while destitute of a comfortable dwelling, are turned into arguments for praise and Thanksgivings. Sister Richards & our friend Mr Moyaart from Jaffnapatam, are now with us.

Aug.st 28th went to Jaffnapatam to attend a meeting of the Sub: Committee of the Colombo Bible, & Tract Society. All our brethren became members of this Society, soon after our arrival at Jaffna. We pay 24 Rix dollrs each or $6 a year. Within a few weeks I have established two new schools, one at Coovillie, & the other at Santillipoy. Three schools connected with this station are so near, that the boys may conveniently attend meeting on the sabbath. But since the novelty of their coming has worn away, scarcely half of the boys attend the service at the church. As they are required to do nothing on the sabbath, but to repeat what they have committed to memory on religious subjects & to hear the sermon, many parents, consider the time which the children spend, here, on that day, as lost. Such would be very unwilling, that their children should learn the principles of the christian religion, did they not consider this a sort of tax for the instruction which their children receive in Tamul & English.

Sep 9th yesterday preached in Tamul at Battecotta. united with Br M & the sisters at Battecotta, in celebrating the ordinance of the Lords supper. We are earnestly desirous, that the time may soon come, when church will be formed at our stations, that this ordinance may be regularly attended to, at stated seasons.

Wed: 9th In order to excite attention among the people to the school, I have this day held a public examination of the boys, in the church. The effect appears to have been good, both on the parents & children.

Mond: 14th On wednesday last, a boy whom we have supported a short time on trial, took leave to go & call his parents to attend the examination of the School. He did not return, till I sent the schoolmaster to fetch him. It appears that he was kept by his parents, who intended to keep the cloth we had given him. On my threatening to send them to the Magistrate, the cloth was returned. This is the second instance of the kind, that has happened, since we began to take boys to be supported by us.

Wed: 16th Preached in Tamul at Miletty. A boy, the son of the Principal headman of Miletty, who for some time attended the school in that place received a slight injury from a well pole, when drawing water. On consulting a witch, or a woman, in whom it is said a devil dwells, concerning

ing the cause of the injury, he was told, that it was in consequence of his having learned the christian catechism at school. The boy has not attended the school since.

Sep: 17th Our infant has been sick for several days past, Last night, we almost despaired of his life. We are laid under renewed obligations of gratitude to God, as the violence of the disorder has abated & we have a good hope of his recovery.

Sep: 20th The meeting at the Rest house, which I have constantly attended on the sabbath for more than a year past, continue to be interesting. Tho the number of people who attend there at any one time is not so great, as at the morning service in this place; yet more men have heard the Gospel at the rest house than at the church. I have reason to think that the heathen who have obtained some knowledge of the christian religion are more active in the support of heathenism, than formerly. They hate the light. Many persons with whom I converse, who are convinced of the superior excellency of the christian religion appear to be sincere in the belief that if they should adhere to the morality of the Gospel, they should sustain great injury in their temporal affairs. They ask with much confidence believing that no proper answer can be given to the Question "How can we gain a subsistance, if we cease to lie, cheat & deceive, since this is the lesson of all?" So little do they know that Godliness is profitable for the life that now is as well as that which is to come.

Sep. 25th It is reported that the vessel in which our brethren sailed has arrived at the Cape of Good Hope.

Sep 27th Sab. For several weeks past more persons than usual, have attended our church. But it is a source of grief to us, that we have no good evidence that the word preached, is made effectual to the saving conversion of the heathen.

Oct: 7th We have been favoured for a few weeks past with the company of the Rev. Mr. Knight, Missionary from the Church Miss. Society. He is to be stationed at Nellore, about 2 miles from Jaffnapatam. We have much reason to consider Mr. Knight a very valuable acquisition to the Missionary cause in this District. He has rendered me some important assistance in my schools, as he is well acquainted with the theory & practise of the Lancasterian systems of education. Mr K. is setting other missionaries a good example, viz: that of acquiring a knowledge of the native language, before his mind is occupied & distracted by other concerns.

Octob: 11th Sab. Br & Sister Meigs spent the sabbath with us. He preached to the people in Tamul. After sermon we dedicated our infant son Daniel Warren, to God in baptism. We then attended to the ordinance of the Lord's Supper. About 300 natives were present, 300 of whom were females. This is the largest congregation we have seen at the church. The presence of so many idolaters to witness such ceremonies, & to hear them explained, was truly animating to our souls. It encouraged us to hope, that as God has

given us so much favour in the sight of this heathen people, he will ere long bless his word, which we preach among them, to the saving conversion of some souls. X (But few men, & no women, attend our church, excepting those, with whom we have formed some personal acquaintence, & whom we have often urged to come.) XX

Oct. 15th The second anniversary of my coming to live at Tillipally. This day received a letter from the Committee of the Jordan Lodge, of Free Masons, Dawers, containing the pleasing intelligence, that the members of that fraternity, have agreed to furnish me with $30 annually, for the support of a heathen boy in our Family, to bear the name of Jordon Lodge. Such tokens of friendship, & cooperation, from my masonic brethren, are most grateful received, & acknowledged as the genuine fruits of the principles of our fraternity.

Oct. 16th Received, by a letter from sister Nichols Bombay, the afflicting intelligence, that Br. N. has been brought to the borders of the grave by a dangerous sickness. We earnestly hope, that it may please god, not to demine our little number at present, while the call for missionaries is so urgent.

X Oct. 17th Had the pleasure of hearing Mrs Schwadt preach or rather read divine service at Jaffnapatam. This good women holds three meetings at her house every week. She reads sermons, and prays at these meetings, alternately in Dutch, Portiguese, & Tamul. During the week she instructs a large school.

18th Sat. This morning preached in Tamul at Mallagam, at the same time an interpreter (as is usual when I am absent on the sabbath) read a sermon, & attended to the other parts of worship at the Church here.

X Oct: 19th Mond: In former journals, I have made mention of a man employed by us as a school Master, & who has been subjected to much persecution in consequence of his having left the heathen religion, & united himself with us. When Br Warren left, I was obliged to take him from the school, as I could place some confidence in him, to assist me, in overseeing the workmen, & in procuring materials for building. He has been of essential service to me in this business, & his conduct has appeared to be correct. But in consequence of some accusations, that have been brought against him, I have particularly inquired into his conduct, & am grieved to state that, the many things alledged against him are false, I found some proof of his dishonesty, in his carrying to the house of one of his friends, a part of a lot of timber, which he purchased for me. He persists in saying, that he intended to account to me, for the timber; but many circumstances, are against him. As I shall dismiss him from my service, I trust his future conduct will show whether this is a solitary instance of dishonesty, or whether he has been acting the part of a hypocrite. Such events as these are sore trials to missionaries. As this man has left his heathenish practices, and gained my confidence, many people hated, & others envied him. On this account it is difficult to find out the truth concering him. So liable to one of these two extremes, either of upholding, and defending a man, whose character is bad in view of the heathens, or of exposing him to shame, and disgrace, in consequence of false accusers, or of his having yielded, but once to the force of temptation. In this, as in

in many other things I greatly need assistance & wisdom, from above. ——
It is worthy of notice that so exceedingly low is the standart of morality in this country, it will often happen, that a real christian, will be guilty of certain kinds of gross immoralities, with as little compunction of consience, or apprehension of guilt, as many christians have, in our country, who indulge in certain practices which will not bear the test of Gods law, and yet are not much condemned either by their own concience, or by others. I have particularly in mind the deception practiced, by many christians, when they do, as they think, but conform to the common rules of politeness, & by merchants, when they do almost insensibly overrate & underrate, what they wish to sell, or buy. XX

Oct 20th Sent a letter to the head Brahmin of the celebrated Heathen temple in this place. In this letter I explained briefly the object of my coming here & addressed him on the supposition, that at the day of judgement it will appear, that he has exerted his influence, in the support of a false religion, while he had the means within his reach of correcting his error, & of becoming acquainted, with the true & only method which God has revealed to men for obtaining pardon & salvation. Whatever might be his present views, of the two religions, I urged him to read the New Testament, and two small tracts, which accompanied the letter. When my interpreter carried the letter, & told him it was from me, he seemed to be somewhat agitated & declined receiving, either the letter or the books. He at length consented to hear the letter read. He then observed that he knew that his was a vain religion, but, as it was the religion of his ancesters & as he obtained his subsistence by supporting it, he did not wish to examine any other religion. He returned the letter, and the books.

Oct: 21st Rev: C. David visited us; in the forenoon he preached in the church. This evening, being our weekly season for prayer, he preached in our Viranda.

Oct: 22nd This morning Mr. David preached at my schoolbungalo, at Miletty, & in the afternoon at the school bungalo at Mallagum. His visits are always pleasing, & profitable to us. (As his mode of preaching is very acceptable to the people, we have larger congregations, when he is here, then at other times.) He brought his daughter to reside with us, to assist Mrs. Poor, in instructing a female school, which for some months past, she has been endeavouring to establish.

23rd of October. Learn from Brother Chater, that two boxes have arrived at Colombo, for the American Missionaries, on one box is written "Glass Ware" We trust that letters are at hand, which will give us, further information, on the subject.

Nov: 2nd Monday: Near our house is a heathen school, which has been taught for many years, by a man who is considerably advanced in life. He has now in his school, about 30 boys, the children of stout heathens, who would not send to this place. I have several times of late visited the school, & become acquainted with the Master, & boys. This evening the master came to make proposals, for putting the school under my superintendence. I agreed to give him 4 Rix Doll: per month, on condition

only that he should instruct 30 boys, & that I should have the direction of their studies. He is doubtless influenced to do this, by the hope of obtaining $1 per month & the parents of the boys consent to it, on condition that they shall make him, no compensation for his services. These boys have proceeded farther in their studies, than those who have hitherto been received into my school. This is the eighth school, connected with this station. As these schools are in six different parishes, it would be impossible for me properly to superintend them, had I not the assistance of Malleappa, who is at Mallagum, & of my interpreter.

Nov. 9th preached at Battecotta, & attended the ordinance of the Lord's Supper. We rejoice to learn, that the principal men concerned in the Kanyan rebellion, have been taken prisoners, and that the war has terminated.

Nov. 16th This morning 10 or 12 persons from a distant part of the parish of Milotty came to request me to open a school in that part of the parish, saying that there are many boys there who have never had any opportunity for receiving instruction. — Of late I have had several formal applications from different places to establish schools, but have been unable to attend to them, without neglecting other duties. — The people appear to be more & more convinced of the sincerity of our profession, & begin to see the advantages of our schools.

Nov. 20th This day my interpreter left his to take up his abode at the school house at Pandeterpe which I have lately enlarged, & prepared for the purpose. At this time our schools are well attended. The whole number of boys in these schools, is nearly four hundred. As the rains have commenced, it is difficult for me to travel any considerable distance. Nicholas my interpreter, will attend to the school at Pandeterpe, & also to one established in an adjacent village. These two schools, are the most remote from my station.

An other, & a more important reason for sending Nicholas to Pandeterpe is, that the children in those schools, & the people in that vicinity, may have a better opportunity, especially on the sabbath, to receive religious instruction.

Nicholas is a native Malabar belonging to Jaffna. Formerly he was a reader of songs in a heathen temple. Afterwards he was about two years in the Government school at Jaffnapatam, under the care of the Revd. C. David. There his attention was seriously turned to the concerns of his soul, & he gave some evidence of real piety. He has continued his studies at this place, & has served me as an interpreter nearly a year. He appears to have sincere desires to be useful to the souls of his countrymen. He dresses in the native style, & receives 15 Rix Dollrs. per months. As he is of much service to me here, & the welfare of the Mission, appears to render it necessary, for him to go from me, I hope by the occasional assistance of him & of Mallappa, to do without an interpreter. It has been my practice for several months past, to read in Tamul on the sabbath, different parts of the Book of Common Prayer. I shall continue to do this, & very frequently, instead of sermons shall read short formularies of doctrines, & duties, & select parts of scriptures, accompanied with very short

explanations. Long texts & short comments, appear, to be best adapted, to the state of this people. There are many advantages resulting from reading to them, the same forms, accompanied with occasional remarks.—

Eight girls usually attend our female school, during the week & on the sabbath about a dozen girls attend, & recite the catechism. About the same number of women attend the Church.

This day, we have been comforted by the receipt of a letter from Dr. Worcester, dated Jan: 26th. This letter was taken from one of the two boxes that has recently arrived for us, at Colombo. We have reason to think, one package of our letters was lost: viz: that containing the first copy of the annual account of expenditures at this station, & also a paper specifying what medicines were wanted at our stations.—

We wish the members of the Tabernacle thanksgiving society" to be informed, that $12 is as much as is necessary for them to appropriate (at least at present) for the boy supported, on their account. It appears by the remarks on the subject, that the annual payment of $12 does not exhaust the fund of their liberality. We will therefore remind our dear sisters, & fellow helpers, that tho we have 19 boys, connected with our family, who acknowledge us, as their guardians, yet we see many of both sexes around us, who have equal claims upon our charity, to whom we should gladly extend our guardian care, & whose hearts would be rejoiced to hear, the tale, we have this day related to "Worcester" concerning their benefactresses, who reside in that distant land.

Nov 26th. Being informed that the first annual account of expenditures at this station was not found in the letter which we supposed enclosed it, I enclose in this journal a copy of the account which was made out after the one referred to in a subsequent letter, was corrected.— We are yet in a state of anxiety & suspense concerning our absent brethren. Seven months have elapsed since their departure, & we have received no intelligence from them.

Daniel Poor

Tillipally Nov. 26th 1818.

Rev. D. Poor's Journal.

May 12 — Nov. 26. 1818.

Recd. May 27. 1819.

Via New York.

Extracts from Daniel Poor's journal kept at Tillipally commence
v: 20th 1818.

th Sent to Dr. Worcester by way of Bombay extracts from my journal, from
to Nov: 20th Sent a letter in behalf of the brethren to the Chief Secretary to Gov.
t, requesting permission from His Excellency the Governor to take from the
House free of duties our boxes of books, & medicine which have recently
t Colombo.

30th Received another native girl belonging to Tillipally to be supported and
ed.

th Learn by letters from Colombo that a vessel has recently arrived at that
ing only 31 days from the Cape of Good Hope which brings no intelligence,
om our long absent brethren, or from the vessel in which they sailed. We gua
either that the vessel was lost, or obliged to pursue her voyage to England,
touching at the Cape. A dark cloud appears to be hanging over our missi
ch admonishes us, to stand fast in the faith and to stay our souls on God. [Note.
esults of this voyage, & the principal circumstances attending it will be known to
- Com - before these extracts reach them, it is unnecessary for me to transcribe
y journal, those things which relate to the various perplexities, hopes & fears, to which
subjected during our long suspense, concerning our brethren.]

th Received a letter from the Chief Secretary in answer to ours of Nov: 20th in
us that it is inconsistent with the Regulations of Gov.t for His Excellency
t us to take our box of medicine from the Custom House, without paying du
ny of our books, excepting such as are of a religious nature, & strictly intende
uitous circulation among the natives. - The duties on such articles are 8 per

2th Sent to His Excellency the Governor thro' the Chief Secretary, a cong
tory letter, in behalf of the brethren, on the occasion of his return from Canty
nbo, after a successful termination of the war, & the restoration of peace, & tran
throughout the Candian Provinces. This event, both in a moral, & political
f view, as it regards, both the Europeans, & the natives, is worthy of being noticed
ecial thanksgiving to the Disposer of nations. It appears to be intimately
ted with the use of means for bringing thousands to to the light, and liberty of the
who have been long enslaved in the regions of the shadow of death.

6th Learn that the alarming disease called the "Spasmodic Cholera," which
de great ravages of late on the Continent, has visited this District. There
en upwards of 20 cases, in a village a few miles distant from Tillipally.*
*As Br Meigs in his last journal gave some account of this disease, &
nner of treating it, it is unnecessary for me to speak particularly on the sub
write this on a separate paper, to be published as a note.

subject. I will only observe that the disease has prevailed more or less, in a
the parishes in this vicinity, from Dec 1818 to the present time May 19th 1819.
An attention to the sick has been an important branch of my labours. I have o
been called to administer medicine to upwards of 20 persons, in a week; conseq
ly much of my time have been taken from more pleasing & appropriate duties
the mission. The epidemic has had a very unfavourable influence, at differen
times, upon all my schools, as a great dread of it has rested upon the minds
the people, & a great unwillingness to leave their houses, or to be together in consider
numbers. It has however been the occasion of my being more among the people, tha
otherwise, I should have been, & of witnessing their temporal, & spiritual mi
While I have discovered new & affecting motives to diligence in making known, t
people, the unsearchable riches of the gospel, I have had favourable opportunities
evincing to them, the sincerity of my wishes to do them good. During the first mon
of the sickness the medicine given, was in most cases, made the means of res
ing the sick to health. The disease of late has become much more obstinate;
tal; & as several died, who received medicine from us, many persons, have b en
made to believe, by the influence of those, who are unfriendly to our mission, that
medicine is wholly ineffectual, or injurious. They do not however reason thus
those die, who during their sickness, made large offerings at the temples, or wer
stretched before their idols. Many persons do not apply for medicine for their
who are sick, because they are afraid to expose themselves abroad; others, becau
they appear to be wholly indifferent, whether their friends live, or die. Of late, th
notion has much prevailed, that the Gods, by whom the epidemic is supposed
be sent, is angry if people afflicted with it, use means, for their recovery, consequen
but few persons apply to us at present, for assistance. These general remarks co
cerning the sickness, will supercede the necessity of making many extracts fro
my journal on the subject.]

Dec: 17th Visited this day, for the first time, a school, which I have recently
tablished in the parish of Milletty, near the old Churchbuildings. This is the sec
school, I have established in that place. At present 23 boys attend, none of th
knew the Tamul Alphabet, when they first came to the school.

Dec: 21st Morn: Rev. C. David preached in our Church this morning.

Dec: 25th Christmas day. Had divine service in the Church. More than
hundred of my school boys were present, on the occasion, & about 100 other p
sons. This was much the largest congregation of natives, that we have ha
Church. As we wish to overcome the strong prejudices, which exist among the

tives against eating upon the ground, occupied by Christians, all the boys pres-
ent were invited to take rice, & curry, with the boys, who are boarded here. Including
our own, 110 boys, took their meat together, in our bungalow. This circumstance
is worthy of notice, mainly, as it affords us a pleasing proof, that the prejudices of
the people, are in some degree diminished, & that they are drawing nearer, to us. Most
of the boys, who were willing to eat on our premises, were boys of the different castes,
who attend our schools. Some parents of the boys, & other spectators, manifested an
iety of feelings on the occasion. They considered it, as some strange thing, but ap-
peared to be in doubt, whether it would be of good or evil tendency. The occasi-
on was favourable, for bringing to view some of the great truths of our religion.
Received a letter from Supeyen. He is yet at Combaconam, a town on the Coast,
with his heathen relations. He expresses as usual, an attachment to the Christi-
an religion. We have many fears & unpleasant apprehensions concerning him,
yet our hope is in God, "being confident of this very thing", that if He begun a
good work in him, he "will perform it, until the day of Jesus Christ."

Jan: 5th 1819, Yesterday attended at Jaffna the meeting of the Sub. Committee
of the Colombo Bible Society; in the evening attended the monthly prayer meet-
ing in that place. Learn that the people of Jaffna & other parishes are making
contributions to defray the expences of some large sacrifices of sheep, & goats &c:
which are about to be made, in consequence of the epidemic.

Jan: 9th We have been favoured, with a visit from Mrs Schrader. In con-
sequence of this, we held a meeting at our house, exclusively for native females, 33,
were present, with whom, Mrs S, conversed much, & prayed. Our kind friend Mrs
Hoogaart, was present. Her knowledge of the Tamul, & interest for the salvati-
on of the heathen, enable her, with advantage, to direct them to the Saviour.

Jan: 15th Sat. Three boys, who board with us, are sick with fevers. We have
cause for thankfulness, that no case of the epidemic has yet occurred, either in
our family, or school at this place.

Jan: 19th We are called to lament the death of one of the boys, mentioned above,
whose name was Lawrence. He was the son of Pandaram, the man mentioned
in my last journal, whom I dismissed from my service, a few months ago, in con-
sequence of his intending as I supposed to defraud me. About a fortnight ago,
I received him again into my service, as overseer of my workman; When his son
was taken sick, the mode of treatment to be pursued, appeared to us plain, as

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his sickness, was a common fever of the country. But as we have no physician, his father, & relations chose to put him, under the care of a native doctor, who mode of treatment, we thought very injudicious. The boy died, & was buried to day. We feel sensibly the breach, his death has occasioned. He was one of the first boys we began to instruct on our arrival here, & he has been connected with our family one year. His progress in acquiring a knowledge of Tamul, & English, & his attention to the Christian religion, were pleasing to us. He died in his father's house. At the time of his death, & burial, his father, whose conversion to the Christian religion, we have had some evidence, did not attend to the usual heathen ceremonies, but chose to have the funeral, attended, according to the custom of Christians. Consequently I made a short address to the people, & prayed on the occasion. This gave so much offence to his friends, & neighbours, that most of them immediatly withdrew, & those who remained, refused to carry the corpse to the grave. Pandarum was not much disturbed on the occasion, & readily consented to my proposal, that I, & my interpreter should inter the corpse; as we were about to do this, some persons came forward, & did it. This is the first time, I have had opportunity of attending a funeral service, among the heathen.

Jan: 22nd Agreeably to appointment, held a public examination of my first school at Nilletty. As there had been two deaths in that place the preceding week, but 25 boys, & few of their parents attended. The progress which the boys have made in their studies, is a source of encouragement to me.* [Note. *To avoid repetition I will here observe, that my rotine of mission duties is mainly the same, as appears from my former journals. Most of my time is occupied, in instructing the school at this place, in visiting weekly more, or less frequently as circumstances permit, some of the eight other schools, which are under my superintendance, & in preparing a service in Tamul, for the sabbath. In all my schools, scripture tracts are read, & catechisms are committed to memory, by a large majority of the boys. In visiting the schools, I have in view the two fold object of promoting their improvement, & of addressing the people, with whom I may meet, on religious subjects. I have an increasing conviction of the importance of preaching the gospel to individuals, & from house, to house.]

Jan: 25th This morning received a letter from Br Richards, who has recently arrived at Madras, from which we learn, the mournful results of our Brethrens voyage to the Cape.

26th

2nd sheet

Jan: 26th It is the custom of the natives, when any person of respectability dies, for the friends of the deceased to come together for a day, or two, after the funeral. In consequence of a general invitation from me, a number of persons came together in the Church this morning, to whom I made known the intelligence, which I received yesterday of Br. Warren's death, together with the reasons of our grief, & the sources of our consolation on this afflicting providence. The subject of my discourse is contained in, 1 Thes. 4: 13 – 18, It was a solem, & interesting occasion.

Jan: 29th Learn that my schoolmaster at Oodoville died last night. He spent the preceeding evening (i e wed- eve) at our house, together with my other schoolmasters, and was then in good health. He was afraid to go home, in the evening after the meeting, as it is a common notion that many devils in the night are abroad in the air, which afflict the people, with the epidemic. He had many times heard the gospel preached, & was able at our wednesday meeting to answer general questions, relative to the nature & object of the Christian religion.

Feb: 1st Alone: Agreeably to appointment I went to my school bungalo at Oodoville, to speak with the boys, & their parents on the death of the schoolmaster in that place, & the appointment of another. Two persons only attended, who informed me, that in consequence of the epidemic, the people were afraid to come together. Of course my school at that place, must be suspended for the present.

Feb: 14th For several sabbaths past, the state of things has worn a discouraging aspect. Excepting our household, not more than, five, or six persons have attended church, but two, or three at the Rest House. This is owing partly to the sickness, & partly to the harvest season, which is a busy time, with the people. But I have much reason to believe, that since the novelty of the subject has worn away, the truth of the gospel are offensive to those, who understand something of their nature, & are determined to continue in idolatry.

Feb: 23rd Sent a letter by way of Bombay, to Dr Worcester, giving an account of the sickness, & death of Br. Warren.

March 30th Sent a duplicate of this letter by way of ~~Calcutta~~. Recommenced my school at Oodoville, which has been suspenced for several weeks in consequence of the epidemic.

March 20th This day George Koch, who has lived in our family two years & 9 mos. During the last year, he has rendered me, much assistance, especially by his attention to the sick. He came here with a view to obtain a knowledge of medicine, but being disappointed, in the pursuit of this object, by the death of Br. Warren,

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a regard to his future welfare, renders it necessary for him to leave us, & to find a more favourable situation. Should another physician be sent out, it is possible that he may again be connected with the mission.

March 24th yesterday morning went to Battecotta, to receive Br. Richards, who arrived at Jaffna, the preceding day, from Colombo. In returning him to us, again after a long absence, & after we had been deprived almost of all hopes of seeing him, the Lord has dealt mercifully with us. His health is nearly as good, as on his arrival at Madras. Both he, & his friends have relinquished all hopes of his being restored to health. His mind is now principally occupied, in anticipation of those pure, & glorious scenes, which are revealed to the eye of the Christian's faith. Tho' he is unable to speak, only in a whisper, I had long, & interesting conversations with him, on the various scenes, thro' which he has passed, & the events, which happened to him, & to our departed brother. The manner in which our dear brother Warren was removed from us, & our strong fears, that another would be removed in similar circumstances, conspired to render our meeting peculiarly interesting, & refreshing. Tho' we entertained different views, in regard to the expediency of the voyage, our feelings are in unison, on reviewing the mysterious providences of God towards us.

March 29th yesterday we united with our brethren, & sisters at Battecotta, in attending to the ordinance of the Lord's supper. Mr & Mrs Mooyaart were present. Spent this day in attending to our pecuniary concerns, & to other important subjects, connected with the mission.

April 2nd Spent this day at Battecotta. Br R remains in the same state. I find it profitable to be with him.

April 10th Sat: This afternoon, the wife of a man, who has laboured much, in my service, died very suddenly with the epidemic. I was with her at the time of her decease. It was truly affecting to witness, the bitterness of grief in some of the near relations, who sorrowed as those, who have no hope. They manifested their grief by shrieks, beating their breast, & rolling upon the ground. The man consented to my proposal, that I should attend the funeral, & pray with the people, which I did. This was the second time, that I have had opportunity of attending this service at Tillipally.

April 12th yesterday our brethren & sisters from Battecotta, united with us, in attending to the ordinance of the supper.

April 27th Nicholas, my assistant, in superintending schools, who resides at

t Panditrepo, for several months, left that place, & of late has resided with me. This day he went to reside with Malleappah at Mallagum. As the people are in great fear, where the sickness prevails, & confine themselves much to their houses, it is desirable, that they should be visited, & be urged to turn from their idols, to the worship of the true God, & Jesus Christ, the only Saviour. With a view to forward this object, I have removed Nicholas to Mallagum, to assist Malleappah in his work there. Tho' a pious native, who acts as a religious teacher, has many, & great advantages, over a foreigner, yet it is difficult for him to labour advantageously alone. In order that he may serve the cause, to the best advantage, it is highly important, that he should be associated to a European, or American missionary. This arises mainly from the superior deference & respect, which is manifested by the natives, for the European character.

May 2nd Sab: The number of persons, who attend on the sabbath has of late been gradually increasing. My schools also, are in a more flourishing state, since the sickness, has in some degree abated.

May 4th yesterday Mrs Poor, & I united with our brethren, & sisters at Baticotta, in the observance of the monthly prayer meeting.

May 17th This morning the Roman Catholic little girl, who has been in structe in our family for more than two years left us. She belonged to Jaffnapatam, and was about 13 years old. As her father wished her to be married soon, it was necessary, as they said, that she should live at home, that she might learn how to make curie &c: We had hoped, that she would be useful, in the female school, which we are endeavouring to establish at this place; but this is one of the several cases, wherein, our expectations, in regard to those, on whom, we have bestowed, labour, & expence, have been frustrated. We have now four native girls, in our family, 3 of whom belong to a neighbouring parish.

May 18th Received a letter from Br. & Sister Nichols, from which we have a gleam, of hope, that more missionaries are near.

May 20th Malleappah left me to accompany his father to Colombo, it is doubtful whether he will return to me again, as his father wishes, that his son should be employed in some situation under Government. I was indulging a hope that he would render considerable service to the mission. It tends much to reconcile my mind to this, & to similar events, when I reflect, that the Great Head of missions well knows, who are proper persons to labour in his service among the heathen.

May 30th

May 30th Sab: P. M. Instead of holding a meeting at the Best House as I have done for about 18 months past, on Sab: afternoons, I began to preach in a remote part of this parish at one of my school houses. I am earnestly desirous, that all the people, within the limits of my mission, shall have repeated opportunities, to hear the gospel preached; & I rejoice, that I am not warranted, from the want of immediate success, to conclude, that the word is preached in vain, or that it will not be a savour of life, unto life to many.

June 7th Mond: Yesterday our brethren from Battecotta, & also sister Richards, united with us, in attending to the Lord's supper. This afternoon we attended the monthly prayer meeting. Br. Richards health appears to be in as good a state as on his arrival. We are much comforted, by his life being spared to us so long.

June 8th Superyen returned from the Coast to Jaffnapatam, a short time ago. He is laid under special restrictions, not to come to Tillipally. I went to his father's house, but could not see him. Several of my Christian friends, have conversed with him, & from the accounts I have had of him, I tremblingly indulge the hope that he has been created a new in Christ Jesus. He is yet in the furnace; & the event only will show, whether he will come forth, as gold that is tried. This & one or two cases of a similar nature have been the occasion of my reading with peculiar interest, & profit, those parts of St. Pauls epistles, in which he expresses his solicitude hopes & fears, concerning those, who appeared to receive the gospel, by means of his preaching, but many of whom, afterward, & for various reasons were turned from the faith. It is truly important that the mind of every missionary should, by the grace of God be prepared for such trials. And trials of this nature will be severe, in proportion to his solicitude, & zeal for the honour of his Saviour, & for the salvation of souls.

June 18th Frid: Received a letter from Br Shall at Bombay, accompanying 1 No. of the Recorder of Nov 1818.

Our hopes of receiving letters from our friends in America, & especially from the Bord: Com. containing the desired intelligence, that more missionaries are at hand, have been long deferred. We pray that our hopes may be realized before our strength is more reduced.

June 14th At present 20 boys are supported in our boarding school. I did not intend that the number should exceed 25, & I have refused to take a number

who have applied, for admittance. But some peculiar circumstances in the cases of applicants, have induced me to increase the number to 28. We discover additional reasons, for having boys, entirely under our control, & constantly with us. Many who attended the school here, for a long time, & on whom we bestowed much pains, became gradually irregular in their attendance, & have at length left the school; Notwithstanding, all they have learnt concerning the Christian religion, they appear to give a decided preference to heathenism. But we have pleasing hopes that by the goodness, and mercy of God, some at least of those, who are constantly with us, will be essentially benefitted by our instruction.

At present 4 native girls, are boarded, & instructed in our family, five or six of them usually attend the school in the forenoon, & on the sabbath from 12 to 15 attend at the church, who are committing to memory, the commandments, catechisms &c. Three native girls from a neighbouring parish have applied to be received in our family. As the cases of the mission, are already numerous we cannot forbear improving the very favourable opening we now have for establishing a boarding school, for the education of heathen females. We have laboured much for the accomplishment of this object, as we consider the instruction of females, highly conducive to the permanent prosperity of our mission. I am now engaged in preparing a small building, for the accomodation of the female children. At the commencement of the work, I am reminded, that funds will be necessary for their support and surely it would be most gratifying could we have occasion to tell the friends of their female patrons, whom the Lord raised up for them in that good land, which we willingly left, that we might make known, a Saviour to the heathen.

As the outward state of the mission, may be considered in a good degree prosperous, we do not yet witness, what I trust we most ardently desire, Viz: a copious outpouring of the Divine Spirit, upon the people. There are a few instances of pleasing attention to the word; but my experience, teaches me to be very cautious, both in speaking, & judging of the apparent effect of the gospel, on the heart of those, who appear to be, in some degree effected by it. "May the Lord of the harvest, send forth more labourers into his harvest."

Daniel Poor.

XX

Journal - Tellicherry

Nov. 1818 — May 1819

[March Herald 1821.]

MADRAS
G.O.
JUL 9
1919

Extracts from Daniel Poor's Journal, kept at Tillipally, commencing June 25th 1839.

June 25th Sent to Dr Worcester, via Bombay, extracts from my Journal, from Nov 20th 1838 to the 24th of the present month, also a copy of the annual accounts of this station, and a letter, enclosing a copy of Br Warren's Will.

June 24th For some time past, I have been afflicted with a cold, and cough, which I hoped would be removed, without any serious consequences, but of late, some unfavourable symptoms have appeared. I have several times thrown up small quantities of blood when coughing. At the time, I supposed it was from the stomach, but now, there is reason to fear it has proceeded from the lungs. This day went to Batticotta, to consult Br B. on the subject. He advises, that I abstain from all labour and use all the means in our power to remove my cough.

Sat 26th Since my return from Batticotta, I have been more unwell. Have kept my room most of the time. I have been obliged to call Nicholas, from Mallagum, and have that station destitute, that the morning, and evening prayers in the Church, and other affairs of this station may not be wholly neglected.

Monday 28th Br Richards, hearing that I was more unwell, came here on Sat. evening. Yesterday morning he bled me. He advises, that I leave this for a short time, that I may be entirely free from the care of the mission, and enjoy a change of air. Br Knight, (Ch. Mis.) came here this morning. As he can leave his station at Vellore, 2 miles from Jaffnapatam, without any material interruption to his labour (as his main business at present being the acquisition of the language) he very kindly offers to come here, for a time, & to give us the use of his house at Vellore. By this kind offer, I have the prospect of using proper means for regaining my health, and the satisfaction of knowing that the affairs of this station will not materially suffer.

Wed. 30th Left Tillipally for Vellore, with Mrs Poor, and our two children. This event, the occasion of my taking a solemn review of the past. I have been permitted, in circumstances of much mercy, to commence my work among the heathen. For 2 years, and 9 months I have continued in it, with encouraging prospects. A Brother has been removed from my side to enter into his rest, & I have mourned that I was left to labour alone; but from bodily affliction, I have been hitherto spared. "Shall I receive good at the hand of the Lord, and shall I not receive evil also?" My mind is occasionally depressed, in view of what may befal our mission, as but one of our number remains, who is able to labour. I can however habitually cheerfully resign our affairs into the hands of Him, who is infinitely wise to direct.

Vellore Mond: July 5th Yesterday attended meeting at the Wesleyan Chapel in Jaffnapatam, & also the church in the Fort. In the evening united with our Wesleyan brethren in the ordinance of the Lords supper. This is the first time, I have had opportunity of attending public worship, in English on the sabbath, since my residence at Tillipally. It tended greatly to revive feelings which I formerly experienced, when I went with the multitude with the voice of joy and praise to keep holy days. Spent this day at the Wesleyan mission house, in company with the other missionaries in the district, who have united to keep the monthly Prayer meeting. My health prevented my attending the evening service, but it was a pleasant season to me. I think my cough is worse.

Thursday 8th Since we have been at this place, we have experienced many acts of kindness from our Wesleyan brethren Messrs Squance, & Osborne, & from Mr Mooyaart. As exercise is necessary for me they have often sent their horse, & chaise, for my use, & by other acts of kindness contributed to our comfort. I find, however, that my health is not especially benifited by being here. My solicitude for the welfare of my station at Tillipally makes me desirous of getting back to it.—

Fri: 9th Returned to Tillipally with my family. Our numerous household of boys, & girls, seemed glad to see us. They often inquire whether, if I do not recover, any other missionary will come to live here. Our prospects at present are dark. My own health is declining; Mrs Poor has more care, & labour, than she is able to bear; we have no help, & receive no intelligence from America. Our boys appear much concerned, lest they should be left alone, & many of the heathen around us, are watching, as if they thought, the time for the Word to fail, from among them, was near, & seem to rejoice, in the prospect. Our confidence is, in the Mighty God of Jacob. He will arise & have mercy on Zion, in the best time; & tho he weaken our strength in the way, we will rejoice, in the promise, that His Word shall not return void.

✝ July 14th Wed: Mr & Mrs Gogerly (Wesleyan Missionary) have spent several days with us left us. He preached by an interpreter last sabbath to our usual congregation.

✝ Sat 17th Finding the expectoration at my chest, & my cough increased, I went to Batticotta to day, that Dr Ve: might again bleed me. His health has been worse of late, that he cannot come here. We need a medical Brother, for our personal comfort, in the time of affliction, & we greatly need brethren to help in the mission. But the Lord is teaching us, that we must depend entirely on Him.

✝ Sab: 18th Nicholas, read a sermon, & attended to the other services in the Church. I was not able to be present, during the services.

✝ Mond: 26th Yesterday Nicholas read a sermon, & attended to the services as usual. About 170 persons were present, mostly boys. It is a great satisfaction to me, that the Word may still be dispensed here, tho in an imperfect manner, & also that the people are brought to hear it. My health remains about the same. I cannot labour at all.

✝ Aug: 1 Mond: 2nd Mr Knight, spent some days of last week here, and yesterday preached by an interpreter to our usual congregation, in the church & also in the afternoon at my school at Kangasanturay. To day he accompanied us to Batticotta, to observe the monthly prayer meeting. The newly arrived Wesleyan missionaries, and the two stationed at Jaffnapatam were there. also Revd Mr Ward, church missionary, who is now here, on a visit from Carpenteen. It was a pleasant, & profitable season to us. It is cause of special thanksgiving to God, that the missionaries from different societies in this district are so closely united to each other, in bonds of christian friendship. Behold how pleasant it is for brethren to dwell together in unity. For some days past my health has appeared better.

✝ Wed: 4th Its riding is good for me I improve every opportunity for taking exercise on horse back. Dr Briggs has kindly lent me his horse for some weeks past. I have been to Batticotta to day and find my symptoms continue favourable.

✝ Mond 9th Since my return from Batticotta, on Wed: I have been considerably more unwell. I am evidently weaker, than I have been before. One week ago I thought I should soon resume my labours but the Lord, raiseth up, & pulleth down. I desire to say His will be done. Yesterday I was not able to sit in the church during service. Nicholas read a sermon. Tho I am able to ride out on horseback, I can often see, the state of the schools. I feel, that there is room for encouragement, in establishing schools. The good seed of the word of life is by this means sown among the people. Our friends in America can hardly imagine with what earnest desires I long to see labourers come to this field, that what I have been permitted to do, may not entirely fail; for want of some to gather, what has been sown.

✝ Tuesday 10th Mr & Mrs Ward with their infant child came to remain with us a few days. Mr Knight is also here. Received a letter from the brethren at Batticotta, advising me to take a voyage to Madras that I may obtain good medical advice, and also enjoy the benefit of change of air. They had before in conversation mentioned the subject to me, so that it was not new. ~~to me at this time~~

✝ Wed: 11th Wrote to the brethren assigning reasons, for not complying with their advice, respecting a voyage to Madras.

Sab 15th For the last 3 days, I have scarsly coughed at all, and have expectorated no matter, which had the appearance of pus.

✝ Monday 16th Mr Ward preached yesterday to about 200 hearers. I was able to attend to a small part of the service, & in the evening, when our household were together, I made one prayer in Tamul. Went to Batticotta this morning to converse with the brethren on the subject of a voyage more fully, than I had written. Tho the brethren still strongly urge to a voyage. I cannot feel it to be my duty to comply with their advice. My principal objections to a voyage are, that I think the affairs of the mission at this station, would be thrown into disorder & sustain much injury; — I cannot advantageously take my family with me, nor consent to leave them here in existing circumstances; — A voyage would be expensive, & it is very uncertain whether I should be able to obtain a passage home, when I should think it best to return. In view of these, & some other considerations, it appears to me, that the additional hope of gaining health abroad, rather than by the use of means, on the Island, does not

not counterbalance the probable disadvantages of my absence.

August 23rd Mr & Mrs Ward left us. We have been highly gratified with their visit. As Mr Ward does not enjoy good health, & is not advantageously situated at Calpentien for missionary exertions, he has it in contemplation to join Mr Knight at his station at Nellore. His coming will be a valuable acquisition to the missionary circle in this District.

Sept 1st Yesterday went to Jaffna, in company with Mrs Poor. Find that riding is beneficial to my health.— In consequence of the recent arrival of several Wesleyan missionaries, Mr Osborne, a missionary of that connexion, who has been at Jaffnapatam, about 18 months past, is about to remove to Batticaloa, a place on the eastern part of the Island, south of Trincomalee. Having chartered a small vessel, belonging to Jaffna, to take his family to Batticaloa; he kindly invited me to accompany him, for the benifit of my health. As I shall not probably be absent more than 12, or 14 days, & as Mrs Ward, whose husband has gone to Calpentien, will tarry with Mrs Poor, during my absence, I have concluded to accept Mr Osborne's invitation. May the Lord bless the means, for the restoration of my health.

Sept. 26th Left Jaffnapatam on the 3rd Inst. & arrived at Batticaloa, on the 9th. The good weather, the company of Mr & Mrs Osborne, & other circumstances, rendered the passage very pleasant, & agreeable. Batticaloa is a fortified town, situated upon a small Island, & contains a few European families besides the soldiers in the Fort. The Island, & the adjacent shores are thickly inhabited by natives, who speak the Tamul language. Before Mr Osborne's arrival there, was no missionary at that place. Mr Ault, a Wesleyan missionary laboured there many months, with much diligence, & success, but died shortly before our arrival in Ceylon. He was much respected & beloved by many of the inhabitants on account of his zealous exertion to do them good. Left Batticaloa on the 10th inst. & arrived at Trincomalee, on my return on the 13th. Visitted the two Wesleyan missionaries, who are stationed at that place. They have established several schools among the natives, & have a prospect of usefullness. At Trincomalee I consulted a skilful physician respecting my health. He approved of the means I had used, & thought there was some reason to hope, that by very careful treatment of myself, my unfavourable complaints might be removed. Left Trincomalee on the 15th & arrived at Jaffnapatam on the 19th. I do not perceive any alteration in the state of my health. I have a slight cough, & occasionally pain in my breast. I have strength to do more, than it is thought expedient for me to do. I rejoice in the goodness of God, in returning me to my family, & to find that no alteration for the worse has taken place in the affairs of the station. Judging from the little experience that I have had, I cannot think, that under existing circumstances, it would be benificial to my health, to be separated either from my family, or from my station. Tho I can do but little more than to exercise a general superintendence of the affairs of the station, I have much cause for thanksgiving, that I have an interpreter, who is so able, & so much disposed to render me assistance. For the sake of my family, & mission, I have strong desires to be restored to health again. Should this favour be granted by Him, to whom I would submissively & cheerfully say, "Thy will be done", I do hope it will be consistent with duty for me to close my days in this place, to which I feel a stronger attachment, than to any other part of the world.

October 2nd Sat. This day Nicholas, my interpreter's ~~eldest sister~~ the eldest sister of visited us for the purpose of conversing with us on the subject of her soul. It appears that her attention was awakened to those subjects some month ago, by the earnest warnings & intreaties of her brother. She is a married women, & lives in the parish of Vandalipo, about 8 miles from this place. She, like all other persons in that neighbourhood was strongly attached to idolatry. When her brother conversed with her in a faithfull & solemn manner, she was not pleased, & supposed that he conversed thus, merely because he had turned to this religion. His conversation however was the means of turning her attention to the abominable character of the heathen gods, & to the folly & sin of idolatry. She was, for a considerable length of time, under a conviction, that she was a sinner & in much danger. At this time she had little, or no opportunity of obtaining a knowledge of the Christian religion. She was surrounded by gross idolaters, no one in the village knew or professed any other than the heathen religion. She saw Nicholas, but seldom, & then did not very freely communicate her feelings. [Her

trouble of mind continued till at length she had an affecting dream. She d
med that an aged Christian Priest, came to her & wished to give her assistan
From that time her trouble of mind left her. When Nicholas visited her, sh
was very free in expressing her feelings, & in making inquiries concerning the Chris
an religion. She expressed much surprise that this religion was not made know
to their forefathers, & that the people still continue in idolatry. It was easy for
Nicholas to give her a short history of Gods dealings with men, & of the rise of i
latry. It does not appear that she pressed him with the difficulty of reconcilin
the acquisition of the Gospel, with the conduct of christians on the subject of the
publishing the Gospel to every creature. Does it not however become the American
churches most earnestly to inquire, whether the minds of future generation
of idolaters can be satisfied on this subject, without a free & just confessio
on the part of missionaries, that the present generation of Christians have
deeply involved themselves in guilt; have even stained their garments with the blo
of souls, in having withheld from the perishing heathen, the means for their obtainin
the blessings of this "great salvation." The apologies that may be formed, for t
remissness of our pious forefathers cannot apply to those, whose lot is cast in t
"Era of missions."

Being informed by Nicholas, that his sister was disirou
of conversing with us, we immediately sent for her. She came here this morni
& we have been gratified with her visit. She is the first female we have se
among the heathen, who has manifested any real concern for the salvation o
her soul. She has experienced considerable opposition from her husband, & fr
other heathens in consequence of her attending to this religion. Her knowledge of
christianity is of course very limited. She says it is her practise, to pray day
but that hitherto she prays her heart is on a very different scale, from what she
thinks it ought to be! She appeared to hear attentively our instructions, & expr
sed a wish that she might have opportunity of frequently hearing this religi
We asked her why she had not been here before; she replied, that she did not
know, what kind of people we were; but that hereafter she would come as oft
as she could leave her husband & children. — Should it hereafter appear
her impressions are like the morning cloud, & the early dew, I shall not regr
that I related her case, as I wish our friends to share with us in those trials,
we consider the most severe.

† October 15th It is now three years since I came to reside at this place. I ho
cannot, from a conviction of unfaithfulness in numberless instances, take th
people in record, that by the space of three years, I have ceased not to warn ev
one night & day with tears, yet I feel it to be a duty to record with thankfu
heart, that the mercies I have hitherto experienced in my work, & the apparen
smiles of Gods providence on this missionary station, are weighty reasons for p
sent rejoicing & thanksgiving, & furnish me with many motives to further exe
tions.

† Monday 18th Some pressing applications have been made to me of late to e
tablish Schools in several villages. But the nine schools, which I have alre
dy established are quite as many, as I can superintend to advantage. Many
boys, also have of late applied for admissions into our boarding school. But as
funds are at present in a low state, & as we have no immediate prospect of assista
in the mission, I have felt myself obliged to reject most of those, who have applie
This has been extremely trying to my feelings, as they have appeared to be fit objec
of charity. Several of the last children, whom I admitted to the school, were r
ceived in the strength of my convictions that money has already been appropri
ted, for the support of children here, & that it will arrive before I shall be obli
to dismiss any from my school for the want of means to support them. I hope
will not appear that I am presumptuous in my expectations.

† November 8th yesterday the communion service was attended at Tillipal
I preached in Tamul for the first time since my illness. Nicholas Fernando
my interpreter was received in a public manner, as a member of our Church. To
day the monthly prayer meeting has been held at Tillipally.

† Nov: 10th This is the rainy season. Many of the natives at this time are in
fering state on account of their poverty. Yesterday a little boy, about 8 years

age, was brought to our doors by a distant relation, who entreated us to receive the child into our school. As I had concluded that I could not increase my number of boys, & had rejected many applicants, I felt obliged to reject him also. To day the boy came a time to our doors, I so distressing was his condition, being both naked & hungry, & exposed to the rains that I could not reject him again.

24th " Forwarded by way of Calcutta, a letter prepared by the brethren to Dr Worcester.

31st " My health has been better of late. I have been able to preach regularly on the sabbath during the month. This has been to me a source of pleasure, & a cause for thankfulness.

Dec. 6th Went to Wellore in company with Mr Poor to unite with our missionary brethren in the observation of the monthly prayer meeting. On our arrival at that place, we found a letter containing the highly gratifying intelligence that our American missionaries destined for Ceylon had arrived at Calcutta. So long had our minds been exercised on this subject & our expectations disappointed, that on the receipt of this information, we were like them that dream. May they be brought to us safely, & speedily & become faithful & successful laborers, in that part of the Lords vineyard. While engaged in the interesting duties of the prayer meeting, we received a letter from Trincomalee informing us that three of our brethren had arrived at that place.

15th " About a fortnight ago, a lad of about 7 years, was brought to us by his uncle who requested us to receive him into our boarding school. The peculiar circumstances of his case induced us, contrary to our previous intentions to receive him. He was instructed for a time in a school belonging to our Wesleyan brethren. After the death of his parents, he was brought to his uncle's house in Vodoville, where he became sick with the dropsy. It is quite that he might be relieved from the miseries of living can of this, as we have reason to believe, brought him to us. The boy appeared, tho' unusually intelligent, & was very pleasing in his appearance. He recited our reading & catechism both the questions & answers & many other things which he had learnt at school, & was desirous of learning more. Soon after he came here he became more unwell, & died this morning. We have had much pleasure in attending to him during his sickness. Tho he was exercised with much pain, he was generally patient, & was much pleased to have our boys converse with him about the Christian religion. The night before he died his distress was severe. Being alone in the morning he was overheard to begin to repeat with considerable animation "Jesu Dear," which he had learnt at school. He died about 9 o'clock A.M. In the afternoon his corpse was carried to the Church, where we had an occasional service, previously to the interment of the body. Tho I have occasionally prayed at funerals in this place, this is the first time, that we have conducted one, according to the usages of our country. But few or none attended excepting our own household. Some looked on, at a distance, when we walked in a procession to the grave.

Dec. 17th Went to Jaffna early this morning, to accompany Br & Sister Scudder to Tillipally. This is a most joyful event in the history of the mission, & demands from us a tribute of thanksgiving & praise. It gives a new aspect to the affairs of the station. It not only releases me from my unpleasant apprehensions that the station will suffer essential injury for the want of timely assistance, but it greatly increases my hopes, & expectations, that God has designs of mercy towards this people, & will gather a church from among them, to the praise of the glory of his grace. Br & Sister Scudder have been called to drink deep of the cup of affliction, by the death of their beloved child at Calcutta. As they came from Trincomalee to Jaffna by land in the midst of the rainy season, they suffered considerable inconvenience, but sustained no essential injury. In all their trials they have been enabled to add, their testimony to the truth of the promise, "As thy day is, so shall thy strength be." Their consolations, & supports have been correspondent with their trials, & necessities.— It is to me, a pleasing source of reflection, that for many months past, while constantly visited with ill health, I have been enabled so to superintend the concerns of the mission, that there has been no material failure in any branch of it.

18th Supeyen hearing that a new missionary had arrived, came from Jaffna to see us this morning. He says, he still believes in the Christian religion, but on account of the restrictions laid upon him by his parents, he cannot openly

conduct himself according to the commands, while he is under age, & under the immediate influence of his parents. We have too much reason to believe, that he has cast off his first love, & is destitute of that faith, which alone can enable him to endure those persecutions, which those, who in his circumstances will live godly in Christ Jesus are taught to expect.

Dec: 20th My cough has been rather worse of late. Br Scudder advises, that I should suspend preaching for the present, & also my studies, & use means for regaining my health.

21st For several days past, I have been highly gratified, & I trust greatly profited by the perusal of letters from beloved friends in America. The number of letters received, & the pleasure they afford us, cause us almost to forget the severe trials we have experienced by scarcely hearing from our friends for nearly two years past. We now know that our friends did not forget us, during that long period, nor neglect to write us but we are grieved to have occasion to say, that their letters did not reached us. While perusing the letters now received, especially as a goodly number of them were from persons (on whom we had no particular claims, for such pleasing tokens of remembrance, & affection, my mind has been forcibly impressed with the thought, that the pleasing evidences manifested by the friends of Zion, that we share in their affections, are occasionally the special subjects of their prayers, & are the objects of their affectionate concern, & good wishes, form no small part of that hundred fold reward in this life, which is promised to those, who with a right spirit devote themselves to the missionary work. In these evidences of interest, & affection towards us, on the part of the friends of Zion, in consequence of our intimate connexion with the cause that is dear to their hearts, we discover motives, which should excite us, to diligence, & perseverance in our course. The reason which induces me to mention this subject in my journal is, that the precarious state of my health forbids me to hope that I shall be able to make any suitable returns to the many kind friends who have favoured me with letters, & I wish them to know, that their favours were gratefully received, & highly prized. As several particulars contained in those letters, are of importance to the mission, it is proper that they should be mentioned here.

From a letter received from the Theolog: Soc: in Dart: Col: I learn that the Soc: have voted, to raise the sum of $ 52 annually to support a child in my family to bear the name of Francis Brown.

I learn also from Rev. J. W. Putnam, that the Juv: Branch of the Rock: Char: Soc: will support a child named J. W. Putnam. also that two sons of Mr J: Tappen of Boston, will support a child named John Salisbury Tappen. By a letter received from Salem, I am informed that Mr W. Hopes of Boston, has written to me concerning a child to be educated in my family named Samuel Joseph Hopes. I regret that I am obliged to say, that his letter has not reached me. The Soc: for Ed: heathen Children in Salem have I understand appropriated money to support two children at this station to be named Elias Cornelius, and Brainerd Emerson. The Juvenile Soc: of that Town, have also appropriated money to support a child to be named Harriet Newell. Immediately on receiving this information I selected children, who have long been members of the boarding school here, gave them the names mentioned above, and told them, something of their kind friends in America, by whom they are supported. I wish all those persons who have been induced in this way to aid the missionary cause to know that the fruits of their liberality are very joyfully received. They have strengthened my hands & furnished me with many pleasing motives to present to the children to excite them to diligence in their studies. — The value of 30 Span: Dolls was put into Br Winslow's hand at Calcutta by Mr Lawson to be delivered to me, which I presume, was the second remittance from Jordan Lodge. Damers. I would suggest, whether it will not be expedient that all donations of this description should be remitted thro the Treasurer of the Board, who will give particular directions, respecting their appropriation.

Dec: 25th Christmasday. Held a public service in the Chh: more than 300 boys, from the schools connected with this station were present, and be-

forec

tween 100, & 200 other persons. Food was provided, as on the preceding Christmas for those children, who were disposed to eat on the premises. One Hundred & five boys, & 24 girls gladly partook of what was provided for them. The number of people present, & feeling manifested, on the occasion, gladdened our hearts, & reminded us of the salutary influence, which our instructions have had upon those around us. Jan: 17th 1820. My health is so far improved that I have recommenced preaching in Tamul.

25th Opened a new school in a populous village of Tillipally, being the tenth school connected with this station.

25th One week ago Br & Sister Scudder, became the parents of another daughter, which they fondly hoped would supply the place of the one they buried at Batta; but God has seen fit to remove this also from them. It became ill with convulsions & to day died after some hours of extreme suffering. We sympathize with them in their affliction, & trust that the Lord in His own best way will prepare them, for usefulness among this people.

Feb: 15th At this date connected with this station are 50 schools, containing upwards of 400 boys. In the boarding school here are 34 boys, & 6 girls. From various sources, I have received information that names have been given, & money appropriated for the support of 13 boys & 2 girls, at this station. Dr Scudder has brought out names for 50 boys, who will be supported by persons in New York. Some of these names have been given to boys, who have long been under my care. Children are frequently applying for admittance into our Boarding school.

On account of feeble health I have for many months past been unable to keep a regular journal. From the few notices I had made, the foregoing has been prepared. Some things of an interesting nature might have been related had my health permitted me to write.

March 12th While this journal has been copying some Pamphlets for 1818. and the first months of 1819 have reached us. From these we learn that many sums of money have been appropriated, & names furnished for children in Ceylon. I exceeding regret that this information has not reached us before, as I fear friends who have in this way aided the Mission may be disappointed that they have received no intelligence concerning the children, whom they supposed, they supported in my family.

D Poor

Rec. Dec.
1820.

Copied for
Recd Jan. & Feb. Post paid
1821

42 f 12/3

MADRAS
7 AP 7
1820

Rev Samuel Worcester D.D.
Cor. Sec. to the A.B.C. for Mis.
Salem.
Mass.
U. S. A.

Care of
Messrs Hogue Davidson & Co.
Calcutta.

Charles Ette
Rev. Samuel Worcester D.D.
Salem
Mass
U.S.A.

S 5 8 8
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Extracts from D. Poor's journal kept at Tillipally Nov 1st 1820. After much trouble I have succeeded in bringing under my influence a school, taught in this neighbourhood by a man strongly attached to heathenism. The boys in this school, about 40 in number, are the children of those who are less friendly than others in the parish to the object of our mission. — Have established a new school in the village of Erlale about 2½ miles east of this place. — Several applications have been made to me of late to establish schools. But the want of funds, and suitable assistants to superintend schools prevents me from increasing the number. At present I have eleven schools under my care. Lord's 5th Br Woodward who now resides at this station, preached his first sermon in Tamil. In compliance with an invitation from Mr G. Speldewinde Esq Sitting Magistrate at Chavagacheri in which his court is held. I preached for the first time in the bungalow For several months previous to this we held a morning service on the Sabbath at our school Bungalow at that place. Mr Speldewinde's disposition to encourage the natives to attend our preaching will doubtless be highly favourable to our object. 8th Br & Sister Woodward have special occasion for thanksgiving on account of the birth of a son. 9th Attended a meeting of the brethren at Vandiripo to converse on affairs relative to Mr Garrett who has been ordered to leave Mr Spencer before the 24th instant. At the meeting conversed on several subjects respecting the manner of conducting the affairs of our mission. 12th Sat. Attended morning prayers in the church. At 10 O'clock A. M. preached from the text "Blessed is he whose transgression is forgiven, whose sin is covered." In the afternoon preached in a new school bungalow, lately built for the accommodation of the school in this neighbourhood; my subject, "The rich man and Lazarus." Am impressed with the importance of adopting the best methods for bringing Christ before the people. — In the evening gave religious instructions as usual to the servants and to the children in the boarding school. It is their practice at this time to recite lessons which they learn on the Sabbath.) In the course of the day read several sermons in Dwight's Theology. 13th Mond. Spent most of the forenoon in the writing letters to friends in America; heard the boys recite in English grammar as usual. In the afternoon visited two schools. My conversation with the people appears to have so little effect upon them, that I should be quite discouraged, did I not keep in mind my high commission, and consider that God may get glory to himself by granting success to the feeblest efforts. — This evening held our weekly family meeting for prayer and conversation. At this time we relate to each other the employments and occurrences of the past week. — Remark. In perusing the journal from which these extracts are made I am in doubt as to the proper course to be pursued. Both for obvious reasons it may be expedient for me to notice with some degree of particularity in what manner my time is spent, it appears unnecessary to transcribe much of what I have written on account of the sameness that would appear in relating the duties of each day. On the other hand, I am aware that you can have but a very imperfect idea of the manner in which my time is spent, merely by knowing how I employ it in a few of my best days in the course of a month. I trust however it will be satisfactory to you for me to notice some particulars those things which have bearing upon the main objects of the mission. 17th Frid. Received an other letter to the inhabitants of Tillipally in which I explained the manner in which we are furnished with the money to defray the various expences of the mission and the motives which influence christians to send missionaries to this place. Letters of this description are copied and read by the boys in the schools and many are circulated among the people. 19th Preached twice as usual; once in the church and once in an adjacent village. My mind has been impressed with the importance of preaching in faith. 22d Received a pleasing letter from Supayen. Have some hope that he will yet be established in the faith. He informs me that his father has consented that he should live at one of our stations; not however at Tillipally. He will probably go to Batticotta.

Dec 3d. Br Woodward has been ill during the past week with the liver complaint

and is consequently unable to assist in preaching. Have had of late more earnest desires than usual that the Spirit of God may be poured out upon the people. Can induce to inquire with interest. Lord what hindereth, since thy word has been preached more than four years to the people. 5th Sabb. Attended the monthly prayer meeting at Poonderipo. The subject of the address given and of the conversation of the brethren was the promise of our Saviour "Lo I am with you alway even to the end of the world". All the missionaries in the District were present and appeared to have some sweet experience of the truth of the promise then under consideration. The mutual interest and affection which the missionaries have for a long time manifested for each other must be considered as a token for good. Dec. 9th Br. Warner whose health is in some degree restored, left Tellipally intending to reside a short time at Vadooville, that he may superintend the repairs of the station which he is about to occupy in the parish of Manepy. 10th Lord's Day. Preached at Mallagam and at the next house. Altho I feel sad at the indifference manifested by the people, while the most solemn truths are spoken, I cannot but indulge the hope that the Lord will ere long vindicate the honour of the Saviour's name among the people.

March 12th 1821. About the middle of December last Mrs Poor was taken sick and confined to her bed more than two months. This was a season of trial to us, both on our own account and on account of the mission. We have more reason to praise the Lord for delivering us in a great degree from this affliction and for permitting us again more actively to engage in the duties of our station.

Soon after Br. Woodman left his station, the brethren at Vadooville assisted in preaching at Mailagam. When I preach at that place on the Sabbath, Nicholas reads the scriptures and addresses those who attend church there. For several months past, fewer persons have attended church than formerly. One reason probably is that they have been busy in their fields. Both Nicholas and myself have of late spent the sabbath afternoon in visiting the people from house to house, and in the fields. — On Christmas day held a service as usual at the church; four or five hundred persons principally boys from our schools were present. — In the four first of January sent to Dr. Worcester an account of this station for nine months ending at the close of Oct 1820. Soon after sent a duplicate of a part of this account by way of Bombay.

Have made special exertions of late to induce girls to attend the schools. Ten or twelve attend in two villages and are taught with the boys. — In Feb a man in this ~~village~~ neighbourhood commenced a school exclusively for girls. But it occasioned so much ridicule and reproach that it was continued but three days.

March 11th Wed. Sir Richard Ottly, Puisne Justice of the Island, visited the station. Held a service in the Church ~~on the occasion~~. Br. Spuana Wesleyan missionary preached in Tamul. After the sermon Sir Richard made a few remarks for the purpose of exciting the people to avail themselves of the opportunities afforded them for obtaining instruction. He afterward heard the first class of boys in our ~~station~~ boarding school questioned in grammar and geography (in English) & heard the girls read in Tamul. As an encouragement to the girls to continue their studies he kindly made them a present of money to be given them at the time of their leaving the school. — Sir Richard Ottly is a man deeply interested in every thing which relates to the progress of pure christianity on the Island and indeed throughout the world. In view of his warm attachment to the cause of Christ, his elevated rank in society, and the office he holds under government, we consider his arrival in various respects highly auspicious to the best interests of the Island. [After dinner Sir R on ~~leaving us~~ ~~in prayer~~.]

March 15. Called the man who a few weeks ago commenced a school for girls and encouraged him to begin again, stating to him what Sir Richard Ottly had said

on the subject. Called also the instructor of the school in this neighbourhood which I took under my care in November last, urged him to open a school at his house for the instruction of girls. X Frid. 16th. Went to the parish of Ettiyally with Br. Spaulding. We spoke with the people in various villages on the the subject of the christian religion. Took our dinner which we carried with us at the house of a Roman [illegible]olic. In that village, in which there are about 500 inhabitants 150 are Catholics. [illegible] priest resides there occasionally. The Catholics are not [illegible] the possession of the Scriptures. They are generally more hostile to our [illegible] than the heathen. Very few of their children attend our schools. X Tues 20. [illegible] to Eslawaly a remote village in Tillipally. There is a [illegible] Catholic church in the place at which about 40 persons, as I was informed attend on the Sabbath. [illegible] villages in the interior, are but seldom visited by the Catholic priests, there are cl[illegible]ted from among the natives, who read a service on the Sabbath [illegible] by the priests. I had opportunity of speaking with a number of persons, and distributing some written tracts. X 22 ed. From the reports of the school masters this evening, it appears that two schools were commenced on monday exclusively for girls. The number however who attend is very small, four in one and five in the other. Twelve girls attend with boys in the other schools. [illegible] several days past, have felt an unusual degree of interest in the work of the missionary. My desires and hopes are excited relative to the conversion of the heathen. Lord increase my faith and zeal. X Fri 23 d. Regarded this day as a season of special prayer both on account of Mrs Poor's ill health and to look for direction on the important subject of admitting several persons to the ordinances of baptism and the Lord's supper. Sab 25. Preached with more interest in the church than were to pose. The word preached appeared to attract the attention of the people present. Mond 26. Met the several missionaries in the District at Codaville, to assist in forming a society for the purpose of mutually assisting each other in acquiring a knowledge of the Tamul language, and attending to other subjects connected with this. [illegible] have been engaged for several days past in attending the monthly examination of my schools. Visited for the first time a day school for girls. Seven were present. 30th. Fri. Observed the monthly fast preceding the prayer meeting. (April 2d.) Mon. Prevented by Mrs Poor's ill health from attending the monthly prayer meeting. Held a season of prayer with five natives whom I think soon to receive as members of our church. They are Ebenezer Porter, Jordan Lodge and Nathaniel Miles three boys belonging to our boarding school, Paleu school master and Valen our gardener. 3d. Committed the school at Mallagam to the care of the brethren at Codaville. Thurs 5th. Favored with a visit of several days from Br. Chater. We consider it a pleasing proof of the sincere friendship and affection which exists between him and the members of our mission, that he has been induced to pass several weeks at our stations. We have evidence in his case that the severest bereavements may become the most effectual means preparing the christian for usefulness and for experiencing the highest joy that can be obtained before he enters upon his inheritance above. Thurs 10th. Met the candidates for admission to the Church, read & explained to them our of faith and the covenant. Most of them have been strongly urged by their friends to relinquish their intention of being baptized. They appear to be unshaken in their resolution to make an open profession of their faith in Christ. I stated to them the mind of God the nature and degree of opposition, for which their minds should be [illegible]. The subject of receiving these persons into the Church, is deeply interesting. Having some knowledge of their native character and foreseeing some of the sad consequences that would ensue, should they apostatize from the faith, I rejoice with much trembling. 17th. Again met the candidates for baptism. Conversed particularly with each respecting his views and feelings in making a profession of christianity. Their conversation and general deportment are encouraging. Miles gave an account of a visit to his pleasing widowed sister the only near relative he has. He conve[illegible]

X Am

with her alone on the subject of his being baptized and obtaining her consent to an union in the subject Kiamo in the neighbourhood. He immediately came to see the Chief, and to discuss him from his purpose. He was also concerned, this time, to make arrangements for his family, but he under no circumstances his conduct, and having explained his resolution, came to make advances, or attempt reclaiming his intention of being baptized, he kept to act. I received explained to Col. J. B. Cuff the circumstances of his conversion, and to express his wishes to be connected with the Church in Salem. It should be a matter of acknowledgment to the Christian Church, he left Tranquebar having fully resolved upon his duty.

Tribe

MADRAS
DEC 3
1821

To the
Revd Samuel Worcester D.D.
(Corr. Sec. to the A.B.C.F.M.)
Salem
Mass
U.S.A.

To the kind care of the
Revd W. H. Pearce
Calcutta.

G.P.O.
DEC 17
B.S.P.S.

Fri. 20th April (2d sheet) 150

~~Friday 6th May~~. Learn from Nicholas my native assistant, that Valu has informed him that the opposition to his joining the church, is greater than he expected, and that he wishes to defer it for the present, till his friends become more reconciled. Valu the gardener assigns reasons for deferring the subject which evidently show that he is afraid to risk the consequences of a public profession of his faith in Christ.

Porter has very unexpectedly been guilty of some improprieties of conduct, which render it expedient that his baptism should be deferred for the present. This evening I called together the five persons whom I expected to receive into the church on the ensuing sabbath. In addressing Valu, Valu, & Porter I endeavoured to bring to their view the inconsistency and dangerous consequences of their conduct, & told them that they had given proof that they were not proper persons to be received into the church of Christ. They have several times requested in the course of the last eighteen months, that they might have opportunity of obeying the commands of Christ, by publicly professing their faith in him. Judging from their conduct, as well as from their conversation, I have indulged favorable hopes concerning them. But as I ever had many fears on the subject of receiving ~~many fears~~ persons to our communion it has been my earnest desire & prayer, that God in his providence would make the path of duty very plain, before any were ~~received~~ united to us. The consideration that this exhibition of character which has now been made, may be in answer to my request, has tended greatly to quiet my mind under the disappointment. After conversing with the three persons here mentioned, I asked Jordan Lodge & Miles whether they also wished to be excused. They replied in the negative & appeared to be firmly resolved to obey the commands of Christ. This answer was unexpected, as they were younger than the others, & as I supposed, looked to them for encouragement. I told them from the word of God, the nature of the opposition and of the consolations, which they should expect, if they were in truth the disciples of Christ. I did not however expect that either of them would remain stedfast to his purpose.

Sat. April 21st. This morning Jordan Lodge's mother came here in great distress, saying, if her son was baptized, she should be forsaken by her friends, and, that her husband's brother, on whom her family was much dependent would withhold his support. She intreated with tears that I would not baptize him. I endeavored to reason with her, and to quiet her mind by telling her that her husband, who is now absent gave his consent, when I conversed with him on the subject a few weeks ago. She assured me that if he was now here he would strongly oppose it.

I then called her son and stated to them the substance of my commission to preach the gospel — the obligations of the people to receive it, & the opposition and persecution which they must expect, who in a heathen country, believe in Christ. In the course of this conversation I read and explained Matt. 10: 32—40. Immediately after they left me, Jordan took his mother aside & after conversing with her for some time, he expressed his determination

to be baptized. She left him, saying "you shall never again enter my house." In the afternoon Br & Sister Scudder came to spend the sabbath with us. On the night following some strange noises were heard around the house. About midnight there was a sudden & very loud cry of the boys in the bungalow. We went immediately to them and were told that a tall man presented himself at their window, whom they distinctly saw, as it was bright moon light. They were doubtless the more alarmed, in consequence of two clothes having been stolen from them, a few nights before, while they were asleep. The boys kept watch in turn, and slept thro the night.

Sab. April 22d. Knowing that considerable feeling had been excited among the relations of the two boys who were to be baptized, we thought it probable some disturbance would be made this morning. But we were happily disappointed. All was quiet and we held our service in the church at the usual hour. After the sermon the articles of our church and the covenant were read and Nathanael Niles and Jordan Lodge were baptized and formally received as members of our church, in full communion. A short address adapted to the occasion was made to them, and to the congregation. The number of natives present was about 500, chiefly children. We then attended to the ordinance of the Lords supper which was administered by Br Charles, a Baptist Missionary.

X To these natives whom we had before admitted to our church were previously nominal christians; *(Krishnolas, my native assistant who was baptized in infancy. His mother being a Roman Catholic, was educated a heathen and for a time was employed in singing songs at a heathen temple.) The admission of these boys who were grossly idolaters till they were received into our boarding school, forms a new era in the history of our mission. May they be the first fruits of an abundant harvest XX

X April 23d yesterday Mrs Poor was able to attend the services in the church, and was greatly animated on the occasion. It was a joyful season to her soul. This afternoon she has been taken with some illness. — Note. As I have already given a particular account of Mrs Poor's sickness and death and of the attendant circumstances, it is unnecessary to repeat them here. X

(Leave considerable space)

May 11th Friday. This afternoon the dear brethren & sisters who have been with me during this season of special trial, returned home. My darling babe Susan, I have been constrained to commit to the care of Sister Scudder, as she greatly needed the attentions of a kind mother. Many considerations tend to quiet my mind and to reconcile me to this trying event. Indeed the removal of my lover & friend, companion, counseller & helper, has so affected my mind as to render every other

* Nicholas my ~~assist~~ native assistant, who was baptized in infancy, his mother &c &c

trial comparatively light. O Lord be thou my comforter, my guide & my portion both in this wilderness and forever. "The Lord gave & the Lord hath taken away" & it is he I trust who enables me from the heart to say, "blessed be the name of the Lord." In proportion to my conviction of the value of the blessing bestowed upon me, for a season, is my sense of obligation both to praise the Lord for continuing it so long, and cheerfully to submit to the bereaving stroke of its removal. The reunion of the saints above appears so much a reality to my mind that I cannot regard the dear departed as lost to me. Tho I feel it would be far better to depart, and am willing rather to be absent from the body and to be present with the Lord. I hope through grace to be enabled to say, "all the days of my appointed time will I wait, till my change comes". As I sat down at the tea table with my two remaining children. Mary Ann, observed I will now be like Mamma to you. Never did her conversation appear more interesting and appropriate.

Note. As from this time most of the notices contained in my journal are of a personal nature, it is thought unnecessary that many extracts should be made from it.

Sab 12th Nicholas informs me, that the parents of the girls in the boarding school, in consequence of Mrs Poors removal, have expressed some anxiety respecting their children & wish to take them home — The subject of supplying the vacancy at the station requires immediate attention. It is a subject involved in some difficulty. May we have wisdom from above to direct us. If I could not assure the people that an other missionary & wife would immediately come here, the children would soon return to their parents, & most of them doubtless to the service of the demons. I am forcibly reminded of the evils that must result from the temporary abandonment of a station, & of the vast importance of an ample and seasonable supply of labourers wherever the fallow ground has been broken up. Even a hasty survey of missionary stations must convince any one, that the want of a due attention to this subject, has occasioned most serious loss to the missionary cause.

13th Sab. Preached in the church a sermon appropriate to the occasion of Mrs Poor's removal. Monday took my two children to Ordewill & went myself to Jaffnapatam; in the evening, Br Chater preached a sermon in the Wesleyan chapel occasioned by Mrs Poors death. Text. "Precious in the sight of the Lord is the death of the saints."

X Tues. Evening attended the ordination of Br Scudder at the Wesley an chapel.

X Wed. Met the brethren at Batticotta, to consult on the subject of removing a Brother & Sister to this station; came to no decision returned late to Tillipally.

X 18th Friday. Examined the boys in the schools at the station. The pleasures ~~of~~ which I experience in my solitary state and which are evidently occasioned by my heavy afflictions, are great. I never before had such an impressive view of the nature and extent of those rich consolations, which God has prepared for the hours of adversity. Severe discipline & chastisements appear necessary to prepare us to receive, what God is ready to bestow. The great sources of comfort and consolations are at all times accessible. Nothing but my own perverseness has hitherto prevented me from drawing a large supply

Sab. 20th In the forenoon preached in the church. In the afternoon visited a head man in an adjacent village, who a few days ago buried a son of about 20 years old. I found a number of persons assembled at his house, to perform some ceremonies. to whom I preached the word. many of them heard quietly, others cavilled at what was said.

Thurs. Last evening a little girl belonging to our boarding school died. she was carried to her mothers house on the preceding day. She had been instructed by us about a year, was the only child of her mother, who was a widow.

Sab 27th For three sabbaths past have preached with unusual freedom without much previous preparation. The minds of those connected with the family, as well as my own, appear to be much awake to divine subjects.

Commenced the practice of holding an afternoon service in the school room, for the benefit of the children & others at the station. It is my intention to have read on this occasion, narratives of the lives & death of pious children, such as are contained in Lamways Tokens for children. Porter & Dwight are able to translate such simple narratives.

Mond. Experience increasing pleasure from the prospect of spending my days in preaching Christ to this people. Have been much aided in my supplications for them, by the practice of spreading before the Lord those portions of scripture which contain the exceeding great & precious promises which he has made concerning the heathen. My main business at the throne of grace appears to be

to be to beseech the Lord to do what he has said he will do, on conditions of being inquired of by the house of Israel. Schoolmaster or rather

This afternoon visited the Govt Stamp Seller, in this parish; he has been ill for some weeks past, & is apparently near the grave. This man has attended preaching more constantly than any other in the parish, who ~~has not been in some way employed in the service of the mi~~ ~~was not employed in our service~~. He has an impression that he ought to be a christian, in order to hold his office, (as was the case under the dutch Government) & he wishes me to think him such, but I know he lives in the practice of idolatrous ceremonies. I read to him the parable of the labourers, & turned his attention particularly to the man who was called at the eleventh hour.

Thus. It has at length been unanimously resolved by the brethren that Br & Sister Richards ~~to~~ remove from Batticotta to this station

In all my avocations will endeavor to cherish these ~~& his~~ views and impressions concerning this & of the future state, which I had at the time I accompanied my beloved to the gates of the new Jerusalem

Thus. Br & Sister Poindexter who have spent a few days with me, returned to Codoveilla. Have received every mark of affection and kindness from the brethren & sisters in this season of affliction

Frid. 1st. Monthly season for fasting & prayer, with reference to the monthly prayer meeting on monday. Spent the day in reviewing that part of my life, which has past since I engaged in the work of the mission, deeply impressed with the importance of calling to remembrance particular sins, in order properly to repent of them. In those books which are to be opened in the great day of accounts, particulars are recorded.

Sat. Spent the evening in conversation with Nicholas, on the pleasures which the christian religion affords.

Sab 3d Preached in the church with much interest. Before the service had some very strong desires that God would bless his word and begin a glorious work of grace upon the hearts of the people. In the afternoon preached at the Govt School masters house; for several sabbaths past, have preached in that neighbourhood

Mond. 4th. Attended the monthly prayer meeting at Codoveilla. All thought we might indulge the hope that God would soon manifest himself to this people, & we resolved to be more diligent & faithful in preaching and praying.

Thurs. 7th Think I never had stronger desires that God would arise and vindicate the insulted honor of his son in the sight of this people. They appear to think it impossible that any should be turned in heart to the christian religion, tho many may pretend that they are christians. O Lord why should the heathen say & where is your God?

What wilt thou do for thy great name. Will bring the question personally before God, What are the most effectual means I can use, for bringing this people to the knowledge of Christ? Had an interesting conversation with an ~~Indian~~ Oodiah, a head man who has usually attended preaching at the rest house. I find it easy & profitable to converse with individuals.— Addressed the native girls on the concerns of their souls.

Frid. 8th Have regarded this as a day of special thanksgiving to God — to praise him for that rich variety of blessings bestowed upon me in connexion with my departed companion, — & for his gracious & bountiful dealings towards her during her missionary course, especially in her last sickness; not forgetting to praise him for all he has done for this people, & for filling my mind with confident hopes & expectations, that he will soon arise & vindicate the honor of his own name among them. //

(Sat. 9th) "You have been praying for us," says one heathen, "for several years; but does God hear your prayers?" — An other sarcastically observes, "Mrs Poor's untimely death, was doubtless one of the blessings of her serving Jesus." I seem to be constantly furnished with new motives to pray that Jesus would be with me, to give his word success. I am rejoice that the works of converting the soul, belongs to God only. He will exert his power in the best time.

Sun. 12th Recommenced the practice of holding a meeting weekly with those of in the family & school, who are in any degree inclined to attend to the concerns of their souls. After the meeting this evening. Marial, one of the native girls, stood apparently desirous of speaking with me; but as I was busy, she went away.

Wed. 13th Have attended with much interest to Scott's reference on the passage, "And when he is come, he will reprove the world of sin, of righteousness & of judgement." There appears to be something peculiarly sweet & sacred in the character of the Holy Ghost, which never before so deeply engaged my attention. It has been a delightful theme for contemplation. — This Even. four native girls came into my room & with tears requested me to give them advice concerning

their souls. At first I seemed to have no words to speak with them. I explained to them the office of the Spirit, as mentioned above, and endeavored to show them their sin and guilt, in so long rejecting the Saviour. They all wept; ~~and~~ said but little, except that they were great sinners. After praying with them, I sent them away. Immediately after Nicholas came to inquire, in what manner he should converse with persons who were concerned for their souls. There has been an unusual degree of seriousness among the boys for several days past. The language of my heart, is.

"Come Holy Spirit, Heavenly dove"
"With all thy quickening powers"

The reply appears to be, "Grieve not the Spirit." "Open thy mouth wide & I will fill it."

Thurs 14th Received a letter this even from Sir Richard Otty. The kindness of christian friends in this season of adversity is a rich cordial to my spirits.

Frid. 15 Visited the Govt School master, who continues ill & addressed a number assembled at his house. In the even the girls came in again, & wished me to speak with them on religious subjects. Their attention to the word spoken is truly encouraging, and calls for gratitude. I find much freedom and pleasure in urging the great truths of the gospel upon the attention of individuals.

Sat. 16 Visited the Government schoolmaster. He appears to think it impossible that this people should be in heart converted to the christian religion. He asked me where those prophecies were to be found, which relate to the general prevalence of christianity. In the even. the girls came again.

Sab. Preached at Mallagem with more interest than usual. After the service was concluded, as the people were inclined to tarry. I addressed them again. At the rest hours in the afternoon had much conversation with the ~~Cudgas~~ Oodiah. "It is impossible for Jesus Christ, said he, to deliver the people from the power of the devil. They are too firmly under his influence.

O that He who was manifested to destroy the works of the devil, would here manifest his power and grace! I learn from Nicholas Simon Dwight left ~~Prolaud~~ Oodooville where he was for some months

he has been required by his parents to fast one day in a week, that his former good luck may return to him. Dwight submitted to it for a short time, but now utterly refuses to do it, saying, it is a vain and superstitious custom. He continues his studies with great diligence & interest, & conducts himself much to ~~my~~ our satisfaction

Mon. 18th. This afternoon, Niles (13 yrs) who spends part of the day in teaching the girls, informed me that one of them, Chilly, was sick, and that she wept much on thinking of the suffering of Christ for sinners. Porter (14 yrs) came to enquire how persons would feel who had been received by the Spirit of God. He appeared to be more awake to the subject, than I have before seen him. He is active in conversing with the boys on the concerns of their souls. This evening the girls came, as usual. Chilly's countenance appeared cheerful and happy. She expressed her love to Christ.

Tues. Visited the Govt Schoolmaster & read some prophecies relative to the extent of Christ's kingdom. Conversed with several other persons who were present. While speaking with the people I feel that the word is not a dead letter. At the family meeting for religious inquiry this evening, twenty or thirty were present. They appeared more solemn and attentive to the word, than heretofore. Some spoke with confidence, that they were serving Christ. Particularly, Porter, Lawrence, Tappan & Values. In the afternoon visited a school. The truths of the gospel which the boys treasure up in their memories prepare them profitably to hear exhortations to repent & believe on Christ. In my visits among the people I met with the ~~Elder~~ Oodiah, after a little conversation with him, he promised to come this week & converse with me at my house. Had an interesting conversation with Nicholas; he renders important assistance in the work of the mission, and feels that he is personally interested in the prosperity of Zion. He gave me a favorable account of his eldest sister. I trust she has received Christ by faith. Tappan who is a small boy, (10 yrs old) dwells much, it appears, in his conversation with the other boys on the sublime and awful. Nicholas informs me that he overheard him a few days ago, addressing in a personal manner, some boys smaller than himself on the subject of Christ's coming to judge the world. Nicholas thought at first the boy was at prayer, but soon perceived that he was exhorting

the salvation of
the boys to attend to their souls

Thurs. Felt much encouraged in my work by the perusal of Hall's sermons on the work of the Holy Spirit. It appeared quite new, altho I have read it many times.

Fri. Sent by way of England a package of letters to America. Spent a part of the afternoon in speaking with the people, as I found them in the street; addressed a company at the rest house. They appeared to be a little alarmed at my earnestness. I found it easy to deliver the Lord's message.

I have long been in the habit of spending friday evening with the boys in hearing a lesson which they learn in the course of the week, when out of school. After hearing their lessons, I ventured to tell them, that the Lord was in a special manner among us — that it was a critical season with them, & that their guilt & punishment would be great indeed, if they hardened their hearts in sin. After this four girls came. Shelly ventured to request to be baptized. I learn from Niles that Maria expressed to him the same wish, & that he explained to her the ~~greatness~~ nature of the ordinance & and responsibility of ~~taking a step~~. Those who are baptized.

I have an increasing hope that the Lord will make a glorious display of his grace among this people.

Sat. This morning the ~~Doctor~~ Godiah came. I conversed freely with him, as I wished to do, and prayed with him. He heard me patiently but did not appear to be much affected by ~~the subject~~ what was said. As he has long heard the gospel preached I cannot but hope that he will be made willing to receive it in the day of God's power.

This afternoon, visited the Gov^t School master, found him more unwell and more disposed to favor the cause of Christ. He told me he had been advising his son to receive Christianity. Cannot fully believe this.

Seven girls came this evening and appear to be in earnest in seeking the salvation of their souls.

Have contemplated with much interest of late Christ's last promise to his Apostles. "Lo I am with you". It appears to me that this promise is fulfilled in its highest and most important sense, when the Saviour is present with his missionaries to make the word preached effectual to the conviction and conversion of the heathen. In this sense I earnestly desire

his presence

Sab. Almost daily such passages of scripture occur to my mind with new force & beauty, as urgently invite to fervent prayer and supplications for the salvation of this people. Have thought much to-day of the case of the woman of Canaan, fervent by her importunity obtained her heart's desire, even when the Saviour himself appeared to shut out her prayer. What may not then expect, who may urge before him the fulfilment of a thousand promises like the one, "Ask & you shall receive. That your joy may be full."

Early this morning, went to the Govt school master's, had opportunity of conversing with him alone. I told him frankly why I could not indulge the hope that he truly believed on Christ. He heard me patiently but made little reply to what I said. On my return I found a Brahmin from Mallagere waiting for me. This is a man with whom I formerly often conversed. He came now in consequence of my having several times called at his house, when he was absent. He says he is convinced of the vanity of worshipping idols & thinks the christian religion is true, but urges the impossibility of leaving his present employment, by saying that he has no other means of obtaining a subsistence. I endeavored to show him the folly & danger of the course he was pursuing. After much conversation & prayer with him, he left me, saying, that he would come again. On his leaving I offered him some tracts, but he was unwilling to take them. In the forenoon preached in the chapel. In the afternoon at the rest house. Three or four heathen were present. All heard more attentively than usual, while I attempted to disclose the scenes that await us at death & judgement. One of the heathen observed, "Poor will join your caste, expect those who are influenced by the hope of worldly gain". On this principle he accounted for the fact, that any were willing to be employed in our service or in any way connected with us. He furnishes proof. I told him of what I had often said, that whoever receives this religion or does any thing to aid its progress, will be benefited by it, even in this world. In the evening heard as usual the sabbath lessons of the boys & girls in the School & of the servants in the family. I have increasing reason to hope that the word will be a savour of life unto life, at least, to some, in this place.

D. Poor.

Extracts from D. Poor's journal kept at Tillipally.

June 25th 1821. Br & Sister Richards removed from Batticotta to this station. This was a very desirable event. I shall now be relieved from much care & anxiety & have that assistance which I greatly needed.

Note. Oct 15. As the occurrences noticed in these extracts mainly relate to my own labours in the mission, it is proper to remark that on brother & sister Richards removal to the station, they took charge of the concerns of the family, of the boarding schools for native boys & girls, & of the temporal affairs of the station generally. They, myself, & children live together in one family. By this arrangement I am favourably situated for devoting myself almost exclusively to the business of giving instruction to the people by superintending our schools by preaching, & conversation. Altho Br Richards continues to be in a feeble state of health, he is able in many ways to render important service to the mission. Besides attending to the objects abovementioned, he has been able to hear daily the first class in the school at the station (about fifteen in number), read English, & recite a lesson & parse in English grammar. He has frequent opportunities of administering medicine to the sick.

June 25th. This evening held a meeting for free conversation with those who are disposed to attend to the one thing needful. Besides those who are connected with the family two boys were present who attend the day school at the station. ~~Wed.~~ 27. This afternoon had a long conversation with an old Codiah a head man of the parish. He was willing to ~~say~~ hear what I had to say, but finally observed "Jesus is afraid of the devils. He cannot deliver the people from their power". This & other remarks of a similar nature excited peculiar feelings in my mind, knowing that "for this cause the Son of God was manifested, that he might destroy the works of the devil". ~~Wed.~~ 28th. Sent to Dr Webster, by way of Calcutta on account Mrs Poors last sickness & death; sent also several letters to friends in America — Have of late felt the importance of conversing with the Brahmins around us & of warning them of their danger, that if they continue to deceive the people & perish in heathenism their blood may not be required at my hands. The head Brahmin of the principal temple in this ~~temple~~ parish has ever manifested great unwillingness to converse with me; I but seldom see him & when I do see him, he will scarcely give me an answer to a question on any subject. But as he is a man of very good report among the people & is much respected among ~~the people~~ them I have much wished to have access to him. This morning I took my English Bible, Tamul Testament, & some tracts & went to a shed in a remote corner of the yard of the temple. A number of ~~persons~~ people soon came to me, but as I said nothing to them, they went away. Many came & went away while I was there. I spent most of the day in reading the prophecies relative to the destruction of ~~the~~ idolatry & the universal establishment of the Redeemers kingdom. At 12 o'clock the bell was rung to summon the people to the temple. While they were attending to their ceremonies, I kneeled down & prayed in an audible voice in English. ~~About noon~~ several persons came & urged me to go home saying it was time for me to eat. In the afternoon the Brahmins son with some other persons came to inquire why I was there. I told him I must see his father. He asked many other questions but I continued my reading. About three o'clock the aged Brahmin with several others came & cried out "Why are you here". I rose up & said to him, in a low tone of voice that I wished to speak with him. He then beckoned to the people present to go away; but I told him that I could not speak with him there & proposed that we should go to his house. He then took me into an apartment of the temple. On finding that we were alone I kneeled down & prayed, in Tamul, that if the Lord had excited me to come & speak with the Brahmin that he would enable me rightly to deliver my message & incline him to receive it. I then stated to him, in ~~shortly~~ my object in coming to this country & the truth which I wished to communicate to every individual; I told him that if what I said was true, as I fully believed it was, he was in a very responsible & dangerous situation, in consequence of the nature & extent of the influence which he exerts over the minds of the people. He heard me patiently till some persons crowded in from the back part of the ~~apartment~~ temple. He appeared ~~to be~~ quite uneasy at their hearing the remarks which I made. He told them to disperse

and signified to me his wish that I would leave. I then offered him the testament & tracts which I carried with me & told him that if he would read them, he would be understand the important subject which I wished him to consider. He declined receiving them, & appeared anxious that I should depart. When we came out into the Verandah he asked me if I would have a cocoa nut. I thanked him & accepted his offer. I continued to speak with him & the people present, but he ~~would~~ made no reply to what I said. As soon as I had taken the cocoa nut water, he left me saying it was quite time for me to go home; he also told the people to leave me. After making a few remarks to those who remained I came home.

Forward even! The boy's father, who lives at Panditeripo came. I conversed with him freely on the subject of the Christian religion; told him I hoped his daughter had received Christ as her Saviour, & asked him if he was willing that she should be baptized. He said he was willing, if she wished it. He appeared to think that as he had committed his daughter to us to be instructed it could not be much worse for her to be baptized, & that she would ~~publicly~~ gain something by being connected with us. Met the school master as usual on Thursday evening for the purpose of giving religious instruction. ~~Forwd~~ Received the affecting intelligence of Br Newell's death. Truly the time is short, and it becomes us to work while the day lasts.

July 1st. Sab. In the forenoon I preached at Mallagum & in the afternoon at the rest house. Nicholas conducted the service in the church & spent the afternoon in speaking the word from house to house. The meeting held in the afternoon in the school room for the benefit of the children and others at the station is both instructing & interesting to those who attend. At this meeting Porter, Jordan, Lodge, Miles & Dwight take the lead. The exercises are singing, praying & reading. Porter & Dwight usually prepare translations of simple narratives of the life & death of pious children, for the occasion. — The boys & girls in the boarding school visit their friends once a month. Those who live near go & return the same day. Others are absent longer, the time of absense being regulated by the distance at which their friends live & the frequency of their going home. When the girls came ~~home~~ in this evening to take leave to go home ~~on the~~ this morning Betty & Maria appeared to have their tongues fully loosened to speak on religious subjects. They repeated of their own accord the substance of several chapters of St John's Gospel, which has been for a short time past their reading book in the school. They gave me a particular account of their conversations with their friends when they visited them last month. They requested permission to go together to visit each other's friends & to take St John's gospels to read to them. They also requested that on saturday afternoons they might go out into the village here & converse with the girls & women of their acquaintance. The language of their hearts appeared to be.

"We'll tell the people all around,"
"What a dear Saviour we have found."

July 2d. Attended the monthly prayer meeting at Ponditeripo. The subject for conversation was, eternity. The meeting was solemn & impressive. Tues. Had a conversation with Pondarum, a man formerly employed at the station as an overseer of workmen. It is his wish to join the church at the next communion season. He inquired whether it would be improper for him to make a feast at his house on the day of his receiving baptism; he wished to do that he said that he might give publicity to the transaction, explain to his friends the reasons of his conduct & endeavour to reconcile them to it, that they might not say that he came privately to this religion. He also inquired whether I would baptize his children at his house, saying that many persons would attend to witness the ordinance who would not come to the church. He requested that I would baptize his wife he said she was willing. He appeared to think that his wife might be baptized for the same reasons that his children might be.

He said he had thought much on these subjects & had long wished to converse with me respecting them. Wed. 4. Visited the school at Tilavertty, a village in Mallagam. Four small girls attend with the boys. The schoolmaster's wife read to me a part of a chapter of Luke. As she was the first heathen native woman that I have heard

read in the country, I made her a small present & offered a reward to the two girls who should be able to read first in the testament. — This even Chelly & Marcak gave me some account of their visit to their friends. They read & conversed with a number of persons in different places; were much reproached & ridiculed, but were not disheartened at company of women who knew in what manner they had been conversing ~~converse~~ with others, called upon them, ironically, to preach to them or they would inform me of their neglect. It is the opinion of the people that the girls and boys talk in this manner, in obedience to my orders. They had a pleasing interview with Nicolas' sister who lives in a village which they visited. — Thurs. July 5th. Spent most of the day in the study of Tamul. I feel the need of a new class of words that I may preach and converse intelligibly on the subject of experimental religion. I find not a little difficulty on this subject. My attention has been much turned to the peculiar manner in which we use language when speaking of Christian experience. Many words & phrases which are very forcible with us convey no correct ideas when translated into Tamul. My great relief on this subject is that the Spirit whose office it is to enlighten, instruct & sanctify the soul will not be impeded in his work by my mistakes. I am often deeply sensible of the great abatement of pleasure I experience from not having that freedom of intercourse with the people which I should have in laboring among those who speak my own language. That those who preach at home may in some degree understand the case of a missionary, who preaches in a foreign language, let them imagine, what would be their feelings, if in all their publar services they were fully aware, that every school boy present & others whose curiosity excited them to come to hear preaching were able to detect errors sometimes of a ludicrous nature in almost every paragraph. The missionary needs to have his mind deeply impressed with the truth, that it hath pleased God by the foolishness of preaching to save them that believe"; & must depend more upon the demonstration of the Spirit, than upon enticing words of man's wisdom. — Visited the school at Mitotty. Gave clothes to three girls who attend the school, & have made some progress in reading, two other girls were present who were learning the alphabet. Sat. In conversation with a heathen man of the parish this afternoon, he told me he could not belive that God would threaten to punish men & then punish his Son in their stead. It appeared foolishness to him. I deeply feel the necessity of the Spirits influence to enlighten the minds of the people & to shew them their need of Christ the Saviour. — Even. The girls Chelly & Marciak gave me some account of the visits which they made in the afternoon among the females in the neighborhood. It appears that they conversed much with the people & were much reproached by them. I learn that after they returned home they called Miles & asked him how they could convince ~~him~~ the people that they were sinners since they denied that lying, cheating, stealing & worshipping idols are sins. Sab. July 8th. Several of the principle persons who attended at the rest house, told me in a very pointed manner, that they would have nothing to do with Christ, & requested ~~with~~ that I would speak to them only of God. They will not understand "that God was in Christ reconciling the world unto himself." 11th. Favoured with a visit from Mrs Schaeder of Tinnevelly & Tranquebar. In consequence of invitations previously given, about twenty women & children came to the house, whom Mrs. S. exhorted with much familiarity & earnestness, to seek Christ, the only Saviour.

Lord's 13. ~~Pandetirappo~~ Preached at Pandetirappo a lecture preparatory to the celebration of the Lord's supper at that station. ~~Sat.~~ 14. Addressed a fifth letter to the inhabitants of Villipally in which I attempted to shew that godliness is profitable to the life that now is, as well as that which is to come. — When conversing with the native girls, Chelly spoke of the opposition of her friends; they told her it was a great disgrace for her to live here & that they wished her to leave. She said she often had two thoughts in her mind at once, the one inclining her to that which is good & the other to evil.

Mr. Porter, Vatue a schoolmaster, & Valin our gardener who were formerly candidates for admission to the Church, have again requested to be ~~baptized~~ received. I have held a conversation with them this evening on the subject. They freely acknowledged the impropriety of their conduct in having been deterred from doing what ~~what~~ they believed it was their duty to do. I told them plainly that they had reason to anticipate greater opposition

opposition than they before experienced. They thought they were prepared to meet it. They are now candidates for admission to our church, at the next communion season. In the evening several girls came in to receive instruction. Susana Hopkins & Valli were considerably affected by my conversation with them. The people say, as I learn from Nicolas, that he & others that converse with them on religious subjects are crazy & that thus it happens to all who live with Padres. It is reported in the parish that the God Iswaran, whose temple I visited a short time ago appeared to me in a vision & informed me that he was the cause of Mrs Poor's death & that consequently I went to his temple & had an interview with Brahmin. This story would doubtless be believed if many persons had not heard & told, in what manner I talked with the Brahmin. My soul of late has been drawn forth in acts of thanks-giving & praise in view of the ample provision made in the gospel for the salvation even of this heathen people.

Sab. 15. The people who attended at the rest house this afternoon, were unusually excited by the subject of my discourse. One of the headmen present, observed that if what I said was true, it should be made known throughout the country. Others said "Who among the people has received this religion; you have been preaching five years but no one joins you". They think that those who have been baptized & others who are inclined to the Christian religion have some selfish object in view. The Vodiah of whom I have often spoken, observed, "God has not thought best to turn my heart, what then can I do". On asking him, whether it was his practice to pray to God for this blessing, he replied "you have been praying for me a long time, if God does not hear your prayers, how can I think he would hear mine". Such questions furnish me with favourable opportunities for giving instruction, as they will patiently hear answers to their own questions.

July 19. Thurs. Have spent three days this week in the village of Marvillcoopoorum where I have a school. Had a favourable opportunity of conversing with many, who came to the school bungalow & of visiting from house to house. The people were not much pleased that I went to remain among them. They were urgent that I should not tarry night; I told them I must deliver my message to all in the village. I slept comfortably in my palanquin. The people in that village appear to be more hostile to the truth than others are. As I was conversing with a company of persons in the street, several men who were passing inquired what it meant. A man who had several times heard me converse told them sarcastically in a low tone of voice "He thinks by such auditories to get salvation". Others say that my conduct is the effect of derangement. When I urged the people to send their girls to the school, & told them that some girls in this village were learning, they replied "None but poor girls or those of low cast will do that". They appear to consider it the privilege of females of high cast to live in ignorance. Frid. Wrote two small tracts for distribution among the people. Sab. In the forenoon preached at the village of Elarle. Thirty two men & twenty two women & about 50 boys were present. In the afternoon met with some opposition in the village of Marvoottapooram. — My mind has been much animated & encouraged by the reflection, that I am not the ambassador of a Prince who resides at a distance in foreign country, but of one, who is ever present, & knows all the unsuccessful attempts I make to interest the people in his service. I behold with the eye of faith the triumphs of faith the cross over Tillipally.

July 25 Wed. Returned from the village of Elarle at which place I have spent several days. I lodged at the house of a headman in the village. While I was examining the school in that place a man was present named Moothethoottar who for some time past, has listened with attention to the truths of the gospel. He is a man quite advanced in life, & a little deaf. When the boys about 45 in number repeated the catechisms he went from one boy to the other several times around the circle & attentively listened to every question & answer. He several times requested an explanation of some things which he did not understand. In the evening he came to the house where I lodged. After a long conversation with him, he took up some dirt & rubbed it in his hand, saying "This represents the state of my mind I am in doubt which religion points the right way."

see this is good, but how can I have that which I have received for 50 years?"
his state of mind appeared to be very different from that of most other persons
During the my absence, had opportunity of addressing many persons in several
places, & of distributing a few tracts. — This evening have met the candidates for
baptism.] Frid. The great annual festival at the temple in this neighbourhood.
As the people returned I took a chair & table & sat in the high way, where I had
opportunity of speaking with many, & of distributing tracts. Sat. This afternoon seve-
ral of the girls went out to speak with the females in the neighbourhood; they returned
much encouraged by the comparatively kind treatment they received.
August 1st Wed. — At a meeting held this evening with the candidates for baptism
the Lord's supper, Value & Valen requested that they might be baptized, but defer
for the present ~~& then might be baptized~~ an attendance to the ordinance of the Supper.
It appears that their friends attach more disgrace to the latter, than to the former
ordinance; & as they find it difficult to dissuade these two persons entirely from be-
coming connected with us, they wish to compromise the matter with them. I stated to them
the impropriety of their request, & the reasons for not complying with it. I then asked
them what course they would pursue; they wished to defer their answer to my question till
to-morrow.
It has been our constant prayer, that if there are not proper persons to be received into the
church, that God would interpose by his providence, to prevent it. Numerous circumstances
connected with the prosperity of our mission, excite us to offer such a petition.
The heathen will judge of the nature of our ~~mission~~ religion, more by what they
see, than by what they hear. It affords us much consolation to reflect that Christ is
made over all things to the Church. Thurs. Valen has expressed his determination to
join the Church. Value, the school master again draws back. A few days ago
equally to his request, I went to converse with his wife & father on this subject. Many
of his relatives came together. From what I heard & saw, I had a lively idea of opposi-
tion which those must encounter, who openly profess their faith in Christ.
Aug 2nd Frid 3d. The brethren & sisters & the native members of our church met
at this place. After public service, at which about 500 natives were present, George
Cocq a young man from Jaffna, who is now connected with the station at Tou-
ttikoppo, Ebenezer Porter & Valen were received as members of our church. The
two latter were baptized. Valen, the gardener, a slave of the Covia Cast was bap-
tized by the name of Cresimus. Previously to the public service these three persons
were examined by the members of our church, relative to their Christian knowledge
& religious experience. After they were admitted to our communion, we united in ce-
lebrating the ordinance of the Lord's supper. In the afternoon we held a meeting
for the purpose of free conversation on the subject of personal & experimental re-
ligion. This has been a most refreshing season to our souls. May the savour of it
long remain. — Sat. Nicholas spent the day in the village of Eatarly. Mostly, the chief
man of that place whom I have before mentioned, is much interested to hear about the Christian
religion. When Nicholas went to his house he was much pleased; he called some
of his neighbours together & requested Nicholass to go throught with the whole story of our religion.
The boys at the station, who are hopefully pious, are much ~~who~~ engaged in exhorting
others. Cresimus' friends are very angry with him for having ~~joined~~ joined the
church. — Mond. 6th. The monthly prayer meeting was held at this station. From
the accounts given by the brethren respecting their stations, it appears there has been
some advance during the past month in the good work. We made arrangements
for visiting the several parishes around us in which the gospel is not statedly preached.
Wed. 8th. Received a letter from Br Nichols, Bombay, containing the first notice
of the death of my dear mother. To her as the instrument, am I indebted for my first
religious impressions & early ~~& early~~ knowledge of divine subjects. I find it easy
now to set my affections on thing above. There my friends & kindreds dwell.
Thurs 9th. Received a letter from Sir Richard Ottley, enclosing 100 Rix Dols

the amount of which is to be given as presents to native girls who may be induced to at
x who make good progress in learning. of 60 Rupees
day schools. He kindly proposes to send the ~~same~~ sum annually or a greater su
if the object requires it. One of the two schools established exclusively for girls has been
dis-continued. Neither the master nor the girls could endure the ridicule & reproa
of the people. Eight girls attend the other school & begin now to make some
progress in learning. For a time they did little more than to come together &
make a pretence of learning. Six small girls attend school with the boys in a
other village. They are making good progress in ~~learning~~ their studies. Brid.
Gabriel from Batticotta has spent several days at this station & visited the peop
with Nicholas. I learn from him more fully than I have done from Nicholas
the strong opposition which many of the people manifest ~~against~~ to the truth
& the uncivil treatment which Nicholas frequently receives from them.
Nicholas has several valuable qualifications which render him a very use fu
assistant in the mission. He is unassuming & mild in his ~~temper~~ disposi
tion; bold & persevering in freely declaring the truths of the gospel & I trus
has I a sincere love to the Redeemer & the souls of men. — 12th. Sab. Nich
has spent part of the day at Erlarly. He went to Moothelechotty's house. He was
pleased to see Nicholas & immediately called his wife & children & some
other persons to hear the word of God. He made many inquiries on important
points, & manifested an earnest desire to know the way of salvation. In the
course of ~~salvation~~ conversation he took the testament & offered up a petition
to God that he might be directed to a portion that would make known the way
of obtaining pardon; he then opened the book & requested Nicholas to read
the passage to which he pointed. He also requested him to pray for him.
June 13. Sent St Matthews Gospel Moothelechotty by Jordan; but he, by
mistake carried it to another old man, who has often attended preaching at
the bungalow in that village. The man appeared pleased that I sent a book to
him; he called several of ~~the young persons~~ his neighbours & requested Jordan to
read several chapters. Tues. Sent a copy of St Lukes Gospel to Moothelechotty
Aug. 16. Thurs. Received letters from America containing the particulars of my
dear mothers last sickness & death. Even this mournful intelligence furnishes me with
a fresh occasion for offering thanksgiving & praise for the assurance that "Blessed a
the dead who die in the Lord". Had a conversation with Maria & Chelly; they complain
much of inward conflicts. Tho they have frequently requested baptism, they fear no
they are not prepared for that holy ordinance. Both of them have written letters on re
ligious subject to ~~Batticotta~~. the native girls at Batticotta] Sab. Spent the day at
Erlarly had opportunity of preaching the word to many. Some persons have done
disputing when we address them & say "it is best to let them bale & go". Tues 21.
While I was at the school at Punnarly 20 or 30 men came together to whom I
read & distributed a number of the letters which I have addressed to the people. I made an
appointment to preach at that place early on Sabbath mornings for five or six m
The most influential motive I could present to induce them to attend; was that the
school boys should be excused from attending the service at the church, so long as the
~~together with the school boys~~ people would attend preaching in the village. Thur. [23. Yesterday Moothelechotty sent
by Jordan, for a prayer book, that he might be instructed in what manner
he should pray. I sent him a book containing several prayers ~~w~~ with which
he was pleased & requested Jordan to copy them on the [ola that he might more
readily read them. I learn that his attention to the christian religion much
excites the people to ridicule & reprach him. Spent the forenoon at Nelvetty
in preaching & distributing tracts. — I labour with a strong hope of seeing the
glory of God manifested in the conversion of the heathen. Mond. Aug. 27. Spent
the day in visiting several villages in the Parish of Nelvetty. Received a
letter from the Rev W. H. Pearce Calcutta containing an epitome of the re
ligious intelligence published in the four first numbers of the Missionary
Herald of the current years. It was indeed a refreshing cordial, after the

fatigues of the day. It was as a cup of cold water, which have revived the
arts of all in our mission, & for which Br Pearce will not lose his reward.
Wed 2 P. Attended at the dedication of a church bungalow at Batticotta - A letter
as received at the same time from Mr Evarts, containing interesting intelli-
nce. Br Pearce's letter was read to the brethren & sisters present. It was a joy-
ul day. Thurs. Dismissed four of our schools for a month. [Sept. 2d. Sab. In
e forenoon I preached at Mallaqgum, in the afternoon visited from house to hous
t eight O'clock in the morning Nicholas preach at Pusnarly, at 1/2 past 10 in
e Church & in the afternoon at Erlaly. The children at the station & the servants
held a meeting the school room at 4 O'clock, at which a biographical account of a pious child was
ead, by Dwight who had previously translated it into Tamul. In the Even. Sister
Richards heard the girls & Br Richards, the boys & servants, recite their sabbath les-
ons; he also as usual, gave a short address by interpretation to the household present.
The enumeration of these particulars will convey an idea of the manner in which
e sabbaths are usually spent. — Mond. Attended the monthly prayer meeting
t Jaffna. In the evening preached at the Wesleyan chapel. Sab. 9. Went to a
lace where the people were assembled to witness a cockfighting. Five or six hundred
ersons were present. I took a chair with me & sat down at a short distance from
he multitude. Many came around me; altho exertions were made to keep them
way. Had on the whole a favourable opportunity of preaching the word & of
istributing tracts. Tues. Even. attended the weekly meeting of the church members.
Wed. 12. In my visits among the people this afternoon I wandered into some
~~lost~~ by paths & lost ~~the~~ my way. In my walk I was led near a small old hut
uilt for the purpose of sheltering those who guard the palmyra fruit. My
ttention was attracted by seeing a woman near the hut in the attitude of prayer.
he wept much & occasionally uttered some words, which I could not distinctly hear.
After looking at her a few moments, I asked her why she wept. On seeing
me, she was a little alarmed & rose up. On my repeating the question
she said she had been praying. For what did you pray? I am hungry, said
he, & prayed for something to eat. To whom did you pray? At first she said
o Paramasevan, a name which designates one of the three principal gods which
he heathen worship, but appearing to recollect with whom she was talking, she
said she was praying to the great God, who made the trees & all things. Here she used the
name which we apply to the true God, by which I perceived she had heard
something of our religion. I then told her that the object of my coming was to in-
form the people in what manner they must pray to that great God, & how they
might obtain full supplies for soul & body. After conversing with her for some
time I told her if she would go to my house, I would give her some fanams.* But she
said I cannot leave the fruit. [~~In the evening, as it was bright moon light,~~] I afterwards went to the
place again. As I came near the back part of the hut, I overheard the woman talking
with several others on the subject of my conversation. They blamed her for not going
with me to get the fanams. I spoke with the persons present, & inquired of the further
of the woman respecting her object in praying. But it did not appear that she
had any definite notions on the subject. Her manner of praying was a strong
proof, that she had a belief of a superintending power; & was quite different
from any thing that I have seen ~~that I have seen~~ among the heathen. I gave
her a six dollar i & told her that if she prayed to the great God in the name of his
Son of whom I had been speaking he would hear her prayer. She was much surpris-
ed & seemed not to know what to say. Thurs. Received from W. R. Hooper Esq.
a donation of 100 Rix Dols for the benefit of our schools. If we were more liberal
in giving to the necessities of others, we should doubtless receive a hundred fold. I am resolved
to put this scriptural principle more to the test.
Aside from the pecuniary assistance afforded by Mr Hooper's donation, we value
it highly, as a testimony borne to the propriety & utility ~~borne~~ of our proceedings
in the mission, by the collector (the first Civilian in the District) who has had

*Small pieces of money.

occasion particularly to notice our conduct from the day of our arrival in Jaffna. Sep. 2
Attended the dedication of a place of worship at Udooville. We were again refreshed
by having much gratifying intelligence from America contained in letters receiv
by several of the brethren on the preceding day. Dedication days we have found t
be very auspicious ~~days~~ seasons. We have celebrated three of them, & at each
have been ~~required~~ favoured with letters from America. Sab. 23d Fewer per
sons have attended church of late than formerly. The people appear to stand aloof from us. He
preached much of late on the character & office of the Holy Spirit, & of the necessity & desi
rableness of his special influence. For "Until the Spirit be poured out from on high"
the heathen will continue to despise & perish. Thurs 27. Met the Schoolmasters this evening & ga
directions for recommencing the schools that have been suspended. Sab. 30 While
preaching at the rest house this afternoon an aged headman in the village asked me
how he could obtain the pardon of his sins, saying that formerly he committed many
sins. I told him the method which God has pointed out in his word. Soon after he proposed the s
question again, which I answered as before. But he was not pleased with my answe
He seemed to expect that I would direct him to do some difficult thing.
We have been favoured with a visit from the Rev Mr Lambrick, Church Mission
stationed at Kandy. He & the Rev Mr Ward from Baddagamme are on a vi
sit to Chellore to transact business in connexion with Mr Knight, relative to their
several stations. We feel much strengthened in our work by opportunities of person
al acquaintance with such fellow labourers. We earnestly desire & pray that the Chu
Mission Soc may be able to thrust forth many such into the widely extended harvest, whic
is wasting, because it is fully ripe & the reapers are very few.
Oct 11. This even preached in Tamul in the Wesleyan chapel at Jaffnapattam.
Sab 14 In my preaching at the rest house this afternoon I stated the substance of the
accounts we have recently received respecting the missions in the Sandwich & Society
Islands, & also read some prophecies which ~~which~~ foretell such events. The attention of
the people was unusually excited by subject. Many persons in the parish, who have fre
quently heard the gospel, are inclined to believe that it will finally prevail.
The boys & girls at the station, who as we hope, have received the Saviour, are much anima
ed by hearing of the progress of christianity in other countries. We also notice with grea
pleasure, that they are intelligent to make known the truths of the gospel to their friends &
country men. Every true convert ~~knows~~ becomes a helper in the mission, a preacher of righte
ousness.
Chand Oct 15 This is the fifth anniversary of my residence at Tillipally. The past
has been to me one of the most eventful years of my life — have been more afflicte
& more comforted, than ever before; — my mind has been more awake to the great ob
jects of the mission & I have seen more evidence that the word has not been preached
in vain; — four persons, the first fruits from ~~the~~ among the heathen, have been ga
thered into the church, & four or five others give pleasing evidence of a saving change of
character, & a larger number are awakened to see the importance of seeking through
Christ the salvation of their souls. I have never been so deeply impressed with
the importance of prayer & supplication, as means to be used for the conversion of the
heathen, & have never found such delight in attending to this duty. I have also felt the
importance of guarding against weariness & fainting in the work; — of not depending
on present success for encouragement & support; but of overlooking the opposition
& numerous obstacles I meet with, & of enjoying by ~~of~~ way of anticipation the triumph
of the cross even in these parishes where I labour. The command of our Saviour to preach the
gospel & the promises of ultimate success, appear to be a rock on which the missionary
so long as he continues faithful, may securely rest; — from which he may look down
without dismay on the combined opposition of earth & hell; — from which he may
look around joyfully & behold the kingdoms of this world become the kingdoms of our Lo
Lord & of his Christ; — & from which he may look upward, & see the holy city, new Jerusa
lem coming down out of heaven, prepared as a bride adorned for her husband; — & there too
with reference to his own speedy ~~occasion~~ ascension to brighter worlds, he may practic

singing the song of Moses & the ~~Tamul~~ Tamul, & begin to shout "Alleluah for the Lord God omnipotent reigneth.

P. S. In a communication forwarded nearly a year ago, containing a general view of this station, I gave a particular account of the children in our boarding schools. In connexion with what was then stated, a few remarks at present will be sufficient, to give a correct idea of this interesting & important branch of our mission. Of the twenty five boys mentioned in the account to which I have refered, four have left the school, two of whom were supported by individuals in America. James Hutchinson was taken away by his father, in consequence of my refusing to continue in the school an elder brother who had been for some time on trial, but was not a boy of good promise. The father was unwilling to have his children seperated. George Brayson a boy of about thirteen years of age, left the school to serve in Br Scudder's family at Panditeripo. A boy whose Tamul name is Tarmon, Cyrus Hoop's elder brother, left the station to serve in Br Winslow's family at Oodoville. Both of these boys while here learnt to read & write Tamul & ~~committed to memory~~ received much important religious instruction. Since leaving the station they have had opportunity of attending school a part of the time. We have in various ways suffered so much from unfaithful ~~servants~~ & dishonest servants, & in a few instances have seen such good effects of having those who are correct in their principles & habits, that we consider it almost as important to instruct those who are to serve us in our families as those who will be otherwise employed. ~~to supply at home, supply us with good servants~~ The remaining twenty one boys, who bear the names of dear friends in America have been favoured with but very few exceptions with good health through the year. Their studies are mainly the same as when the last account was written. Their progress in learning & their general conduct have been highly satisfactory. We have but two or three boys whom we could dispense with any good hope of having their places filled by others more promising; & we have no one, who we consider unworthy of being supported by the charities of the christian public. Five or six of the eldest boys have spent much of their time in giving instruction to others, particularly in visiting the day schools & in reading & ~~in~~ distributing tracts among the people. This has been an interruption to them in their studies, but we think, the great object of the mission has been promoted by it.

Most of the boys in the school are small. Their time is nearly equally divided between English & Tamul ~~learning~~ studies. We consider it important that these boys should excel others, in Tamul learning, that they may the better command respect from the natives. This consideration induces us to give in some respects a different direction to their ~~house~~ studies from what we should otherwise do. Much of their time is spent in committing to memory several dictionaries of synonymous words, & some other works held in high repute by the natives. We wish to form all our plans of instruction, with reference to the ultimate, tho it may be remote, advantage to the people, rather than with reference to present & apparent success. We are the more reconciled to the course our boys are pursuing by the consideration that most of them are very young & will probably be continued in the school a long time. We wish this circumstance to be particularly considered by the generous benefactors, that they may not be weary in contributing to their support, for they have the fairest prospect that they will reap in due time, if they faint not. Already indeed those who support the five or six eldest boys are, in proportion as they regard the cause of religion & learning among this ignorant heathen people, beginning to reap bountifully a crop, which will not fully be gathered in, till the angels are sent forth to reap the harvest of the world. We shall improve the first opportunity of receiving two boys to bear the names of James Hutchison & George Payson.

Without enlarging on this subject (as we are always inclined to do when we have occasion to touch upon it) we will only observe, that the principal points to which we direct our attention in the instruction of these boys are. 1. That they may excel others in Tamul learning.

2. That they may as soon as possible acquire such a knowledge of the English language, as will enable them, to attend to the solid branches of science in that language.

3. That they may be well grounded in a knowledge of the sacred scriptures. (In this important particular their progress is highly gratifying. Beside committing to memory catechisms & copious extracts from scripture, & learning an abridgement of the Bible with a brief chronology, eight boys have minutely recited as a sabbath lesson, the historical part of the b[illegible] as far as the book of Ezra; seven others, are reciting the book of Genesis in com-

4 the. That Christ may be formed in them, the hope of glory, by the washing of regeneration & the renewing of the Holy Ghost; that they may be blessed, with reference to their becoming extensive blessing to others.

Of the eight girls who were in the boarding school when the last account of the station was written, one girl of about seven years of age, the daughter of a female servant in the family, has left, & now lives with her mother at Coodooville, where her situation is similar to what it was here. An other little girl of about the same age, died five or six months ago. Both of these were pleasant children & their progress in learning was an ample ~~provision~~ compensation for our attention to them. In regard to the remaining six girls, we have much pleasure in stating that their progress in learning, their attention to their work, their conduct generally, & the good consequences we already see from the instruction they have received, have very far surpassed our hopes. The two eldest have, we trust experienced a saving change, & for many months have, by their conduct adorned the christian cause. They will probably soon be admitted to our church. The other girls have often been much awakened to the importance of seeking the good part which Mary chose. Instead of being obliged to excite them to attend to their books, as formerly, by the promise of rewards, we have had frequent occasion to reprove them for continuing their reading at an unseasonable hour. Thus this branch of our labours, the instruction of females, which we have often mentioned as most unpromising & perplexing, has become the most pleasing & encouraging. We begin to see much truth in the remark which Christian David has often made, "That the true conversion of one woman among the heathen is of more importance than the conversion of several men." The establishment & continuance of our ~~school~~ female ~~army~~ trials & obstacles of no ordinary magnitude, are among the most precious fruits of the labours of my dear departed Susan, who tho her body now sleeps in the dust in our sight, her spirit no doubt ~~greatly~~ rejoices, that she was permitted (to use his own language) to become "servant to the church in this heathen land".

Daniel Poor

Tillipally – Revd. D. Poor.

Aug. 8, 1822.

Acknowledged, Ap. 1823.

Rec'd Assessing Order

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[Rec. Apr. 14, 1823.] 1st sheet 15b

Tillichally — Rev. D. P.

Extracts from D. Poor's Journal.

Tillichally. Oct. 15th 1821. This day commences the sixth year of my residence at this station. On a review of the past, & in prospect of the future, I perceive numerous & mighty motives to diligence in preaching the gospel, as far as is practicable, "to every creature." The few instances of hopeful conversions which have occurred at the station during the past year, are pleasing evidences, that it is not a vain thing to preach the word; & if the many opportunities I daily have of testifying repentance toward God and faith toward our Lord Jesus Christ be improved, further displays of divine grace may be expected.

X Nov. 16th For some time past the children in the boarding schools & the servants in the family have been more than usually attentive to religious subjects. This evening I called them together & read and explained the account of the destruction of Sodom. Several persons were present, who are not connected with the family. All appeared attentive. Thurs. Moodeliyally an aged heathen in the village of Erlady, has for some months past manifested a concern for the salvation of his soul & heard the gospel preached with interest. He meets with opposition from the people in consequence of his partiality for the christian religion. X Wed. 22. This afternoon went to the parish of Milly, to a village near the old church buildings. While I was addressing a company of persons in the bazar, a Roman Catholic Elder came with a rod and drove away the Catholics. The heathen heard quietly. Afterward I went to the house of a headman, who had before expressed a wish that I would establish a school in the village. He offered me the use of a stone rest house which he had built near a heathen temple in that place. I proposed to begin the school to-morrow. He objected, saying, "To-morrow is an unlucky day. Friday will be the most favorable season. Distributed 20 or 30 tracts. Nov 2d Fri. A few weeks ago I directed each of the four boys, Porter, Jordan, Niles, and Stuart to spend the forenoon four or five times in a week, at one ~~of our~~ several day schools for the purpose of assisting the schoolmasters & of reading and distributing tracts in the villages. This evening I heard them read their monthly journals, from which it appears that they have many favorable opportunities for making known the truth of the gospel to the heathen. X Three of the boys mentioned have, I trust experienced the saving influence of those truths which they communicate to others. They have free conversations with the heathen, & are often exposed to much ridicule & reproach. XX Nov 13th Sun. Attended as usual, the weekly meeting of the native members of the church. 18 Sab In the forenoon I preached at the Court house at Mallagenu, (a building in the native style) & Nicholas at the village of Mawottipuram & afterward in the church at the station. In the afternoon I preached at the rest house & Nicholas spent the time in speaking with the people from house to house in the neighbourhood. Both of us spent

that he made a few observations last sabbath after Nicholas had preached. He has however frequently on sabbath evenings, addressed by our interpreter the native children and servants who are connected with our family & also given religious instructions to them on other occasions* × Mond. 17th Yesterday morning I preached at Mallagoro. Quesimus my house-keeper accompanied me. On my return I had much conversation with him on religious subjects. His mind was much affected by the subject on which I had been preaching. He asked me whether I had not got a new preaching book, saying that many things in my sermon were quite new to him. His late sickness appears to have given a powerful impulse to his mind. Tho he is very sensible of his ignorance & inability to give instruction to others, he says he is now neither afraid, nor ashamed as he often has been to speak in favor of the Christian religion. He told me in what manner he defends himself when he is laughed at for having become a Christian. I suppose, he says that we do not know what will happen hereafter, & that as it regards the future, our religion is as good as any the other, yet it is true — We do certainly know that the Christian religion gives peace & comfort to the mind, & causes people to live happily together in this world. it is therefore very desirable that all should receive it — Quesimus is now building a house. The Brahmins and many of his friends are angry with him because he will not attend to the ceremonies which are usually performed on such occasions. He has ventured to begin his house in a very unlucky month. According to the views of the people on this subject, his house will never be built after. He has made use of a post that was taken from a house that was partially burnt down. This also is a new prognostic of evil. This evening held a religious meeting at Quesimus's house. Seven or twelve persons, most of them his relations were present. They listened attentively to the word spoken. × Jan. 18th This evening read and explained the articles and covenant of our church to the candidates for baptism and the Lord's supper. The Cholera has been very prevalent of late: several of our schools have consequently been suspended. A considerable portion of my time is employed in attending to the sick. × Feld. Went to Midity. Called to see the Roman Catholic priest, now residing in that place. He would not permit me to enter his house, but told his servant to order me away. I have never seen this man and know no thing of him, excepting that he had recently come from Goa.

* The exertions which Br. R. made on this sabbath appear greatly to increase the effects of a slight cold which he took on the preceding saturday. From this time he did not enjoy so comfortable a state of health as he had done before

Preached at the school in that parish. The heathen heard attentively. Two or three Catholics came and made some awkward apologies for the conduct of their priest toward me, but their stories did not agree. A few weeks ago I dismissed our school in the village of Ponnaiti in consequence of the negligence of the schoolmaster. [On monday last commenced a new school in another part ~~of the village~~ Niletty. This new school is taught by a young man who has been in the habit of singing and interpreting songs at the heathen temples. I first met with him at the rest house & invited him to come and he came. Soon after he came and began to learn English. Being advised by Nicholas, he at length consented to teach a school. As he is almost the only man in the village in which he lives, who is able to interpret songs at the temples, many are much displeased with him for engaging in our service. In consequence of his being considered a learned man he has a fair prospect of having a large school. For some time past he has been attending to the subject of the christian religion, and is willing to teach the children as we direct him. In vindicating his own conduct he is obliged to speak in favor of the christian religion. Hitherto the business of a schoolmaster in the service of the missionaries, has been considered rather a mean employment. Dec. 24th Maud. On Saturday gave audience to four persons in our house who had the cholera. Three of them have recovered. The person who was first taken with the disease died. Thus Christmas day. This morning the brethren & sisters from our different stations met at this place. At 9 o'clock we held a church meeting for the purpose of examining the four persons before mentioned, who for some weeks past have been considered candidates for admission to the church. It was unanimously voted that three of them be received. It was thought proper that the admission of Pandarum (who was the fourth candidate) should be for a short time deferred. At 11 o'clock we held public worship in the church, Br Mey preached. Two of the candidates Veragetty and Chelly were then baptized, receiving the names of Daniel Smead & Miranda Safford. Mariai (the Tamul name for Mary) who is now called Mary Poor, having been a Roman Catholic, was baptized in infancy. After the articles and covenant of our church were read & the candidates received as members we united in celebrating the ordinance of the Lords supper. Mr. & Mrs Mooyaart & Mr Schrader were present on this occasion. Five or six hundred & three or four hundred natives, including our school attended Church. In view of the transactions of this day our hopes, that the Lord will soon cause many to resort to the standard of the cross, which is now erected, are greatly strengthened.

X Dec. 29. Sat. Br Richards little daughter Sarah, his youngest child, has been quite ill for several days past.

X Mond. 31. Went to Saffron to attend the formation of a Bible Society. While absent at about ½ past 1 o'clock, little Sarah died. She was indeed a lovely child & had been a source of much comfort to her parents in their afflicted state. But thus fades the lovely blooming flower, & thus are we admonished to transfer our affections from temporal to eternal things. Br Richards health has been much more feeble of late than usual.

X January 1st 1822. One week ago, the members of our mission were called together at this station on a most joyful occasion. To-day, this is a house of mourning; & all have assembled to inter the dead, & to sympathize with the afflicted. Yet we have pleasing evidences that the Lord doth not afflict willingly nor grieve the children of men. The consolations afforded to our dear Br & Sister are fresh proofs that the Lord chastens for our profit, that we might be partakers of his holiness. The 71st hymn Select of Christian Melody "It is the Lord - enthroned in light &c" the hymn selected by the afflicted parents to be sung on the occasion, is expressive of their feelings in their present afflictions. Sat 19. On wednesday last, Br Woodward who has been absent from us several months ~~weeks~~ in consequence of ill health, returned from Calcutta apparently much benefited by the voyage. The pleasure we experience in greatly increased ~~in consequence~~ by his bringing with him many letters & a number of boxes, containing books, pamphlets, & other articles, forwarded to us from America at different times within the last three years. I have much pleasure in acknowledging the receipt of three boxes sent from Wrentham, Danvers (North Parish), & from Newbury port; and also a package from Marblehead. These boxes contained a variety of articles, most of which were designed for the use of the female school at this station; others for the boys in the boarding school, & some for family use. The box from Danvers contained, besides many other articles $40 forty Spanish Dollars, which will be credited to the treasury of the Board. These free-will offerings, the valuable on their own account, are rendered doubly so, in consequence of the kind & obliging manner in which they were presented. As I opened the numerous small parcels & read the inscriptions upon them, & the very

affectionate notes which accompanied them & most of which were addressed to her who is now deaf to the accents of earthly love & friendship!) my mind was agitated by a variety of strong emotions. I was made sensibly to feel how much I needed some dearer than a brother or a sister, with whom I might divide my sorrows and share my joys. — It is a pleasing reflection that she, to whom these pledges of interest & affection were sent, & who would have been greatly delighted & encouraged in her work, by the receipt of them, now needs not such supports and encouragements. Tho she has been removed from her sphere of active love, it will be gratifying to those who have been disposed to aid this station by their contributions to know, that the fruits of their charity will be faithfully applied, tho by a different hand, to the objects for which they were designed. After the articles contained in the boxes were laid in order upon a table, the school children and other persons came to see them, to whom we explained the object for which these articles were sent. They appeared to consider them as striking evidences that there are christians in America who are interested in the welfare of the people here, & are willing to incur much expence to do them good. It was soon known among the people, that presents had been sent from America for those girls who are willing to be instructed in our schools. Some good effect, I trust, will result from the impressions that have been produced. Sab. 20 Early this morning I preached in the village of Parnacle & afterward in the church. At ~~twelve~~ 2 O'clock preached in the village of Hangrentry & afterward at the rest house. It is my usual practice to preach three times on the sabbath, but such proofs of the corporations of our American friends, as we have just now received, operate as powerful stimulus to exertion. This evening Mary a native member of the church came to see me in great trouble, saying that her father was urgent that she should have the school & live at home. Mond. 21 Mary's father came to see me; he said he wished to take his daughter home but assigned no satisfactory reasons for so doing. I learn from others, that he wishes her to be married to a heathen, who is a man of some property. She is decidedly opposed to this, & wishes me to dissuade her father from doing any thing on the subject. Tues. The interpreter of the court at Mallagaum, visited me, for the purpose of conversing on religious subjects. I spent three hours with

him, found his mind to be in an interesting state. He made many important inquiries which had occurred to his mind on perusing some parts of scripture. He said he believed the Christian religion to be true, but that it would be extremely difficult for him on account of his numerous family connections openly to renounce heathenism. He said he believed in heart, & asked whether a person could not be saved who in heart believed on Christ, tho' in things outward he conformed to the customs of the heathen. He was much inclined to this opinion; the reason he assigned for it was, that God does not much regard outward things. When I brought to his view the scriptural evidences of faith in Christ & the sacrifices we should be willing to make for his sake, he said these things appear reasonable, but I have not new strength sufficient to resist the opposition of my relatives. Yet I think that in the course of a year I shall be a christian". This is one of the most respectable & influential heathen in the District. I have frequently had long conversation with him on religious subjects. He often attends preaching on the sabbath at Mallagam. The language of his heart appears to be, "almost thou persuadest me to be a christian". X Attended meeting of the Committee of the Branch Bible Society at Jaffna. The Revd Mr Lynch, a Wesleyan Missionary from Madras accompanied me home. On our arrival we found Br & Sister Richards employed in using means to resuscitate Brother Emerson, a small boy in the boarding school, who had fallen into a well. All their efforts to revive him were ~~confidential~~ ineffectual. About 9 o'clock in the evening, his mother & other relatives, who live three miles distant from us, came hither. They appeared to be greatly afflicted & it was with difficulty that we could restrain them from screaming aloud and from beating themselves. They sorrowed as those who have no hope. There. This morning after having attended to some appropriate exercises at the house, Emerson's remains were interred in the burying ground attached to the station. All belonging to our household walked in procession to the grave. The minds of some of the boys appear to be suitably affected by this sudden and untimely death. We greatly desire that it may be instrumental of exciting them diligently to seek the salvation of their souls. X 25th. This evening heard some of the large boys in the boarding school read their monthly journals. It appears that some

boys are unusually attentive to the concerns of their souls.
Jan. Thurs. 29th. Emerson's father who was sick at the time of his son's death came to see me. He is a man quite advanced in life, and he doated much upon this child of his old age. He was much affected when I showed him the handsome gilt Bible, which his son received a few days ago as a present from the ~~Society~~ Salem Female Education Society. I told him he might take the book, or receive a sum of money equal to the cost of it. After some hesitation he chose the latter, saying, that as he could not read the book, it would be of no use to him. He was much more comforted by the money than by any thing which I had said to him. Thurs. 29th at our church meeting this evening, each member gave an answer to the question. What have I done in the course of the week for the souls of the heathen. It is extremely gratifying to perceive in those who have received the gospel, a disposition to make it known to others. Susannah Hopkins, a girl supported by the Salem Female Education Society, has at several different times been considerably affected by divine truth, & has of late at her own request attended the meeting held for the benefit of those who have been received into the church. Feb. 2d Sat. Eve. Held a meeting according to my practice of late, with Nicholas, & the other members of the church, who go out on the sabbath to give religious instruction. 11th Visited a school in which eight female girls are instructed. Most of them are learning the alphabet; & all of them the catechism. Visited a sick man. Sat 16 Have had much trouble of late with Stuart, a boy in the boarding school, on account of his disobedience & neglect of study. We have reason to believe, that the means we have used to reclaim him, have been in a good degree effectual. Sab. 17 This afternoon conversed with people in different places in the fields. Found them perverse and insipid. The Roman Catholics & the heathen are strengthening each other in their respective errors, particularly on the subject of image worship. Found much consolation this evening in looking out Scripture references on 2 Tim. 1: 8. Mond. 19. In my ~~visits~~ visits among the people this afternoon, had favourable opportunities for speaking of the love of Jesus to a goodly number. After our prayer meeting this evening, Miranda and Mary came and proposed some important questions of a practical nature. Both of them appear to be in earnest in warning others to repent & receive the Saviour. Feb. 22d. Last night the Government schoolmaster or rather ~~Public Notary~~ ~~natives schoolmaster~~ of Tillipally died. To day I attended his funeral, read a portion of scripture and prayed in the house with

the relatives of the deceased. Many persons assembled on this occasion had opportunity of reading the scriptures & of conversing with some of them. 26th ~~Bolter~~ Bebber's servant who works for the boys in the boarding school, has been sick with the cholera for several days past; he is commendably awakened to attend to the concerns of his soul. We not unfrequently see some around us, who have been much instructed affected for a time by the truths of the gospel, but their impressions generally are like the early cloud and morning dew. We do however labour in hope, that we shall behold the glory of God in the saving conversion of the heathen. Wed. 27th. Spent an hour or two this afternoon as usual, in conversing with the people from house to house. As I was addressing a small company in the neighbourhood, one woman turned to another & said in a low tone of voice. "Ever since his wife died, he has been constantly running about & talking in this manner". O. that the people might "understand" that this babler" is declaring unto them the words of eternal life! Thurs. Bebber being partially recovered from his illness, came to my room to request me to converse and pray with him. His mind is now in a pleasing state. March 2d. Sat. Engaged yesterday & to day in preparing for the sabbath. Lab 3d. Held no meeting in the village around us this morning in consequence of its being communion season. Preached from the text "Behold the Lamb of God that taketh away the sin of the world". Many persons from usual attended the church. The ordinance of the supper was administered to the members of the church who are connected with this station, being eleven in number, eight of whom are natives. A number of persons tarried to witness the celebration of the ordinance. It was an interesting season to us. Tues. 5th. This morning Ebenezer Porter left this station to act as an interpreter for Br. Woodward at Batticotta. Contrasting the present state of this youth with what it was when he first came here to be instructed, I have a pleasing view of the utility & importance of the boarding schools connected with our mission. This afternoon examined the school established near the old church building in the parish of Uduvil. Thirty boys & three girls were present. Preached to sixty or seventy persons, who listened with some

attention. When I open a new school or commence preaching in a village, many persons will for a few times come to hear what I have to say. But soon they become weary of attending & either oppose the truth, or entirely disregard it. We are greatly in danger of being led astray by first appearances, in judging of the disposition of the people to receive the gospel. We find it to be almost universally the case, that as soon as they understand the cardinal doctrine of christianity — the doctrine of the cross, they most heartily despise it. X Wed. 6th Visited a school in the south part of the parish of Mitcity. Some girls attend with the boys & make good progress in their studies. About 30 girls attend the schools connected with this station. The means used to induce them to attend, are to make small presents to the children in proportion to their progress in study, & to give to the schoolmasters one third more wages for instructing girls than for instructing boys. Both the schoolmasters & the parents of the children are unfavorable to the object of teaching females. But they cannot resist the force applied to produce the effect. We are much gratified to notice that it is now much less disgraceful for females to learn to read, than it was formerly. Some of my schoolmasters however are yet ashamed to make exertions to get girls into their schools. X Thurs. 7th The cholera prevails in several villages in the parish; few apply for medicine, excepting those with whom particularly acquainted with us. X 8th. Examined the school & preached at Eelaly. Twenty or thirty persons attended. Studelicotty was present; have reason to fear that he is merely a strong ground hearer. X Sat. 9th. This morning our schoolmaster at Mannaly was attacked with the cholera. I went and administered medicine. The parents manifested a degree of despair & madness. They behaved in such a manner as rendered it extremely difficult to use the proper means for the recovery of the patient. It was melancholy to hear those, to whom the gospel has been often preached, invoking the assistance of imaginary, malignant deities. X Sab. 10 The schoolmaster died last night. The death of this man is quite a loss to the station. He was a person of considerable learning, much respected among the people.

favourably inclined toward the christian religion, & used his influence to induce people to attend preaching on the sabbath. Some who were displeased with him for engaging in the service of the mission consider his relations & judgment for favouring the Christian religion. upon him. 15th Had the pleasure of a visit from the Revd Mr Baily, who has recently been sent out by the Ch. Miss Society to join Mr Knight in his Mission at New Nalla. Every accession to the number of labourers in this field, strengthens our hands & excites more confident hope that the Lord has much people in this place, who are soon to be gathered into his kingdom.

Sab 17. After the usual exercises this morning, at the Mallagam Court Bungalow, a Tamul translation of a tract was read to the people. There are three boys in that place, who attend our day schools at the station, sons of the principal men of the parish. These boys are able to translate plain English into Tamul, & have of late translated & read to the people, a number of the tracts printed by the New England Tract Society 18th. I have a short tract, for distribution among the people with reference to the prevailing epidemic. 24th Sab. preached at Mallagam, people unusually attentive. Such occasional instances of special attention to the preached word, increase my confidence in the belief, that in the last time it will be made quick and powerful, sharper than a two edged sword upon the hearts of the people. I this afternoon visited a remote village in Pallipally upon the sea shore. No school has yet been established in this place. The people generally are poor & ignorant. I have visited this village several times of late; find that the poor & the ignorant, as well as the rich & the learned, have insuperable objections, tho of a very different kind, to the christian religion. Sat. 30th attended as usual on the last saturday of the month the meeting of the Committee of the native Bible Association at Mallagam. H. G. Spottiswoode Esq. the sitting Magistrate of that place, who is president of the Society, is interested to promote the objects of the Society. Few or no native landed men, members of the Committee usually attend the monthly meetings. The monthly subscribers to the funds of the Society who are principally heathen are not very ready to pay their subscriptions. This is not an unexpected difficulty. There is reason however to hope, that some good effects will result from the formation of the Society, particularly as it may be the means of opening

the way for the circulation of the scriptures. April 3d Wed. Daniel Swad and Miranda Safford two native members of our church were married this morning. Christian David who married them preached a sermon on the occasion in the church from Heb. 13. 4. X Thurs. 4th A few days ago a native doctor, a Roman Catholic, who lives in a remote village of Tillipally, sent a letter to Pandarum, the man mentioned above, as having been a candidate for admission into our church. In this letter he gave some account of the protestant religion, by way of commending upon the passage. "I have nourished and brought up children, but they have rebelled against me". Luther and Calvin were two of the first & most daring rebels. He asked some questions which he requested Pandarum to propose to his priest. To day I addressed a letter to Pandarum with reference to the Doctors ~~letter~~ questions. X Mond. 6th. Much of my time is spent in attending to the sick. There have been several cases of the cholera within a few days, in the neighbourhood where I have most frequently preached the gospel. To day the people of that place have been making special ceremonies to appease the goddess, who as they suppose, sends this disease. While engaged in their ceremonies, news was brought of the death of one of the principal members of the family, who was most active in making these special offerings. This man left home a few days ago on business to a distant parish. A melancholy scene ensued. Thirty or forty persons assembled near the house of the deceased and began to scream aloud, to beat themselves, roll on the ground and to cast dust into the air. This noise was heard at a great distance. Not knowing the cause of it I went immediately to the place. It was an affecting sight. I took up two boys, sons of the deceased, who for a long time attended our school at the station and endeavoured to quiet them. They listened a few minutes to what I said, but soon began to beat themselves, and to cry aloud as before. Sat. This morning the mother of Elizabeth Worcester one of the girls in our boarding school, died of the cholera. During her sickness she manifested some concern for her soul. She asked some important questions concerning the way of salvation. Her nephew Onesimus conversed and prayed with her the night but one previous to her death. Mrs also had some religious conversation with her. This woman who lived near our home, has for several years past frequently

attended church on the sabbath and has much religious conversation. Her daughter was one of the first girls received into our school.

April. 19th. Lord. Preached this morning at our school bungalow in the village of Ebeleg Alale. About 25 persons, besides the school children attended: they listened with more attention than usual and appeared to think it strange that I should manifest any concern for their souls. On my way home had opportunity of addressing about 15 or 18 persons on the subject of the one thing needful. Spent the remainder of the day in preparing for the sabbath. Monday. 22. This morning Christian came to my room, being deeply ~~impressed~~ impressed with a sense of God's goodness in sparing his life, while in imminent danger by a fall from a well sweep. He mentioned with much feeling, three instances in which he had been preserved when death appeared to be very near. He requested me to call his wife, who stood at the door without and to make his repeated escapes from death the occasion of warning her to attend to the concerns of her soul & to prepare to die. For a long time past she has been induced by her husband's persuasions to attend preaching on the sabbath.

Thy. Went to the parish of Mitetty. While I was examining the school & preaching to the people who assembled there, Philip* took his New Testament & went to the sea shore to read and speak to the fishermen who are Roman Catholics, of his own caste. Many heard him attentively. While he was addressing a company at the house of a catholic, the owner of the house, who had been absent, returned home; as soon as he recognized Philip

* This man who was born at Lapparapetam & was formerly a Roman Catholic, came to this station about a month ago. As his case of this man is in some respects extraordinary, I think it proper to give a separate account of him. Consequently I have omitted in these extracts some notices of him which are contained in my journal.

the heretic, he drove away the people & excited a tumult against him. He endeavoured to quiet them & stated to them some plain truths from the scriptures. When he repeated the second commandment they cried out. "Hear how heretics have altered the word of God" & then used very abusive language & dashed upon him. He showed them how contrary their conduct was to the precepts of Jesus. & told them that as they considered him to be in error, they should endeavour to instruct & persuade him. — On their telling him that it was disgraceful for missionaries to preach in the high ways and market places, he pointed them to the conduct & precepts both of Christ and his Apostles. X April 30. Engaged in examining the children in the boarding school, relative to their progress in study during the month. May 7th. A day fraught with most sacred and affecting associatives. it being the first anniversary of Mrs Poor's departure. A few months after her decease, a short account of her life and death was prepared for circulation among the natives around us. The object of this account was to give such a view of her character & conduct, as would illustrate some of the principal truths of Christianity, & furnish occasion for mentioning the most important facts relative to the progress of the mission at this station. I have reason to believe that this account will be of some use to the people. X Sat. 11. On wednesday morning went to our school Bungalow in Allwatty, a village in the parish of Mallagam; & returned home to-day. Had a favorable opportunity for making known the gospel to the people in that extensive village. Preached several times at the bungalow, but spent most of the time in going from house to house & in conversing with those who came to see me. Nothing of special importance occurred during my visit among them. Philip accompanied me, and was abundant in his exertions to make known the word

X May 20th Mond. The letter which I addressed to Pandarinna

a few weeks ago, in which I answered the questions proposed by the Roman Catholic Doctor, was sent to him by Pandarasen. A short time after I received a letter from the Doctor in which he made some strange observations on the subject of Luther & Calvins apostacy, the heavy riages of priests & the necessity of attending to the rites of the Roman Church in order to obtain salvation. He observed that according to the scriptures, the protestant errors, which are spoken of under the name of Antichrist, would for a time prevail nearly throughout the whole world, & that hence it happens that many Impostors are now sent forth to make proselytes in every country. In my letter to Pandarasen I expressed a wish to converse with the Doctor. This morning heard seven or eight other Catholics came to see me. I spent nearly five hours in conversing with them on the principal points of the difference between them and protestants. Did not appear to be their object to inquire what is truth but to defend their own peculiarities. Though they were sometimes disposed to be boisterous, I was able generally to keep them in quiet while I read and explained many portions of scripture on most important subjects. On the whole I had a very favorable opportunity for preaching the gospel to them. They manifested less of the genuine Roman Catholic spirit, than most others of that class, with whom I have had intercourse. On parting with them I proposed that we should unite in prayer to him who is able to guide us into all truth. They declined saying that they did not discover in me the right marks or seal. Their meaning was that they did not see in me the marks of what the scriptures call the beast." X June - 21. Pandarasen who was present yesterday during my conversation with the Catholics accompanied them to the next village. From him I learn that they were a select company from several villages. They took permission from the priest to come, and received from him some instructions, and a reference to a variety of scripture passages; some of the passages referred to, were not to be found in our bible. They were, it seems, much disappointed in regard to the treatment they received. They came with the intention of being clamorous & of overpowering me. but as I took them into my room, stated them

upon mats and permitted but one to speak at a time and spoke kindly to them, they knew not how to proceed. tho they admired my patience, they thought I grossly perverted the scriptures. One man however was rather favorably impressed by our conversation. The doctor requested that I would answer his letter & said he would then bring some more skillful persons to converse with me. Wed. This morning went to the bazar, had opportunity of speaking with many persons concerning the great salvation, & of distributing some tracts. As the people are not much inclined to assemble at those places where instruction is wont to be given, it is important to pursue them to their places of resort. But whether they are found at the temples, or at their sports, ~~or~~ engaged in business or during their hours for rest, they with one consent begin to make excuse, & assign numerous & powerful reasons for not attending the gospel feast. The case of the missionary is very fitly represented by that of the prophet in the valley of dry bones, & by that of the priests, who with their rams horns surrounded the walls of Jericho, in hope of victory. Doubtless his efforts will, in due time, be crowned with equally signal success. Thurs 1st Sat. Marial came to request me to answer some difficult questions proposed to her by the people. She continues the practice of going to different parts of the village to converse with the women. She says, I find more & more encouragement to do this; thought some persons laugh and despise, others listen attentively. Two persons in different places, wept when I read to them the story of the rich man and Lazarus & talked with them about it. Her friends still wish her to leave the school to be married to a heathen. On account of their importunity on this subject, she is unwilling to visit them. Sat. 8th. We notice with pleasure that when Lucad and his wife visit their relations, they carry the new testaments with them & observe the practice of family prayer. Tues. 11. A few weeks ago I sent a letter to the Roman Catholic Doctor, in which I endeavoured to point out the conditions of salvation & the proper evidences of faith and repentance, from which I inferred that our attention to the rites

and ceremonies peculiar to the church of Rome is not essential to our acceptance with God. I told him it would be necessary for me to write several letters in order fully to answer the one he sent to me. To-day I sent him a second letter in which I considered the duty and importance of examining the scriptures, inquired why the Catholic priests withhold the scriptures from the people & shewed that as the Catholics of this country have not the scriptures in their possession and never ~~had~~ heard them read (excepting some mutilated parts) it is impossible for them to know whether either the Catholic or the Protestant faith be true or not. I urged him to request his priests to give the scriptures to the people; not the Protestant scriptures which as they think are filled with lies but a fair translation of the Latin scriptures, the Vulgate, which the priest himself uses — This morning Philip carried this letter to the Doctor's house. As soon as it was known in the village that he had brought a letter from me, about twenty five persons came together, to whom the letter was read & with whom Philip spent six hours in reading the scriptures & in disputing on religious subjects. They were much of the time very noisy & finally told him to go home, saying, that he was an ignorant person and might to speak on such subjects. Philip told them he knew he was ignorant & therefore he had come to the missionaries ~~Willfully~~ to study the scriptures, from which he began to receive some light. Sab. 16 Philip addressed the people who assembled at the school bungalow in Carlaly. This has been his practice on the sabbath for many weeks. Twenty five persons were present to-day. Most of whom were children belonging to the school. After the people were dispersed. Moodeliatty invited Philip to his house. He then had opportunity of addressing ten or ~~twenty~~ or fifteen persons who came to gather to hear the word. Mr. manifests considerable interest in hearing the gospel and he wishes others to hear it. He often speaks of his sins & of his need of a Saviour. While Philip was there Mr took the testament & reverently to his usual practice, & looking upward, prayed that he might be directed to a favourable passage He then opened the book and pointed to a chapter which he requested Philip to read. In the forenoon Nicholas preached at our school bungalow in Alewatty & in the church. This has been his usual

courses of preaching on Sabbath forenoon for several weeks past. Mr Richards continues in a very low state of health, his cough is quite troublesome, his manner of breathing is difficult and often distressing. The Lord appears to be saying to him, "Let patience have her perfect work," and fulfil, in regard to him the promise, "As thy day is, so thy strength shall be". His mind is habitually in a calm and quiet state & he is occasionally favoured with lively & joyful views of spiritual things. June 19th Wed. Set out this morning for Illuwititure a populous village on the sea-shore about twelve miles North East of Jaffna. Philip, & Cornelius a boy belonging to the boarding school, accompanied me. In my way I visited a school in the south part of Milty, but as it was new moon that day, but few or six boys were present. I passed on to our schools near the Milty church. In consequence of the prevalence of the cholera in that village, the school bungalow was deserted. At the bazar near the school where hundreds of persons usually assemble, none was to be seen. I saw the principal men of the village, through whose influence the school was established and began to converse with him respecting the cholera. He was unwilling to hear any remarks and was urgent that I should proceed on my journey. I then went to Tondemanar a village ~~[illegible]~~ four or five miles distant. At this place I spent three or four hours; saw several of the principle inhabitants, to whom I explained the objects of my coming to this country, and distributed about thirty tracts written on the day, and also a few printed extracts from scripture. The village is small & the people generally are poor and ignorant. Several persons who are parents, requested me to establish a school in the village. While I was engaged in conversing with those who came to see me. Philip spent the time in visiting the people from house to house. We then proceeded to Illuwititure, and went to the former Maniagars house. This man, who is about sixty years of age, is much respected by the people and by his many good deeds. has acquired the name of the charitable Maniagar. Formerly when in office he enjoyed considerable prosperity, but is now much reduced. One year ago he opened a charity school at his house, which is now attended by 120 boys whom he himself instructs. I reached his house about two et and

found him sitting in his ~~Varanda~~ Verandah hearing about 40 boys draw up in a semicircle around him, whom he was about to dismiss. I introduced myself to him and told him I had long wished to visit his school, & to converse with the people in his village. He appeared to be much pleased that I had come to see him. He apologized for there being so few boys present, by saying it was the time of rice reaping. After he had given some account of his school, he called upon several boys to repeat a part of our Saviour's sermon on the mount. Seven or eight boys were able to repeat the first twelve verses. They then learnt from some scripture Extracts, which Br Sandder left at the school a few months ago when on a preaching tour in that part of the country. Their repeating their verses immediately on my arrival, was a pleasing circumstance, and excited a hope that the schoolmaster would be willing to introduce into the school the books which I carried with me. On my informing him that I had come to spend some days in the village, he shewed me the accommodation I should have as long as I was pleased to tarry with him. He gave me the use of a Verandah which he had erected for the accommodation of the school, and furnished it with a chair and table. He is the only native in the village, as I was afterwards informed, who has such articles of furniture, and these were provided mainly for the accommodation of white people who occasionally visit the place.

In the evening the schoolmaster came and sat down with me and gave a short history of his life. At the close of his conversation he proposed that I should take the school under my care, introduce such books & give him such wages as I might think proper. The reason he assigned for making this proposal was that as he received no compensation from the parents of the children, he found it difficult to support his family and needed assistance.

Knowing that our Wesleyan brethren have a school in Valliwetty, the adjoining village, & presuming that they would be willing to take this under their superintendance I told him I would recommend him and his school to them. I improved this favourable opportunity of explaining to him the the natural and importance of the Christian religion, which I came to make known to the people & urged him to examine and seriously consider the subject, as it is intimately connected with his everlasting welfare. He heard me

patiently and professed to perceive that what I said was reasonable and worthy of attention. This morning I visited the Wesleyan school in the next village and addressed a small company of persons who assembled at the school bungalow. On my return to the house where I lodged I found eighty four boys assembled and engaged in study. I spent some time in examining them relative to the progress they had made, and gave to twenty two boys tracts written upon the slate, which they were to read to me in the afternoon. In the course of the day a number of persons came to see me, with whom I conversed on religious subjects and to whom I gave some tracts. In the afternoon I heard the boys ~~that~~ read the written tracts which I gave them in the morning, and made a present to each of a printed scripture tract, with which they were much pleased. Toward evening preached at a rest house in the neighbourhood. Forty or thirty persons beside the school boys attended, to whom I gave tracts. Fri. This morning walked through the most populous parts of the village and conversed with small companies of people in several places. On my return to the school, it was pleasing to notice that many of the boys to whom I gave printed tracts yesterday had procured small white cloth bags in which to preserve the their books from injury. In the afternoon about twenty boys began to copy on the slate & to commit to memory the first part of Watts catechism. Several of the land men of the village who had been absent for some days returned and came to see me. I explained to them the object of my coming among them, and made them presents of some printed tracts. At my request they assisted in collecting the people near the market, to whom I preached. After I had done speaking, Philip addressed the people present. On my return to the school in a few hours, I found the present Maniagar, the principal man of the parish, waiting to see me. After some conversation with him I presented him with some books. ~~The school~~ He spoke much in praise of the charity school said there was

not such an other school in the country, ~~and~~ he advised that I should take it under my direction. On the side of the schoolmasters house which is near the Verandah in which the school is taught, stands a small temple about three feet square. fitted up in a fanciful style. At this little temple, the school boys on certain occasions perform ceremonies and invoke the assistance of some heathen deities. The faces of all in the school were daubed with ashes. This in the view of the people, gives them a beautiful appearance

In the garden adjoining the schoolmasters, stands a small Roman Catholic Church. Between the garden fence & the small heathen temple before mentioned there was room just sufficient to receive my palankeen, which contained my tracts, books, & other articles for my accommodation. (my palanquin & its contents) This was the only protestant establishment in this populous village. Having the Catholic church in one side & the heathen temple on the other a train of interesting reflections were frequently excited. I had faith to believe, that ere long, the east will be Christ and the heathen given to Christ for his inheritance.

Last evening Philip overheard the schoolmaster make his devotions to the new moon. The principal petition that he offered was, that he might be favoured with prosperity during the month. I have seen no man among the heathen, whom can so forcibly reminded me of that of Cornelius, related in the Acts of the Apostles. I was gratified that I was able to present him a printed tract containing the history of Cornelius' history. Philip has been extremely active in making known the word of life, both to the heathen and the few Catholics, who live in the village. He has spent most of the time in going from house to house, in reading and conversing with the people. That he might continue this important work and assist the boys in the school in learning the catechism & in reading the printed books, I proposed to him to remain a week in the village, to which

he readily assented. Left returned to Dillipally. June 26. Tues. This morning Nicholas carried my third letter to the native Romanist Doctor of Ellore. In this letter I endeavoured to give a scriptural view of the subject of marriage, in order to shew that the marriage state is not, as the Romanists suppose, necessarily and unholy state, & that it is not contrary to the scripture but agreeable to them, that priests should marry. The Romanists attach great importance to this subject & think that celibacy is one of the strongest proofs of purity and piety. As soon as it was known in the village that Nicholas had come with a letter from me thirty or forty persons came together, with whom he spent nearly the whole day, in conversation & in reading various parts of the scripture. Nicholas's mildness and patience are two important qualifications for conversing with this bigoted class of persons. The point on which they first and last insisted was, that Romanists are right and Protestants are wrong. The following are specimens of this manner of interpreting the scripture. In the passage "Have we not power to lead about a wife, a sister" the word "wife or sister" denotes the church which the Apostles were empowered to lead about & to direct & control. In the passage "A bishop must be the husband of one wife," the word "bishop" denotes a certain class of women, who were not priests. They admit that St. Peter once had a wife, but say that he put her away ~~which arises from those~~ immediately after the day of pentecost. In answer to the objection which arises from those passages, which forbid divorce, they say that tho no man can put a sunder what God hath joined together, yet God can separate what he himself hath joined, & actually did separate Peter from his wife after he was filled with the spirit and fully qualified for his work.

It is a late thing that ~~those~~ few Romanists have had opportunity of examining the scripture. A number of them are disposed to read the few copies which the Missionaries have put into their hands; but all

are resolved to see nothing which militates against their system. These which I have given are fair specimens of the manner in which their priests interpret those passages of scripture which condemn their practices, & with such interpretations the Catholics are well satisfied.

One of the men who came to the Doctor's house, observed to Nicholas, that he considered marriage to be one of the principal works of the flesh, & the worship of the virgin Mary, and of the saints, saying ways, &c are the fruits of the spirit. Nicholas then read to him from the fifth chapter of the Epistle to the Galatians the description which Paul gives both of the works of the flesh & of the fruits of the spirit.

An other with great earnestness proposed, in order to decide the controversy, that he should write his creed on one day, & Nicholas or his priests write his creed on another day, and then see who would be willing to be shot in defence of his religion. Nicholas then read to him the chapter which contains the passage. "Though I give my body to be burned & have not charity I am nothing."

Several of them expressed much regret that the Padre who wrote such letters, and manifested so much faith & love, should continue in Protestant errors, and perish in hell.

P.S. Nov. 11th. I am now engaged in making extracts from my journal down to the 21st of Oct. Not wishing to keep this on hand till the whole is finished & improve the present opportunity of forwarding the remaining extracts, together with a short account of the proceedings at this station, will be forwarded as soon as they can be prepared.

All the members of our mission are favored with usual health. — We are earnestly hoping that the special influences of the Spirit, which have been so extensively felt in America, may be extended to this dark corner of the earth.

D. Poor.

A continuation of Extracts from Daniel Poor's journal.

June 30th 1822. Sab. eve. For several weeks past Br Richards has been in an unusually feeble state of health. Last evening some alarming symptoms appeared. About 9 o'clock he was attacked with most violent pain in his left side which continued till midnight. He has been in a quiet state, through the day, but this evening has had an attack of pain similar to that which he had last night, though not of so long continuance. His strength is much reduced.

July 1st Monday. This ~~morning~~ eve I attended the monthly prayer meeting at Ellaville. Just before the close of the meeting, Br Scudder received a note from Sister Richards informing him that Br. Richards had been in a state of extreme suffering from nine o'clock in the morning till one in the afternoon; that the means which had before given him relief had been used without effect. He was however relieved soon after the note was written. His mind & body are now in an unusually quiet state. ~~This evening~~ Br Scudder visited him. He thinks that he is declining more rapidly than heretofore, & cannot long continue unless there be some speedy change for the better. His bodily sufferings have been evidently the means of raising his mind from that state of extreme languor of which he has of late complained. During the continuance of them, & afterward, through the day, he was favoured with very elevated ~~thoughts~~ conceptions of the loveliness & glory of the divine character, & with a high degree of spiritual enjoyments. After my return from Ellaville, while conversing with him in reference to his sufferings, & the exercises of his mind, he observed that such had been his views of the divine being, & so important did it appear that he should be glorified by all his creatures, that he felt willing that the pains of his body should be continued, even increased, if it were necessary to promote any of God's glorious designs. & that his sufferings had been so evidently the means of awakening his mind to these sublime, & heavenly contemplations, that he was in a degree reconciled to such sufferings, & considered them a proper occasion for thanksgiving. While making these remarks his countenance, & manner of speaking were indicative of a heavenly frame of mind & shewed that he had indeed been favoured with some spiritual refreshings from the Holy Spirit. While I was absent, Philip, hearing that Br Richards was more unwell, became with several of the largest boys in the boarding school to see him. After Sister Richards had spoken a few words to them on the importance of preparing for death, by believing on Christ, Philip made an impressive address to the natives who were present.

Tuesd. 2nd Br Richards has been in a quiet state ~~throughout~~ both body & mind most of the day. At about 8 o'clock he had a return of severe pain, which continued nearly two hours; the state of his mind has been similar to that which he manifested yesterday. His strength is much exhausted.

Wed. This morning about 6 o'clock there were some unusual appearances in his case, which we thought indicated the approach of death. We sent for Br Scudder who came & spent the day with us. Br R. revived a little, & was in a calm, & peaceful frame of mind. I had a free conversation with him, respecting his views, & feelings, in prospect of his departure, & respecting the state of our mission. He observed "If it be the will of the Lord that I should depart I do not wish to see the light of another morning. I think I shall have a speedy departure from this to a better world. As the Lord has been with me in all troubles, I can cheerfully trust him in the seventh - in the last extremity. He is not one who leaves at the last." The substance of his remarks respecting the mission was, that he had no doubt of ultimate success; he had strong hopes that we who remain, shall witness great things if we are faithful to our trust. He mentioned several particulars, both for our encouragement, & warning. He was quite free from pain, & disposed to converse, though he was extremely weak, & could speak only in a whisper. An unusual degree of mildness, & sweetness were manifested in his countenance, & childlike tenderness, & simplicity in his manner of speaking. He appeared to regard himself as one lying on the borders of eternity, & enjoying the last opportunities of holding converse with his friends. After lying a few moments in a quiet state, he observed with a peculiar tone of voice "Now bring me the crown, & the sceptre, & all which the world prize & so eagerly pursue!" We needed not to ask him his meaning. His manner of speaking was such as to express in a most forcible manner, a feeling of exultation, & joy, that while every thing on earth was failing, his soul could make its boast in God his portion. He soon after faintly observed "I think Christ is nearer than the grave." Afterward I conversed with him on the state of departed saints. He spoke with interest on the subject

& mentioned the names of several who have gone before, & who were dear to us. This was one of the most sacred seasons of my life. In company with such a brother in such circumstances, in conversation on such a subject, I was elevated to a height from which I had no wish to descend. He appeared to be a connecting link, between the saints above, & the saints on earth.

For many weeks past his cough, & difficulty of breathing have been such as to render it extremely difficult for him to lie in bed ~~in the day time~~. To day there has been such an alteration in the state of his lungs, as to permit him to lie down with ease. ~~But~~ Notwithstanding this favourable change, he has many symptoms which indicate, a speedy dissolution.

July 4th Thurs. Br Richards passed a quiet night, & gained a little strength; his face is considerably swollen. Most of the brethren have visited him, with each of whom he had some conversation, under the impression that he should not see them again. His affection for his brethren, & the interest he feels in the welfare of the Mission, incline him to converse with them, with freedom.

Frid. He passed a restless night; some fever, & more difficulty of breathing than for several days before. Several natives came to see him; he whispered a few words to be interpreted to them.

Frid. Very languid both in body & mind. He felt concerned lest he should die in that state, & expressed a wish that he might have some bright views of heavenly things at the last. This evening his symptoms are more favourable.

Sat. 6th Br R. continues to be more comfortable. — He observed to me, that he continued to feel the good effects of those several bodily sufferings which he had a few days ago; & which elevated his mind to lively contemplations of heavenly things. — He repeatedly spoke with gratitude of his peaceful state of mind in prospect of his departure; altho' he had no transporting views of his Saviour. — He expressed strong desires that he might be kept from bringing dishonour upon the cause of Christ, during his sickness.

Sab. 7th Last night Br Richards mind was a little deranged. He had considerable difficulty of breathing, some fever, & cold sweats, but has been quiet this the day. He requested me to call one of the native members of the church, whose conduct of late has been in some respects exceptionable. He warned him in a few words, of his danger, & exhorted him to watch unto prayer.

Br Spaulding spent the sabbath with us, & preached in one of the adjacent villages. Nicholas & Philip addressed the people, who assembled in two other villages. In consequence of the absence of the Magistrate from Allallagam, the meetings at that place will be for the present suspended. In the forenoon I preached, in the Church; few people attended. This afternoon my daughter Mary Anne's broke her arm. In the evening Br Scudder came to our assistance.

Mond. 8th Br Richards has been in a drowsy state through the day, & more wandering in mind than heretofore. Toward evening he was more wakeful, & rational. I said to him "we cannot expect that you will long continue with us. what are your feelings, in prospect of your departure". He replied "My views are good for nothing now; I have but few clear views". After a short pause. "I have a general impression arising from past experience, that the Lord will not leave me. — that Christ is near to receive my soul — this keeps me quiet." In the evening Br Winslow, & Sister Spaulding watched with him. During the night he had more lucid moments, than he had had for several days. He frequently made observations & repeated passages of scripture expressive of his peace of mind, & confidence in God. "He that has been with me twenty four years, (the time during which he has indulged a hope of salvation), "will not leave me now." — "Whom have I in heaven, but thee"! "He shall guide me in the grace, & my rest shall be sweet." He was able to hear some reading, & requested Br Winslow, ~~who was present~~ to pray with him.

Tues. 9th He continues to be more comfortable. This afternoon some of the largest boys in the school came to the door to look at him. He requested that all the boys of the first class, whom he has been in the habit of instructing might be called. After they had come together, he solemnly charged them in a few words, to remember the exhortations he had often given them. He told them that the truths of the gospel which he had made known to them, were now his consolation, & support, & that if they wished to be happy in death, & in eternity, they must quickly repent of their sins, & believe on Christ. They listened with attention to what he said. The native members of the Church held a meeting this evening for conversation & prayer. Philip is a candidate for admission to the church. In various respects, he renders important ~~services~~ in the work of the Mis-

sion

sion.

Tues. This morning Marcal's father, & elder sister came here with a determination to take her from the school. Agreeably to her father's request, it has long been determined that Marcal should be married to Porter, who was the oldest boy in the boarding school, but now acts as an interpreter in the mission, at Batticotta. Her father in making the agreement for her dowry, has endeavoured to defraud her of some property left her by her deceased mother. As he has been unable to succeed in this, & thinking that he could not while she remained here, determined to take her away, & if possible marry her to a heathen. Marcal was in great trouble, & wept much, but was constrained to go, with her father. As he had in a very formal manner, committed her to our care, I endeavoured to shew him the impropriety of his conduct, & to dissuade him from his purpose, but in vain. Her leaving us, under such unpleasant circumstances was very unpleasant to us, & we have reason to fear that she will be illtreated by her father, & other relatives. If she be indeed a lamb of the flock, we know that she will be under the watchful care of the great Shepherd.

Fried. 12. Within two days Br Richard, has been more comfortable. Some of his most unfavourable symptoms have disappeared. This is of a piece, with the whole course of his sickness. He has so frequently been raised from the borders of the grave, that we begin to hope, that he may again be partially restored to health.

Sat. 13. These are festival days at a noted temple in this neighbourhood. At this season, the people appear to boast themselves in idolatry, & manifest peculiar feelings of hatred, & contempt of the Christian religion. This spirit affects all classes, even many of the children in our boarding school. Our patience is often put to the test, by the ingratitude, & obstinacy of those whose weal, we are labouring to promote. We have been much tried of late by petty thefts committed in our premises. Within two nights, four boys have been robbed of their clothes while asleep. We would not forget that the ignorance, & wickedness of this people, are two important reasons which render it necessary for missionaries to labour among them.

Sat. 14th Br R. continues to gain a little strength. Br Spaulding who came yesterday to assist us, in taking care of Br R. has preached to day in the church.

Tues. 16th The native Doctor before mentioned, & three other Roman Catholics came to converse, on the points of controversy between them, & the Protestants. I spent four or five hours in reading the Scriptures, & in conversing with them; but no good impression appeared to be made upon their minds. Afterward a company of heathen from a distant parish came to converse with me. They were six in number, & quite respectable. They had been to the heathen temple in this place, & were on their return home. I stated to them some of the great truths of the gospel, & gave them some tracts, which they promised to read. — This evening dismissed Moses Stuart from the Boarding School. For a considerable length of time, he was a boy of good promise. But for many months past, he has neglected his studies, & disregarded the regulations of the school. Since the festival days at the temple commenced he has been absent several nights, & some other boys have begun to follow his ~~practice~~ example. Stuart is Porter's younger brother. As he was committed to my care by his Father when dying, I have permitted him to remain in the school, longer than otherwise, I should have done. A due regard to the welfare of the school has rendered it necessary that he should now be dismissed. ++

Wed. 17th For two days past Br Richards has been more unwell, is extremely restless, & has some dropsical symptoms. He requested us, to pray that he might either be relieved from his pains, or have patience to bear with a right spirit all that the Lord would lay upon him.

Thurs. 18. Br R's dropsical symptoms increase. On noticing them to day, he looked round upon us with a smile, & observed "It gives me great pleasure to see the last symptoms." He then spoke with some animation of the coming of Christ with his angels to take him to a better world, & of the joy of beholding the Lord in his glory. During the day his mind was more awake than usual to the contemplation of heavenly things. As his outward man decays, his inward man evidently gains strength. This evening Nicholas, who intends to set out to morrow morning on a preaching tour came in to see him. Br R. inquired of him "Do you remember what Mr Poor said to you, in her dying hours?" He replied "I do". He observed "She told you to remember your obligations to the heathens & to do all you could to assist Mr Poor." This is also my ador-

He then made several observations, to encourage him & exhort him to deligence, & fidelity in the missionary work.

Frid. Through the day Br R has been extremely weak, & very restless, but much disposed to contemplation things unseen, & eternal; & appeared to have pleasing anticipation of the heavenly rest. He frequently made such observations as the following "O. to enter upon that for which I have prayed & laboured & fought nearly thirty years." "What will it be to exchange this sickness, & pain, for the joys above! — to commence the song, & sing Amen Hallelujah, for the Lord God omnipotent reigneth." About midnight he was more comfortable, & observed. "The time of my departure does not seem to be so near as it was in the day time. My soul then struggled to be set at liberty. I want occasion to say "Raise thee my Soul, & stretch thy wings, thy better portion trace." At another time after lying in a drowsy state "With what joy shall I welcome you, & your converts". I asked him how I should improve the event of his departure. "Be deligent, be faithful. I hope all the brethren will be excited to deligence." He frequently inquired "where am I in the greatest danger of mistake?" "If I had never felt the vanity & insufficiency of all things here, before my ~~departure~~ sickness I might think that I was weaned from the world, because I could not enjoy it."

Mond. 22nd On Saturday evening our kind friend Mr Moggaat came, & tarried till this morning. Br R. conversed with him freely, relative to his own departure, & missionary subjects.

Tues'd. About noon Br R. was much distressed for breath, & lay for a time in a fainting state. Being a little revived by the means that were used, he observed, "O the state of those, who have not a drop of water to cool their tongues!" "O the grace that reserves from such deserved misery! How do thy saints above break forth in lofty strains when celebrating redeeming grace! how do they vie with each other to raise the highest notes of praise!"

Wed. Very feebly through the day. At one time he spoke with much feeling & interest on the subject of the resurrection. Br Knight was with him through the night.

Frid. 26th Br Osborne, Wesleyan Missionary from Jaffna, spent much of the day with us. It is particularly gratifying to Br Richards to be visited by his christian friends, & to take his final leave, till he meets them in his Fathers Kingdom.

+ This morning Nicholas returned. He has been to the distance of about 20 miles; had a favourable opportunity for preaching the gospel, & for distributing tracts in several paushes. The principal difficulty he met with in his intercourse with the people was, that of showing them they were sinners, & needed a Saviour. + +

Sab. 28th Br R. continues in a weak, & languishing state, earnestly desiring to be set at liberty, & to enter into rest. He ~~enumerated~~ mentioned the principal evidences he had to believe that he was united to Christ by a living faith.

Aug. 1st the schoolmaster, whose school I visited a few weeks ago, at Valvettytury came to see me, & to request that I would take the school under my care. He gives a favourable account of the progress the boys have made in learning the catechism, & hymns which I gave them. He brought two boys with him that I might question them. +

Aug. 2nd Br R. has been gradually failing for several days past. He has lain in a fainting state most of the day. Towards even he revived a little, & observed "I would talk if I had strength." On being asked, "what would you talk about?" "Christ & heaven" was his reply. + +

Aug. 3rd He continued to be faint, & much distressed through the night. This morning he considered himself to be in a dying state. On reviving a little he observed. "I shall soon go. I want a brighter view of my Saviour's face. It does appear, brighter & brighter." At short time after after was passing into a fainting state, he said. "Come Lord Jesus, come quickly — O glorious Being." He occasionally made other remarks, expressive of his faith, & confidence in God. Some of his last moments were spent, in taking leave of his afflicted wife, & in giving his dying counsel to his only child. He quietly fell asleep a few minutes before 11 o'clock in the forenoon. On a review of the scenes we have witnessed, I am constrained to write, blessed are the dead, who die in the Lord." + +

Immediately after his decease, we united in singing, & in prayer. Our singing was in compliance with a request he had made; that at the time of his decease

rature, if we had evidence to believe he had gone to a better world, we would sing a song of praise to God the Redeemer. At this time many of the natives gathered around the doors & windows, to see in what manner Christians conduct themselves in such mournful occasions.

Aug. 14th Sab. This morning all the brethren, & most of the sisters in the mission, assembled at this place. In the forenoon, we held a service, as usual in the church. In the afternoon, having attended to some appropriate devotional exercises in English, at the house, we entered the remains of our dear brother in the Church Yard. The corpse was carried to the grave by the native members of the Church, & an address was made in Tamul to the natives, who assembled on the occasion. + +

Many other notices, ~~equally interesting with~~ similar to those, contained in this journal might have been made, relative to Br R's sickness, & death, but enough has been said to give an idea of Gods gracious dealing with him, & ~~such~~ was his state during his sickness, as to require very particular attention both day, & night. Much of my time was spent with him & some one of the brethren was almost constantly with ~~him~~ all had a favorable opportunity of witnessing his example, & of hearing his conversation, & we all hope to be benefited by what we saw, & heard.

Mond. Aug. 15th + Attended the monthly prayer meeting at Batticotta. Br Bailey, Church Missionary, gave an address from the words "They that sow in tears, shall reap in joy." Much of the time appropriated to conversation was spent, in calling to remembrance the virtues of our departed brother, & in conversing on subjects, suggested by the breach made in our missionary circle. + +

Thurs. 8th + Christian David preached a sermon in the Church, in consequence of Br Richards death. In the afternoon, held a church meeting preparatory to the celebration of the Lords Supper. Philip, who has for some time past been a candidate for admission to the Church, gave some accounts of his christian experience.

Sab. Br Winslow preached in the Church. Philip made a public profession of his faith in Christ. Afterwards the members of the Church, united in commemorating the suffering & death of our Lord & Saviour. + +

18th Tues. Sister Richards left this station for Batticotta. She proposes to spend a few weeks in visiting the brethren, & sisters in the mission. The larger girls in the Boarding School have been sent to Vandeleripo. The others remain here under the care of a female servant. — In the evening held our weekly church meeting. The members appear to feel in some degree the importance of exerting themselves to promote the cause of Christ among their countrymen. It is truly encouraging to overhear them, as I frequently do, conversing with the heathen on the importance of repentance, & faith in Christ. + +

Thurs. 22nd + Attended our quarterly meeting at Oodooville. We have reason to regard this meeting, as one of the most important means of grace, that we enjoy. We have had an interesting, & profitable season to day. At our last quarterly meeting Br Richards proposed that at the ensuing meeting, each one should "give a reason of the hope that was in him". The circumstance of his recent removal gave additional interest to the subject. + +

Mond. 26th Nicholas set out on a preaching excursion, expecting to be absent six or seven days. He went in company with the Brethren Spaulding & Scudder. —

Tues. Preached at Manipy. A goodly number of persons attended.

Sept. 2nd The Supreme Court of the Island are now holding a session at Jaffna. On Saturday evening was favoured with a visit from Sir Richard Ottley Chief Justice of the Court. On the sabbath he attended service in the Church. On this occasion about two hundred boys, & twenty girls from the day schools connected with this station, assembled, & recited the several catechisms, which they have learnt. Several headmen of the parish, & other inhabitants were present. After the service Sir Richard was ~~called~~ pleased to make a short address to the audience, in which he urged the importance of their availing themselves of the advantages furnished them, by the Missionaries for obtaining useful instruction. Most of the girls who were present had never before attended church. Their attendance yesterday is much to be attributed to the particular encouragement which Sir Richard has given to female instruction, both by personally recommending the importance of the subject, & by quarterly donations for the promotion of the object. — ~~Yesterday towards evening, the~~

~~left silleyally for Oudeville~~. I was gratified, and encouraged by his visit. To day have attended the monthly prayer meeting at Pandeteripo. The subject brought before us was the nature, & object of Christ's exaltation at the right hand of the Father.

8th Sab. This morning preached at Colaly. Between fifty & sixty children, & twenty adults were present. Moothedeoolly was present. He continues to manifest much pleasure in hearing the gospel, & says he trusts in Christ for Salvation; but he does not feel the importance of making an open profession of his faith, by receiving baptism. — This afternoon, went out to converse with the people — saw but few, & those were very obstinate, & much disposed to cavil at the truths of the gospel. Nicholas preached twice in the forenoon & spent the afternoon, as usual, in speaking with the people from house to house.

Sept. 10th This evening attended the weekly ~~prayer~~ meeting of the members of the church; found much pleasure in bringing before them, the treasures of the gospel, & in exhorting them to stand fast in the faith. Their temptations are great; they are, indeed, as lambs in the midst of wolves. O! that it may appear, that they are not wolves in sheeps clothing. — After meeting Smead requested me to call his uncle, who is now here on a visit from Trincomalee, & converse with him. He said his uncle was much disposed to listen to what he had told him concerning the christian religion. I accordingly conversed with him, & gave him some tracts which he promised to read.

Sept. 15th Sab. Began to preach again at Mallagam; Preaching at that place has been suspended about two months, in consequence of the absence of the Magistrate, who has now returned. More headmen, & persons of influence among the people hear the gospel at Mallagam, than at any other of our places for preaching.

Tuesd. 17th Sister Richards who has been absent several weeks on a visit to the different stations in one mission returned this evening. Her assistance here is much needed. Miss Betsey Spaldwingle daughter of the Magistrate at Mallagam, has come to spend some weeks with her.

Thursd. This afternoon attended the weekly meeting of the Schoolmasters connected with this Station. Tho they are more favorably situated than any other class of men, for obtaining instruction, & for professing their faith in Christ & if they had any they too gave their objections to the gospel, & reasons for continuing in a state of impenitence: Their mode of reasoning on this subject is similar to that of multitudes in Christian Countries. Whatever class of persons I address, I am constantly reminded, that faith, as well as salvation is the gift of God. "But it hath pleased God by the foolishness of preaching to save them that believe." — This evening heard of the death of Br Parsons. Another motive to diligence, & fidelity! May even his death be the means of emitting some rays of light in the dark regions, where his bones are laid.

Mond. 23rd Nicholas, & Philip, set out on a preaching tour; expecting to be absent during the week.

Third. 26th This morning preached at Panditeripo, in one of Br Scudder's school bungalows. Forty or fifty persons, besides the schoolboys attended.

Mond. 30th This morning Nicholas visited his native village. His sister continues to manifest some attachment to the cause of Christ, & expresses a wish to be further instructed. Thy Oodean, a headman in that place, has frequently requested me, to establish a school there. He has evinced the sincerity of his wishes by building a bungalow, & there is a fair prospect of having a good school in that place. I have appointed a teacher, who will begin to instruct to morrow. The Oodean has sent his son to meet Nicholas, requesting that he may be received into the boarding school. In sending his son here, he encounters considerable opposition from his friends, who think it a great disgrace for the child to eat with our boys in this place.

Oct. 4th Smead, & his wife, members of our church, left the station, expecting to be absent several months. He has gone to Trincomalee to settle his fathers estate.

Oct. Mond. 7th The monthly prayer meeting has been held at this place. The subject of conversation "the duty, & importance of praising God, & the reasons which should excite us to abound in this duty." It was a joyful season.

Sab. 13th Preached three times as usual; Nicholas twice & Philip once. Both of them went among the people in the afternoon.

Tuesd. Oct. 15th A memorable day. I am now entering on the seventh

end

year of my residence among this heathen people. May it be a year of sweet peace to many captive souls in Sillipally.

Oct. 23rd Seven years have now elapsed, since I left the shores of my native country. I am ever disposed to regard the anniversaries of that event as seasons of special thanksgiving & praise.

Oct. 26th Attended the first anniversary meeting of the Native Tamul Bible Association at Mallagam. From the report it appears that nearly 300 Rix Dollars were collected during the year. Of this sum about one half was contributed by natives, most of whom are idolaters. They have a general impression that the bible is a good book & that to contribute to the Bible Society, is an acceptable kind of charity. They are however influenced mainly by the example of others, & by a desire to please their superiors. Aside from the money that may be collected, some important advantages may be anticipated from the formation of this Society, as it will be a medium of circulating the scriptures among the people.

Charles Scott Esq. Collector of the District presided at the meeting. J. A. Moogatt Esq. & Christian David, most of the missionaries in the District, & about one hundred natives were present. Five or six addresses were made on the occasion, in which the objects of the Society were stated, & motives to perseverance suggested.

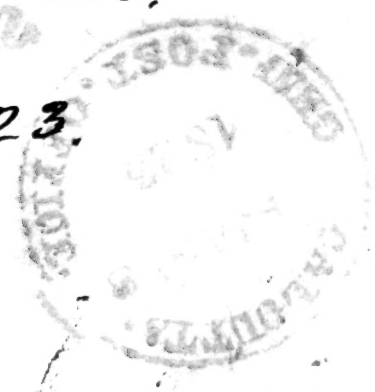
In consequence of witnessing such unexpected scenes in a heathen land, my hopes, & expectations are highly excited in regard to the future. But I would remember that "the Lord seeth not as man seeth." ~~knoweth the thoughts of man, that they are vanity.~~

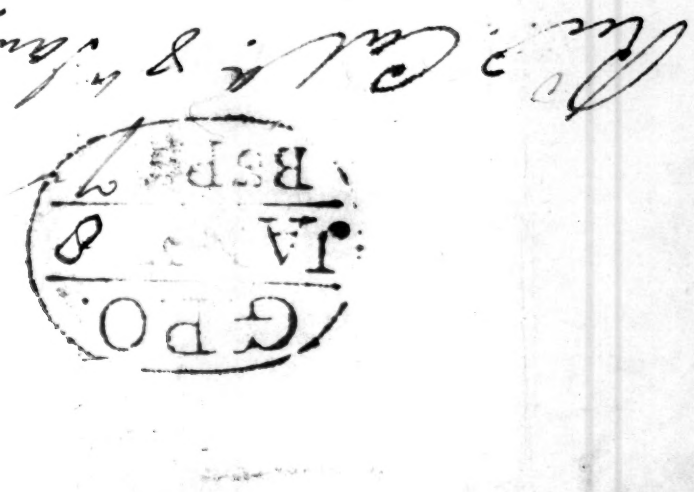
J. Poor

P.S. As there is a great similarity in my journals from week to week, I have thought it unnecessary to make numerous extracts from my journal. In consequence of the important assistance which Br & Sister Richards have rendered in attending to secular concerns at the station, I have been favorably situated for attending to appropriate missionary duties. The notices which I have made will convey some idea of the manner in which my time is employed. It should however be recollected that while I have mentioned the best things I have done, my negligence, & remissness in duty, have been passed over in silence.—

Mr. Poor's Journal.

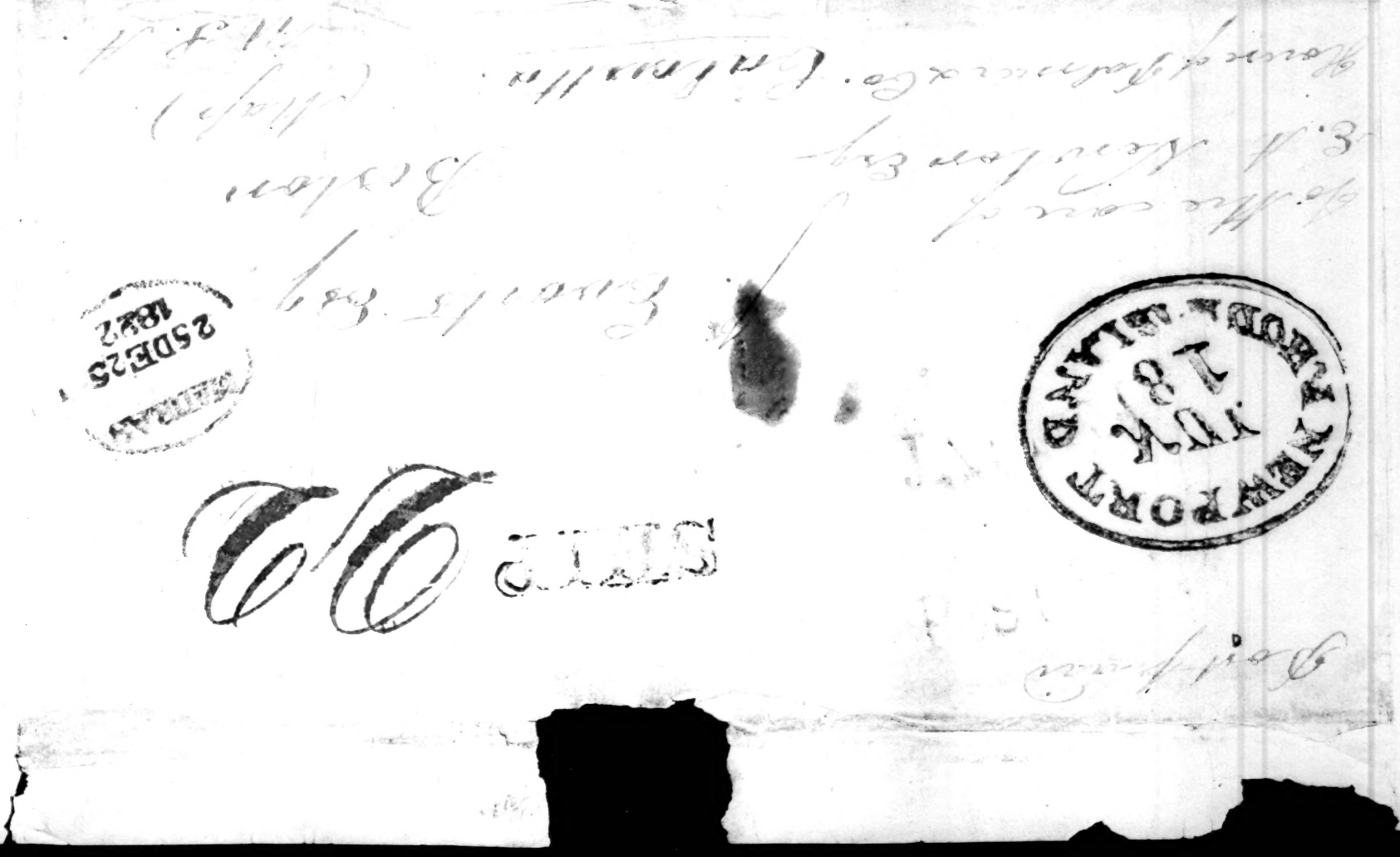
June 20. 1823.











at Pannala 20 or 30 men came together to whom I read and distributed some of the letters which I have addressed to the people. I made an appointment to preach at that place early on Sabbath mornings for five or six weeks. The most influential motive I could present to induce them to attend, was that the school boys should be excused from attending the service at the church so long as the people would attend preaching in the village. Hours yesterday. Mordecai sent by Jordan for a prayer book; that he might be instructed in what manner he should pray. I sent him a book containing several prayers with which he was pleased, and requested Jordan to copy them on the ola, that he might more readily read them. I learn that his attention to the christian religion much exults the people to ridicule and reproach him. Spent the forenoon at Ahuntty in preaching & distributing tracts. I labour with a strong hope of seeing the glory of God manifested in the conversion of the heathen. Mond. May 27th Spent the day in visiting several villages in the Parish of ~~Vettiyatta~~ Mapalitty. On my return I received a letter from the Revd. Mr. Pearce Calcutta, containing an epitome of the religious intelligence, published in the four first numbers of the Missionary Herald of the current year. It was indeed a refreshing cordial after the fatigues of the day. It was as a cup of cold water, which has revived the hearts of all in our neighbourhood, for which Br Pearce will not lose his reward. Tued. 28. Attended at the dedication of a church bungalow at Ballicotta. A letter was received at the same time from Mr Evarts, containing interesting intelligence. Br Pearce's letter was read to the brethren & sisters present. It was a happy day. There is Dismissed four of our schools for a month. Sept. 2d. Sab. In the forenoon preached at Mallagam, in the afternoon visited from house to house. At 8 o'clock in the morning Nicholas preached at Pannala at half past 10 in the church, & in the afternoon at Ewalai. The children drew at ~~Pulat~~ the stations & the servants held a meeting in the school room at 4 o'clock, at which a biographical account of a pious child was read by Dwight, who had previously translated it into Tamul. Sister Richards heard the girls, & Br Richards heard the boys & servants recite their sabbath lessons. Twelve or twenty gave a short address by way of retaliation to the hundred present. The enumeration of these particulars will convey an idea of the manner in which our sabbaths are usually spent. Mond. Attended the monthly prayer meeting at Jaffna. In the evening preached at the Wesleyan chapel. Sab. 9th Went to a place where the people were assembled to witness a cock-fighting. Two or six hundred persons were present. I took a chair & sat down at a short distance from the multitude. Many persons came around me, all the exertions were made to keep them away: Had we the whole a favorable opportunity of preaching the word & of distributing tracts. Then were attended the weekly

meeting of the church members. Wed. 12th In my visits among the people this afternoon I wandered into towns by paths & lost my way. In my walks I was led near a small clay hut, built for the purpose of sheltering those who guard the palmyra fruit. My attention was ~~attached~~ attracted by seeing a woman near the hut in the attitude of prayer. She wept much and occasionally uttered some words, which I could not distinctly hear. After looking at her a few moments, I asked her why she wept. On seeing me she was a little alarmed & rose up. On my repeating the question she said she had been praying. "For what did you pray?" "I am hungry, said she, & prayed for something to eat." "To whom did you pray?" "Paramasivan," in spirit she said, to ~~Paramasivan~~ a name which denoted one of the three principal Gods which the heathen worship; but appearing to recollect with whom she was speaking, she said she was praying to the great God who made the trees & all things. Here she used the name which we apply to the true God, by which I perceived she had heard something of our religion. I then told her that the object of my coming was to inform the people in what manner they must pray to that great God & how they might obtain full supplies for soul and body. After conversing with her somewhat, I told her if she would go to my home I would give her some pancakes. But she said "I cannot leave the fruit". In the evening as it was bright moon light, I went to the place again; as I came near the back part of the hut, I overheard the woman talking with several others on the subject of my conversation; they blamed her for not going with me to get the pancakes. I spoke with the persons present & inquired further of the ~~object~~ woman respecting her object in praying. But it did not appear that she had any definite notions on the subject. Her manner of praying was a strong proof that she had a belief of a superintending power, & was quite different from any thing that I have seen among the heathen. I gave her a Rix Dollar and told her that if she prayed to the great God in the name of his Son, of whom I had been speaking, he would hear her prayer. She was much surprised and seemed at a loss what to say. Thurs. Received from Mr. H. Hooper Esq. a donation of 100 Rix Dollars for the benefit of our schools. If we were more liberal & contributing in ~~giving~~ to the others necessities we should doubtless often receive a hundred fold. I am resolved to put this scriptural principle to the test.

Aside from the pecuniary assistance afforded by Mr Hooper's donation, we value it highly, as a testimony borne to the propriety & utility of our proceedings in the mission, by the Collector (the first Civilian in the district) who has had occasion particularly to notice our conduct from the day of our arrival in Jaffna. Sept. 20. Attended at the dedication of a place of worship at Codoville. This evening we prayed

by hearing much gratifying intelligence from America, contained in letters received by several of the brethren, on the preceding day. Dedication days, we have found to be most auspicious seasons. We have celebrated three of them and ~~that~~ each have been favoured with interesting letters from America. Sab. 22d Fewer persons have attended church of late than formerly. The people appear to stand aloof from us. Have preached much of late on the character & office of the Holy Spirit, & of the necessity and desirableness of his special influence. "For until the Spirit be poured out from on high" the people will continue to despise and wonder & perish. Thurs. 27th. Met the school masters this evening and gave directions for recommencing the schools that have been suspended. * * We have been x (1) Sab. 30th While preaching at the rest house this afternoon an aged heathen man in the village asked me how he could obtain the pardon of his sins, saying, formerly he committed many. I told the method which God has pointed out in his word. Soon after he proposed the question again which I answered as before. But he was not pleased with my answer. He seemed to expect that I would direct him to do some difficult things

* We have been favoured with a visit from the Revd Mr Lambrick. Church missionary, stationed at Cuddy. We & the Revd Mr Ward from ~~Madigaon~~ Madigaon are on a visit to ~~Chittoor~~ Nellore to transact business, in connection with Br Knight, relative to their several stations. We feel much strengthened in our work by opportunities of personal acquaintance with such fellow labourers. We earnestly desire & pray that the Chu. missionary Society may be able to thrust forth many such, into the widely extended harvest, which is wasting, because it is fully ripe & the reapers are very few.

Oct. eleven. This even preached in Tamul in the Weleyan Chapel at Jaffnapatam.

Sab. 14th In my preaching at the rest house this afternoon, I stated the substance of the accounts we have recently received, respecting the missions in the Sandwich and Society Islands, & also read some prophecies which foretell such events. The attention of the people was unusually excited to the subject. Many persons in the parish, who have frequently heard the gospel, are inclined to believe that it will finally prevail. Mond. The boys & girls at the station who we hope, have received the Saviour are much animated by hearing of the progress of Christianity in other countries. We also notice with great pleasure that they are interested to make known the truths of the gospel to their friends & country men. Every true convert becomes a helper in the work, ~~a preacher of the righteousness~~.

Mond. oct. 15th This is the fifth anniversary of my residence

at Tellipally. This past has been to me one of the most eventful years of my life; have been more afflicted, & ~~more comforted~~ have received greater consolations under afflictions than ever before; my mind has been more awake to the great objects of the mission, & I have seen more evidence that the word has not been preached in vain; ~~for~~ four persons the first fruits from among the heathen, have been gathered into the church, and four or five others give pleasing evidence of a saving change of character; and a larger number are awakened to see the importance of seeking through Christ the salvation of their souls. I have never been so deeply impressed with the importance of prayer & supplication as means to be used for the conversion of the heathen, & have never found such delight in attending to this duty. I have also felt the importance of guarding against wearings and fainting in the work of the mission, not depending on present success for encouragement & support, but of overlooking the opposition & numerous obstacles I meet with, & of engaging by way of anticipation the triumphs of the cross once in these parts where I labour. The command of our Saviour to preach the gospel, & the promises of ultimate success, appear to be a rock on which the missionary, so long as he continues faithful, may securely ~~be undisturbed~~; - from which he may look down, without dismay, on the combined opposition of earth & hell; - from which he may look around and joyfully behold the kingdoms of this world, become the kingdoms of our Lord & of his Christ, & from which he may look upward, & see the holy city, new Jerusalem coming down out of heaven, prepared as a bride adorned for her husband; & then to with reference to his own speedy ascension to brighter worlds, he may practice singing the song of Moses & the Lamb & begin to shout Alleluiah for the Lord God omnipotent reigneth.

Nov. 1st.

P. S. In a communication forwarded nearly a year ago, containing a general view of this station, I gave a particular account of the children in our boarding schools. In connexion with what ~~then~~ was then stated, a few remarks will at present be sufficient, to give a correct idea of this interesting & important branch of our mission. Of the twenty five boys mentioned in the account to which I have referred, four have left the school; two of whom were supported by individual in America. James Hutchinson was taken away by his father, in consequence of my refusing to continue in the school, an elder brother, who had been for sometime on trial, but was not a boy of good promise. The father was unwilling to have his children separated. George Rayson a boy of thirteen years of age, left the school to serve in Br Scudder's family at Panditeripo. A boy whose Tamil name is Paramen, Cyrus

Manin's elder brother, left the stations to serve in Mr Winslow's family at Ceylon. Both of these boys, while here learnt to read & write Tamul & [committed to memory] received much important religious instruction. Since leaving this station they have had opportunity of attending schools a part of the time. We have in various ways suffered so much from unfaithful & dishonest servants, and in a few instances have seen such good effects of having those who are correct in their principles and habits, that we consider it almost as important to instruct those who are to serve us, in our families, as those who will be otherwise employed. ~~but profit at length will grant again after suffering unthinking for days~~ The remaining twenty one boys, who bear the names of dear friends in America, have been favoured, with but few exceptions, with good health through the year. Their studies are nearly the same as when the last account was written. Their progress in learning and their general conduct have been highly satisfactory. (We have but two or three boys whom we could exchange, with any good hope of having their places filled by others more promising, and we have no one, whom we consider unworthy of being supported by the charities of the Christian public.) Four or six of the oldest boys have spent much of their time in giving instructions to others, particularly in visiting the day schools, and in reading and distributing tracts among the people. This has been an interruption to them in their studies, but we think that the great object of the mission has been promoted by it.

Most of the boys in the school are small. Their time is nearly equally divided between English & Tamul studies. We consider it important that these boys should excel others in Tamul learning, that they may the better command respect from the natives. This consideration also induces us to give, in some respect, a different direction to their studies from what we should otherwise do. Much of their time is spent in committing to memory several dictionaries of synonimous words and some other works, held in high repute by the natives. We wish to form all our plans of instruction with reference to the ultimate, that it may be remote, advantage of the people, rather than with reference to present, or apparent success. We are the more reconciled to the course our boys are pursuing, by the consideration that most of them are very young, and will probably be continued in the school along time, with this circumstance to be particularly considered by their generous benefactors, that they may not be weary in contributing to their support for they have the fairest prospect, that they will reap in due time, if they faint not. Already indeed, those who support the four or six eldest boys are, in proportion as they regard the cause of religion and learning among this ignorant heathen people, beginning to reap bountifully, a crop which will not fully be gathered in, till the angels are sent forth to reap the

harvest of the world.)

We shall improve this first opportunity of receiving two boys to bear the names of Samuel Hutchinson & George Boynton.

Without enlarging on the subject, (as we are always inclined to do, when we have occasion to touch upon it) we will only observe the principal points to which we direct our attention in the instruction of these boys are.

1. That they may excel others in Sacred learning. 2d. That they may as soon as possible, acquire such a knowledge of the English language, as will enable them to attend to the solid branches of science in that language. 3d That they may be well grounded in a knowledge of the sacred scriptures. In this important particular their progress is highly gratifying. Besides committing to memory ~~the~~ catechisms & copious extracts from scripture, and learning an abridgement of the Bible with ~~the~~ a brief chronology eight have minutely recited as a sabbath lesson, the historical parts of the Bible as far as the book of Ezra, & seven others are reciting the book of Genesis in course.

4th That Christ may be formed in them the hope of glory by the washing of regeneration and the renewing of the Holy Ghost. That they may be blessed with reference to their becoming extensive blessings to others.

Of the eight girls who were in the boarding school when the last account of the station was written, one girl, of about seven years of age, the daughter of a female servant in the family, has left, and now lives with her mother at Dodawill, where her situation is similar to what it was here. ~~An~~ Another little girl of about the same age, died fifteen or sixteen months ago. Both of them were pleasant children, & their progress in learning was an ample compensation for our attentions to them. In regard to the remaining six girls we have much pleasure in stating, that their progress in learning, their attention to their work, their conduct generally, & the good consequences we already see from the instruction they have received, have very far surpassed our hopes. The two oldest have, we trust, experienced a saving change, and for many months past, have by their conduct adorned the christian name. They will probably soon be admitted to our church. The other girls have often been much awakened to the importance of seeking the good part which Mary chose. Instead of being obliged to excite them to attend to their books, as formerly by the promise of reward, we have had frequent occasion to reprove them for continuing their reading at an unseasonable hour. Thus, this branch of our labour, the instruction of females, which we have often mentioned as being most unpromising

and perplexing, has become the most pleasing and encouraging

We begin to see much truth in the remarks which Christian David has often made; "That the true conversion of one woman among the heathen is of more importance than the conversion of several men. The establishment & continuance of our female school ~~around~~ trials & obstacles of no ordinary magnitude, are among the most precious fruits of the labors of my dear departed Susan who, tho her body ~~soon~~ now sleeps in dust in our sight, her spirit no doubt greatly rejoices, that she was "permitted" (to use her own language) "to become servant to the church in this heathen land."

D. Dver

BOSTON
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1863

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3d & 4th Sheets.
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By the Missionaries
Duplicate.

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To Mr.
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# Biography of the Reverend James Richards.

While the exploits of warriors & statesmen are contemplated by most men with admiration & delight, the achievements of the bravest soldiers of Christ excite but little interest. The cause is obvious. It originates in false notions of what constitutes real greatness & excellence of character. The maxims & feelings of men of the world on this subject, are directly opposed to those of the inspired writers. Such men as Alexander, Julius Caesar & Buonaparte are styled "the great", & held up to the world for imitation, while in reality they were only the sword & the battle-axe in the hand of the Lord to execute his vengeance on guilty nations. Samuel & Daniel & Paul, & a host of other worthies, "who through faith wrought righteousness &c; and others who were sawn asunder — slain with the sword — wandered in deserts and mountains, and in dens and caves of the earth", are by men of the world lightly esteemed. But how different is the estimate given of these men in the word of God! "Of such" it is said "the world was not worthy". "He that ruleth his own spirit is better than he that taketh a city." The greatest warrior is he that conquers himself. In this view, how great are the achievements of the true christian, even in the humblest walks of life! When we apply this principle to faithful missionaries of Christ among the heathen; or to faithful preachers of the gospel in christian lands; when we contemplate the lives of Zeigenbalg, and Swartz, and Brainerd; and in later times, of Buchanan and Martyn and many others of a kindred spirit, we may well say, how glorious their object! How great their deeds! What bravery did they display! What battles did their zeal fight! What triumphs did they obtain! Triumphs,

"————— compared with which,
The laurels that a Caesar reaps are weeds."

The travels, the labours, the studies, the sufferings and the conflicts of Henry Martyn in Persia exhibit more real fortitude and valour, and more that is worthy of admiration, than the victories march of Alexander over the same country.

This principle might easily be illustrated much farther. But enough has already been said to shew, that the labours of a faithful and humble missionary of Christ, are truly great and honourable in the sight of God, of angels and of all good men; and worthy to be had in everlasting remembrance. It is believed also that many benefits result to the missionary cause by publishing accounts of those who have laid down their lives among the heathen. It is, in this view, as well as from respect to the memory of the deceased, that some account of the Rev. Mr James Richards is now presented to the public.

The subject of this memoir was born in Lebanon Massachusetts February 23 1784. He was the second son of James Richards Esq.. While he was quite young his parents with their family removed to Plainfield in the same state. Though not wealthy his parents were respectable both for talents & piety. Under their care, as well as under the ministry of the Revered Moses Hallock the venerable pastor of the church in that place he enjoyed the rich blessing of a religious education. It was during a season of special attention to religion in that parish, that he became a hopeful subject of divine grace. Though this pleasing event took place when he was about thirteen years of age, he did not make a public profession of his faith in Christ until his nineteenth year. Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, not that he might obtain wealth & honours in this world, but that he might be prepared to preach the Gospel of reconciliation. But his parents having a family of seven children, and being able to support, did not feel himself at liberty to dispense with the services of James, who was their eldest son, & his elder brother died in infancy) & also to give him a public education. In these circumstances, they thought it best to devote his time to preparing to a collegiate seminary. He was not be gratified till he was nearly twenty years of age. At the age of twenty two he entered Dartmouth College. From the commencement of his collegiate course he

Mr. Richards
Aug. 1833

2 making vigorous & persevering efforts, ~~to acquire his education~~. These reflect honour upon his Christian character, as he submitted to those privations, & ~~made those~~ efforts, ~~out of love to him~~ from a strong desire to promote the best interests of his fellow men.

"While a member of college, his acquirements were respectable, & in the ~~study~~ of mathematics he excelled. But it is ~~not so much~~ less on account of his classical attainments, ~~while in college~~, that he is deserving of esteem, ~~or for his~~ the love of his correct deportment, ~~his love of order~~, & ~~for~~ the bright example which he set before his fellow students. During his residence in college, a revival of religion took place among the students, ~~to many of whom he was~~ became highly ~~respected by his experimental acquaintance with divine things~~. He laboured among them with diligence, prudence, & zeal, & became the ~~happy~~ instrument of good to many souls. It was there that he became acquainted with the beloved & lamented Samuel J. Mills, who was his classmate in college. A very intimate & endeared friendship was early formed between these men of kindred spirits; a friendship which continued through life, which, it is believed, has not ceased in death, ~~but will continue with increasing endearment & delight through eternity~~.

"It is already known to many, that Mr Richards was among the first in his native land, who sacrificed themselves to the cause of missions among the heathen. This was done while he was a member of Williams College, & at a time when the subject of foreign missions had ~~was little known or talked of~~ excited little attention in America; and before any, except that little band of brethren (of which Mr. R. was one), mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a personal concern. It was here, that they examined the subject together. It was here that they so often retired from the sight of the world to some consecrated spot for fasting & prayer, that they might seek divine illumination, in their future course, & open to them a door of entrance among the heathen. From that time he steadily pursued his object, amidst many delays & discouragements, which would have diverted any less earnest mind from its object.

"In 1809, he took the degree of Bachelor of Arts, & the same year became a member of the Theological Seminary in Andover, ~~Massachusetts~~. Here he laboured with great success, in concert with Mr. Mills, & several other of his ~~missionary~~ brethren, in the cause of missions among the students in the seminary: & also ~~among~~ in the presentation to the General Association of many books & pamphlets on the subject of missions. ~~were~~ he was instrumental in the missions, that lead to the formation of the American Board of Commissioners for Foreign Missions. As Mr Richards's name, however, does not appear one of that little company, since in number, who at Massachusetts the Memorial on the subject of it may be proper to state the reason of its omission. ~~He~~ The minutes of the General Association, were comparatively new, at that time, in America, it was thought that the subject of foreign missions ~~was a sufficient number to be presented~~ being ~~a mission~~ Christian public, as dear to the cause. Mr Richards's ~~first~~, by members of the Association, & other gentlemen, with the exception of Mr Mills, in the first instance, before the seminary, & would ~~therefore~~ he was prepared to have the same was, therefore, erased; however though ~~Mr Richards was~~ this, in his collegiate standing, his Seniors in the Theological Seminary Mills is solemnly consecrated himself to this great & glorious country on a foreign mission. But it may be proper to state, that, in the ~~the following~~ resolution of honoring God in the prosecution of his object, there was ~~mention for~~ set upon it. As a proof of the resolution of honoring God in the prosecution of his object, there was ~~mention for~~ ~~the~~ ~~mission~~ ~~that~~ ~~in~~ ~~see~~ ~~missionary~~ ~~to the heathen~~, he ~~years~~ after he had formed ~~the~~ establishing his object, there was ~~the~~ ~~intention~~ of making his passage to some had no other prospect of accomplishing his object. ~~heathen~~. This he fully intended to do part of the gentile world & of ~~his~~ ~~strong~~ attachment to the ~~cause~~, the following brief extract ~~in fact there were no other~~ "I feel that I owe ten thousand talents, & have nothing to pay. ~~"As an incidence~~ ~~I feel that I owe ten tho~~ was willing to leave the season ~~are selected from his journal~~ ~~as precious as my own. If Jesus~~ for the sake of them & me, with ~~the heathen have souls as precious as my own. If Jesus~~ ~~to such suffering he laid~~ society, parents, father & mother ~~his Father, & expose himself~~ ~~the pleasures of refined~~ lands. Let me never consider ~~what cheerfulness should I feel~~ ~~ties of his love to for distant~~ death, when the glory of God & ~~brethren & sisters to say the~~ ~~anything too great to suffer~~ ~~anything too dear to part~~ ~~the salvation of men requires it.~~ Again: "I hope to see my feeble efforts in assisting ~~life in the benighted regions~~ ~~& dependence on God &~~ the East. But I feel assured

"Sept. 30th I have just heard that a gentleman of rank & fortune, living within a few miles of this, died very suddenly last evening at the card table. Who would wish to go from the card table to the bar of God? Let us never be engaged in anything that will unfit us in the least degree to stand before God in judgment!"

"Monday evening October 5th. We have had our monthly prayer meeting, & to me it was a pleasant season, though only five of us were collected. What would become of the world if God was as backward in showing mercy as we are in asking for it? What would become of poor Mahometans & Pagans if there was no more feeling for them in heaven than there is on earth? What would become of us if God was as unfaithful to his promises as we are to ours? Blessed be God, his promises can never fail!"

October 7th. Speaking of the state of his health he says; "what if I am a little worse today; or what if I should continue to grow worse & never recover? What are we, that our lives should be of such great consequence? In a few years it will scarcely be known that such a person as James Richards ever lived. We can never get too low an idea of ourselves. Compared with the Creator, we are nothing, yea less than nothing. Compared with the rest of our own species, our place can scarcely be found; so that in reality we are of very little consequence. Let us not then be so much concerned about ourselves, but let us be more concerned for others, & for the glory of God"

"Saturday evening October 10th With the return of holy time, many tender thoughts occur to my mind. I think of my dearest friend on earth, as having offered up her evening devotions, not forgetting the one who now addresses her. I think of my friends in the West as busily engaged in finishing the labours of the week. I think of a multitude of God's children, as looking forward with delight to the duties of the sanctuary. I think of that glorious morn when our blessed Saviour triumphed over death & hell. I think of that awful, that unspeakable glorious day, when the last trump shall sound the dead awake & stand before God in judgment. In view of such events, how do the joys or sorrows of an individual dwindle into insignificance!"

"October 23. I have just heard of the arrival of two missionaries here, on their way to Calcutta. I have been thinking that if other missionaries will go out & do the work, I am willing to be released from it. How much better to be in heaven than on earth! How much better to be singing praises for deliverance, than to be still held in bondage! How much better to be holy than [illegible] How much better to love & serve God with all our heart, than to do it but very imperfectly! A christian does not wish to have his faith changed into vision, & his hope into fruition.

"October 27th It is now more than six months since I was separated from you, our only child. In regard to my outward circumstances during this period, I have been unhappy. But I have found inexpressible relief in the contemplation of spiritual objects. Had not the Lord is gracious to my soul, I should sink under my afflictions. The consideration that all things are at the disposal of infinite wisdom & goodness, & my strong hope of a [illegible] immortality frequently raise me above all my trials, & carry my soul to that home where sickness & sin, & parting with friends, shall never be known."

"November 4th Well my Dear S. my fever & night sweats have again [illegible] hope they will not continue long. This however will be just as infinite wisdom [illegible] This is a pleasing consideration. If the cause of the Redeemer can be advanced more in Africa than in Asia, why should not my body be laid there? Christ & heaven are as to Africa as to Asia or America, & if we are the children of God, we shall [illegible] glory promoted whatever becomes of us. If my heart does not deceive me, these are [illegible]

"Nov. 9th Monday. The Rev. Mr Thom preached yesterday from the [illegible] words, "The Lord reigneth, let the earth rejoice &c" I was much delighted [illegible] in heaven where Jesus reigns in all his matchless glory. O what a glorious place! There is every thing that is beautiful & lovely. There is every thing that is desirable. There is the immortal God manifesting his resplendent perfections in the person of his Son. There is that glorious character who offers pardon & happiness to the rebellious [illegible] who died upon the cross that sinners such as we might have eternal life. O! & if we get to heaven, we shall there find this wonderful personage in the midst of the throne, wearing a crown, not of thorns; but a crown that will shew the [illegible] to receive power & riches & wisdom & strength & honour & glory & blessing. We shall find the holy patriarchs, prophets, apostles, martyrs & [illegible] The faithful pastor [illegible] shall be allowed to gaze, to admire & to adore. [illegible] all the powers of our souls in [illegible] & [illegible]

In the latter part of November he embarked for Madras in company with the Revd. Mr Traveller & his lady. From them he received great attention & kindness which contributed much to his health & comfort on the voyage. He arrived at Madras about the middle of January. There also he found many kind friends from whom he received the most decided evidences of christian affection. From Madras he proceeded to Colombo. From the accounts that his brethren received respecting him, they had much reason to fear that he would not live to reach Jaffna. But the Lord was better to them than their fears. Although unable to travel much by land, he was conveyed by water from Colombo to Jaffnapatam in safety. It was with difficulty however that he was carried from there to Battiotta, a distance of only seven miles. His symptoms at that time were so alarming that no one who saw him thought he could survive one month. He considered himself to be near the eternal world. He spoke & felt like a dying man. His quiet submission, his cheerful serenity, his heavenly mindedness, his serious conversation & faithful reproofs were in a high degree consoling as well as profitable to his brethren & sisters. Soon after his return, he had all his worldly concerns settled. At his request a grave yard was prepared, & a coffin made for him. These things are mentioned to show that he viewed his speedy departure from this world as in the highest degree probable. He however survived from week to week, & from month to month, though apparently on the decline. Dropsical symptoms made their appearance. His voice was gone; his pain considerable; night sweats profuse & his cough very distressing. Some time in August however, these symptoms began to abate & almost imperceptibly he recovered a considerable degree of health & strength.

After he was sufficiently recovered to be able to write a little, he made a few notices respecting his voyage, his sickness, his return to Battiotta & his feelings at that time. On the last mentioned topic he writes as follows. "Then through the mercy of God, after an absence of a year wanting one day I found myself at home, surrounded not only by my own family, but also by missionary brethren & sisters. I expected soon to leave them, but it gave me pleasure to think that I should die in their arms, & in the presence of those heathen, among whom I had spent a little time, & to whom I had preached the gospel. I expected soon to lie down beside my dear wife, to my missionary brethren & sisters & to that great & good [illegible] my heart had been constantly set for many years". He showed by all his [illegible] well as conversation, that his heart was indeed set on this work. For as soon as he had sufficient strength, he commenced visiting the native free schools connected with [illegible]. He was enabled, by means of an interpreter, who accompanied him, to inspect [illegible] of the boys & also to communicate to them religious instruction.

"Early in April 1820, he began to recover his voice so as to be able to speak [illegible] the first time (except for a few days on his voyage from the Cape to Madras) in more [illegible] seventeen months. During that month, he was able to take very considerable [illegible] exercise, as well as to use more stimulating food & drink. By these means, his [illegible] strength were very visibly improved. From this time until May 1821, there was [illegible] alteration in the state of his health. During that year, he did much for the benefit [illegible] not only by his counsels & his prayers, but by active labours as a physician [illegible] & bodies of this people. He was remarkable for his diligence in business, as [illegible] in spirit, labouring sometimes beyond his strength."

[illegible] the death of Mrs Poor, he became considerably more unwell, partly in [illegible] fatigue during her sickness; & from this time his health visibly, though not [illegible]. But though in a feeble state of health, as the situation of the station at Tillip[illegible] Mrs Poor's death was such that it was thought advisable for Mr & Mrs H. to [illegible] here, he very cheerfully went; & as his strength permitted, he laboured both [illegible] & family, & also among such natives as he had access to. He removed to Tillip[illegible] [illegible]. So late as December, he made a few remarks in the church on a sabbath [illegible]; & on the same day went a little distance to address some people & [illegible] as to determine on attempting to preach by an interpreter the next sabbath. [illegible] premises, he caught a slight cold, but did not think it a sufficient reason to [illegible] addressing the people. On the sabbath he was nearly as well as usual & preached [illegible] in the church with as little difficulty as he had anticipated. On Thursday [illegible] unpleasant symptoms appeared. It was indeed the commencement of a [illegible] illness. & from that time he continued gradually to decline. Although [illegible] appearances of an alarming [illegible]

I should be greatly disappointed if I should not be permitted to preach Christ to the poor
At another time he writes, "there is some prospect that peace may soon be restored to
I hope we long to join my missionary brethren in the East. My heart leaps with joy at the tho
to preach Christ to the heathen. But the burden of my prayer of late has been, that I may
to act the part assigned me."

In September 1812 he finished his theological studies at Andover & was lic
the gospel. In November following he entered the medical school at Philadelphia. He
almost two years in the study & practice of medicine, that he might be qualified to act
a physician, not only to the souls, but also to the bodies of the heathen. While in Ph
he had many opportunities of preaching the gospel in destitute congregations & in parts of
the stated means of grace were not enjoyed. In conjunction with Mr Warren he was for
ble time employed as a missionary in the suburbs of the city. These opportunities of
the souls of men he gladly embraced, & thus it is believed, he was made an instrum
to many who still live to bear witness to the plainness, fidelity & zeal with which he de
message.

In September 1814 he took the degree of Master of Arts at Williams College.
part of the following year he spent in preaching the gospel in Western New Hampshire
& people greatly attached, & who had not injoyed the administration of the ordinance
except occasionally, for more than seven years. There also he was made instrumen
much good. Most of the members of the church who had seceded, returned & a happy re
effected. The church publicly & solemnly renewed their covenant. Religion, which
at a very low ebb, revived. The Lord poured out his Spirit, & several were hopefully
the kingdom of Christ. After the Lord had thus blessed his labours among them, they ne
rous that he should remain & become their pastor. But though greatly attached to the
previous engagements to become a missionary to the heathen rendered it, in his view
to comply with their request.

"In May 1815," he was married to Miss Sarah Bardwell, of Goshen, Mass
on the 21st of June following, was ordained at Newburyport, in company with Mr
Warren, Meigs, Poor & Bardwell, and expected soon to sail for Ceylon. About this tim
the following entry in his journal, expressive of his attachment to the missionary wo
shall I render to the Lord for all his mercies; especially for affording me a near prospe
commencing the work, on which my heart has been so long & so constantly set!
than seven years, I have had one uniform desire of spending my life among
If I know my own heart, I do wish to spend & be spent in preaching the glorio
of Christ." Though he expected to sail in a few weeks after his ordination, se
circumstances occurred to prevent the sailing of the vessel until the 23d of Oc
At that time, in company with eight missionary brethren & sisters, he embarked
Ryade for Ceylon. ~~This was a happy season to him.~~ When asked afterwards how
could refrain from weeping at the time of leaving his native country, & all that n
to him there, he replied, "Why should I have wept? I had been waiting with a
almost eight years for an opportunity to go & preach Christ among the heathen.
wept at this long delay. But the day on which I bid farewell to my nativ
was the happiest day of my life."

"The Ryade had a pleasant voyage of five months to Colombo
a short time after his arrival, was attacked with an inflammation of the eyes. Not
sufficiently aware of the debilitating influence of a tropical climate, in order
the inflammation he probably exposed his system too long. This in connection
much fatigue, in removing from Colombo to Jaffna, probably laid the foun
of those pulmonary complaints, which finally terminated in death. He arrive
Jaffnapatam about one year after leaving America, & in a few months remo
Batticotta, where he was stationed with Mr Meigs. There, although his
was feeble, he laboured with diligence in superintending the affairs of the
in the station, & in preaching to the natives through an interpreter.
timber 1817 he was obliged entirely to desist from preaching & from study, in
of a cough & weakness of lungs. A visit to Colombo a few months after, ma
very beneficial to his health, and it was thought expedient for him to
immediately to [illegible] among Mr Adams, [illegible] Colombo, to

Warren took his departure for another & a better world, & left his friend & brother
his earthly pilgrimage alone. They had, for a long time, been united in the
ds of Christian friendship. From the state of Mr Richards' health at this time,
ght that the period of their separation could not be long. He remained at the
ut four months. During the first three months of this period, his health and
were much improved, & he entertained rational expectations of final recovery.
ing the last month, his symptoms took quite an unfavorable turn. He
siderable blood from his lungs. Although became much worse. He lost his
strength failed very fast. During the greatest part of this four months, he lived
ily of John McNeill Esq: the kind friend of missionaries, & of all who love our
Christ in sincerity, where he was very pleasantly situated, & received every
which it was in the power of the family to bestow."

During his residence at the Cape, he sent several long letters to his wife
the form of a journal. From these many interesting extracts might be
n, were room for their insertion in this account. The following, however,
some idea of the state of his mind during that period.

August 15th 1818 "The day that Br. Warren died, Mr John McNeill, in a very cordial manner
me up my abode with him, & on Thursday I removed to his house. He is an English gentle-
, sensible, agreeable, about my age, & has a pleasant sincere wife & two children. I am
easantly situated. May the Lord reward him for all his kindness to me!"

"Aug. 20th Last evening Mr & Mrs Shaw of the Wesleyan mission with a few others came here to
ening in singing & prayer. The feelings were very much excited the latter part of the evening by
inging of two Hottentot girls who came with Mr S. from his station at Wamistburg about
distant from the Cape. They give evidence of true piety. They sung very sweetly & with
tion. Mr McNeill asked one of them if she thought Christ died for her? She said "yes".
why she thought so? "Because he died for all sinners".

"Aug. 28th I must inform you my dear S. that I thought I should start the tears, that I am still
el worse than yesterday. This morning I raised in a short time about a tea spoon full
But do not be cast down at this; & not only so, but why should we be cast down
earthly ones as we prayer, to call us or our friends away from this sinful troublesome
to the enjoyment of God in heaven? Come then, let us rest our burdens on the Lord,
him for support & go on our way rejoicing."

"Monday Sept. 1st It is now about 4 O'clock here & I in Joppa. I suppose the brethren
at Tulbagh & Battiscotta may be praying for Br. Warren & myself at this time. Br.
is far beyond the reach of our most fervent petitions. May the Lord sanctify his death to
make us more humble & zealous; & prepare us to die as he evidently dies in the triumphs of faith!"

Sabbath Sept. 5th I hope you have seen many natives collected at our house today to hear
rd of God, & that your heart has been drawn out in prayer to God for their salvation."

After relating a very pleasing anecdote expressive of a strong desire to behold the glories of heaven
he remarks, "Well my Dear, how is it with us? Do we pray & long & wait for a sight
ed glories of our God & Saviour? Do we wish to go to heaven? Have we
mpse of the character of Christ, & are we enraptured with his beauty? O then, what
be to see him face to face! May this be our glorious privilege!"

"How sweet the name of Jesus sounds"
"In a believer's ear."

Sept. 9th You can easily imagine how many circumstances bring your image be-
. If I sit musing in my room, my mind flies to Batticotta. If I pray, my family comes
a share. If I read the Bible, I often meet with something concerning the duties of husbands &
s, parents & children. If I go to the parlour to see company, they often inquire about
family. When I take my food I see a husband with his wife, & parents with their children.
on all, I am cheerful & happy for which I desire to be thankful. I am happy in the full
that the Lord doeth all things well. I am happy in the glorious hope that ere long
union than husband or wife."

t. 21st I took a ride today on horseback & when I came near the new Kraal
ber of beautiful tents pitched, & found that the annual races had commenced.
t excites fo[illegible] attention here. O that the glo[illegible] Christian race did but excite
n as this [illegible] horse race! In this [illegible]

time, in answer to inquiries respecting his views & feelings in prospect of his d
observed, "there is nothing gloomy in the prospect of death. I have not those troub
of the Saviour which I desire. Yesterday I was more favoured in this respect than
Several hymns were then read to him, which he heard with much delight
"Yesterday I took into particular consideration the state of my heart, that I might
the fulfilment of my hopes. I could not doubt but I should obtain mercy thro
merits of Christ"

During the two following months his disease continued unab
progress. He was however able to walk from one room to another, & to ride out
an airing almost every day. At this period, though his bodily sufferings were no
was much of the time afflicted with a sensation of numbness & dizziness in his he
had an unfavourable influence upon his mind & prevented him, in some degree
attending to his devotional exercises.

"On the morning of the 29th of June 1822, he was attacked with severe p
his right side, which continued several hours. From this time, the commen
of his last illness may be dated. The pain in his side returned, on the three
days, & on Monday the 1st of July, it was exquisitely severe, & continued nea
hours. It was to be hoped, that, in view of his protracted illness, he would be perm
tly to descend to the grave. But "the Lord sees not as man sees"; & in
brethren had a pleasing illustration of the truth that "the Lord doth not afflic
nor grieve the children of men." The necessity & utility of these severe suff
which he was subjected, were in a good degree apparent even to us. They
the means of relieving him from that state of mental imbecility, of which
much complained, & of rousing to vigorous exertion all the powers & pass
soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest
him in a special manner, as the God of all consolation; as an infinitely glorious Being, & the object of
He was favoured, at that time, with unusually elevated conceptions of the character of God, & with corresponde
of heart. The attendants repeatedly remarked, in reference to these seasons of suffering, that such
of the divine character, & so desirable did it appear to him that God should be glorified by all his
that he felt willing that his sufferings should be continued, & even increased, if it were necessary to promo
His glorious designs; & that his sufferings were so evidently the means of rousing his mind to those s
heavenly contemplations, that he was in a degree reconciled to them, & disposed to regard them as
occasion of thanksgiving. It is evident, that these seasons of severe pain gave a character to the whole
ing course of his sufferings; & that they were the means of increasing his happiness & his usefulness, durin
last weeks of his life.

(C) Soon after this attack there was a marked change in his system. For many weeks he
unable to lie in bed during the day in consequence of bad cough & great difficulty of breathing
now his lungs were in some degree relieved. He breathed more freely — coughed but little, &
lie in bed with ease. Though he was better in these respects, he had other symptoms which
ated the near approach of death; & there was little reason to hope that he would continue thro
week. He lay in a sinking state, & could speak only in a whisper. At intervals however,
much inclined to converse, & as the brethren & sisters in the mission spent much time
him, he took opportunity of conversing freely with almost every individual. These con
tions were of a most interesting nature. He spoke under a deep impression that he should
them & enter into the joy of his Lord. His observations were evidently dictated by an imp
love to all; by a deep interest in the prosperity of the mission; & by a sincere regard to the
ner & glory of God. Under such an influence he spoke with great freedom & faithfulness.

The latter part of the first week in July he recovered a little, & his symptoms we
more favourable. His fever abated, he had a tolerable appetite for his food & rested so well during the
that it was thought possible he might so far recover as to be able to walk. He felt confident
over that he should not; yet he hoped he should be able to wait patiently all the days of
appointed time. He observed to Mrs Richards, "I have always felt a strong love of life
had much enjoyment in life, & never till now knew what it was to be weary of the world
long to be freed from this sickly body & wearisome world." On the morning of the 8th he
sed in a very languishing state of mind, he was favoured with some lively inter
course of the night he frequently made observations, & repeated pages of Scripture
expressive of his peace and confidence in God. "The [illegible] has been with

...d in heaven least ...
... little reading, & ...
... more comfortable the ...
... Boarding School ...
... he had been in the ...
... remember & regard the ...
... se known to them ...
... of death, & in stern ...
... After having expre...
... not be willing to live ...
... o, & but the appearan...
... do something for the ...
... But God has taught me ...
... e. I rejoice that he g...
... other; & I desire to pr...
... on me since I have ...

On the morning ...
... to go on a preaching ...
... to his bed side, & ast...
... us! He then repeat...
... ive near to you, &
... & then you will ...
... ation.

A few days af...
... in whose behalf ...
... danger, & exhorted ...
... conversed with several ...
... to see him. He manifested a lively interest in the salvation of the heathen, ...
... much confidence in the belief, that if his missionary brethren obtained grace ...
... see in their labours, God would ere long make a signal display of his power on ...
... among the people.

On the 19th his symptoms became more alarming, & his distress from nervous irrita... difficulty of breathing became very great; so that it was necessary for several persons to be con... employed in breathing & fanning him. He begged us to pray that he might have mo... us, but observed, "it is hard to suffer." It gives me some faint idea of what my Saviour ... for me. Thanks, eternal thanks, to that grace which snatched me from the jaws of the ... ever! If ever I get home, how will I sing the praises of him who will have washed ... all my sins! I worship him, yes, I'll crown him Lord of all". That hymn which ... "All hail the power of Jesus name", was ever a favourite one, & he often requested ... brethren & sisters to sing it to him.

(8) As his life was retraced from day to day, & from week to week, far beyond the ... ations of all, he had full opportunities of conversing with his brethren & sisters on a var... important & interesting subjects. He was repeatedly visited by other mission... in the district, & by several friends from Jaffnapatam. With them he freely con... ed on the subject of the path following him to the eternal world. They also are ... tness of the displays of a loving kindness of the Lord to his suffering dying servant. During the lastweeks of his life, he was most of the time in a suffering state ... patience was thus put to a severe test, by the slow approach of death, which to him ... stead of being the "King of terrors" was a most welcome messenger.

On the morning the 2 of August Mrs Richards rose early to relieve the other ... & watched with him, & found him very quiet & comfortable, having rested better than usual. He ... much of the goodness of God to him, & expressed a hope that he should not repine so much ... dying. A turn of severe vomiting however soon came on which afflicted him very much. Sa... fainting fits came on last his appetite & hiccough rendered him unable to take ... so that his strength fled fast. The fainting turns & dizzy fits for breath accompanied ... his irritation seemed too much for his feeble head to sustain, & he cried out "O Lord ... O Lord Jesus come quickly. If this be dying, I ...

... bee? He shall hide me in the grave, & my rest shall be sweet". He was ... visited the brother who watched that night to pray with him. He con... ued the next day. In the afternoon a few of the large boys belonging to ... one & stood at the door. He told them to call all the boys of the first ... habit of instructing. After they had assembled, he solemnly charged ... exhortations he had often given them; told them that the truths ... were now his support & consolation; & that if they would be happy ... ily, they must quickly repent & believe in the Lord Jesus Christ. ... ed a desire to depart soon if it was the will of God, he was asked if ... if God had any more work for him to perform? "Yes, certainly" ... e is that my work is done. I have had for a long time, a strong ... ection; & it has been my greatest exercise trial that I could ... e submission. If he needed me, he would have enabled me to ... ve me an opportunity at so early a period to manifest my love ... aise him for all the peace & quietness of mind that he has bes... e been enjoyed the privilege of labouring actively in his service" ... of the 18th of July, Nicholas the native preacher at that station hav... mission to some distant parishes, came into see him. Mrs Richards ... ed him if he remembered what Mrs Poor said to him in her ... the substance of her remarks & said, "this is also my advice; & ... ever, & then you will be prepared for your duty. Be faithful ... ive a crown of life". He made also other short observations of a ...

... ter this, he requested that one of the native members of the church ... had been in some respects exceptionable. He warned him in fer... him to watch unto prayer & to stand fast in the faith. He ac... veral of the native members of the church, & with other natives ... to see him. He manifested a lively interest in the salvation of the heathen, ... much confidence in the belief, that if his missionary brethren obtained grace ... see in their labours, God would ere long make a signal display of his power on ... among the people.

On the 19th his symptoms became more alarming, & his distress from nervous irrita... difficulty of breathing became very great; so that it was necessary for several persons to be con... employed in breathing & fanning him. He begged us to pray that he might have mo... us, but observed, "it is hard to suffer." It gives me some faint idea of what my Saviour ... for me. Thanks, eternal thanks, to that grace which snatched me from the jaws of the ... ever! If ever I get home, how will I sing the praises of him who will have washed ... all my sins! I worship him, yes, I'll crown him Lord of all". That hymn which ... "All hail the power of Jesus name", was ever a favourite one, & he often requested ... brethren & sisters to sing it to him.

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[illegible] to take leave of him at bed time, she asked, as was her custom, whether she
thing more for his comfort before she retired. "Yes" he answered, "commend me to God & to the w
who is able to keep me from falling, & to present me faultless before the presence of his glory w
This was said with a trembling voice, & with many pauses. A little before 11 O'Clock she retire
She asked why she came so soon? She told him that she found it difficult to sleep w
distressed. He replied, "I am more quiet & do not need you now; yet I feel great pain
I have a new feeling there". She told him, she thought his symptoms indicated a speedy
of his sufferings; & perhaps that was the last night. "Well, My Dear", said he, "you
me in thanking God for so pleasant a prospect. Retire to rest & gain strength for the bre
three O'Clock on the morning of the 8, he sent for his wife, & when she came she found
in great distress in his breast. Soon after this, a turn of fainting came on, & he said, "
At half past 4 O'Clock Dr Sudder was sent for. About 5, he had another turn of
when it was thought he was dying. After he had revived a little he said, "this is hard
Immediately after this his teeth began to chatter, his pulse became incessant, & his bre
irregular. A little before 7, Dr Sudder arrived, & as he approached the bed, he said, "
Richards it is almost over". Joy beaming in every feature as he looked up & said, "yes Br. Sudd
so I hope so. O Lord Jesus, come quickly"! After drowsing a few moments he took an affe
of his afflicted wife, & observed "I have long been giving you my dying counsel & advice; I have
to say farewell! The Lord bless you"! Shortly after Dr Sudder observed that he might
continue a day or two longer. Mr Richards with a look of disappointment replied,
sir, no; I am just going". Soon after, "I have now clearer views of the Saviour than
is precious". About half past 11 O'Clock he revived a little, & was able to speak more distin
ing as to what were his views of divine things? "Not so clear. I still feel that I see through a glass dark
soon, yes very soon, face to face". He then inquired for James his only child, who
at the head of his bed. After taking him by the hand, he said "my son, your Papa is co
will very soon be dead. Then my son, remember three things. Be a good boy; obey your
& love Jesus Christ. Now remember these my son". He also gave him a small portion
& told him to read it much & obey it. His whole appearance was such as to denote
moments had arrived. Dr Sudder has for a few moments left the room. Looking round
present, he said, "tell Br. Sudder going" & spoke no more. He continued to
a few minutes & then gently fell asleep. His brethren & sisters present united
a hymn, & in offering up a prayer to God expressive of the mingled emotions of joy & gr
ted by the occasion.

On the following day which was the Sabbath, the members of the Mission
met at Vizipatty, & after attending to some appropriate religious exercises, committ
remains of their departed brother to the grave in a joyful hope of a glorious resurrectio
this corruptible must put on incorruption, & this mortal must put on immortality

Having stated the principal facts relative to the life & death of Mr Richards,
seems desirable to add a few remarks obviously suggested by the narrative here given. In the
of the deceased there is much that is in a high degree worthy to be admired & imi

He was ardently pious.

"Having been called into the kingdom of grace in early
his piety was of many years growth. But its depth & maturity were marked not less by the c
or with which he had cultivated it, than by the number of years he had maintained a
character. The reality & strength of his piety, as well as peculiar from the facts already s
put to a severe test through almost the whole period of his missionary labors
were many, & in some respects peculiar. But the manner in which he bore
various situations in which he was placed, seems that being tried he was
inventing; but was enabled to give an illustration of the truth, that "tribulation w
& patience experience, & experience hope, & hope maketh not ashamed". The m
particular in the observance of stated secret prayer. For many years before his
was his constant habit to attend to this duty morning, noon & night; & per seve
Sabbaths before his death, he added one other season immediately after coming in from his evening
said that as he could not perform much active labour in the mission, he felt it his duty
in prayer for its prosperity. In addition to these stated seasons of secret prayer, he
an early prayer morning & e[illegible] in the evening of prayer at or [illegible] in the af
[illegible] all the [illegible] & also with [illegible] had

ny from attending to his secret devotions, he wrote in his journal as follows. "I felt a great
is ardent all the morning; & when I retired at noon, I felt as though I had been absent for a long time from
place." At another time he thus expresses his feelings in the performance of this duty "I find it my
to day to pour out my heart in prayer. O let me live in the remotest corner of the earth, & enjoy the sma
r with God, rather than in a palace, & remain a stranger to this happiness." And again "This
ve been favoured with near access to a throne of grace. O, how delightful!

"My willing soul would stay
In such a frame as this."

helping to be allowed to spread all my wants before the living God; & to do this in the name
Jesus." The following extract is expressive of his confidence in God. "I have no great joys
ny views of late; but I feel such a confidence in God as I would not part with for all the
world. The Lord is faithful in fulfilling all his promises, & the language of my heart is, I will
him all the days of my life." Those who knew him most intimately testify that
was in accordance with the extracts that have been made from his writings; & that they
t mere words without meaning, but the real sentiments & feelings of his heart. Still
ed by this power that he was perfect — that he was destitute of those faults & in-
hes are incident to the best of men in this state of trial. He was fully aware of
besetting sins, & maintained a constant & vigorous warfare against them. It was
ly that he was not more holy, & his constant endeavours to become perfectly con
he divine Lord & Master. "Forgetting the things that are behind, he pursued towards the
e prize of the high calling of God in Christ Jesus." From what has been said, it
ear, that he possessed that primary & essential qualification of a true missionary
ciety."

[halfinch space]

After the facts that have been stated, & the extracts that have been made from his writings,
ion, it is thought needs no additional proof. "Those who knew him best & serve him
e heathen have testify that he had a strong partiality for the missionary work. He was ever dis
agnified in his office. He visited many missionary stations both in Asia & Africa
the fullest opportunities of surveying the missionary field in different aspects; but
had seen that was unpalatable & discouraging, as well as the contrary, he was heard re
to say with much admiration, "I consider the employment of a humble & faithful mis
ry, who is engaged in actually preaching the gospel among the heathen, the most noble,
ost important & the most desirable employment on earth." The bitterest ingredient in
p of affliction was, that he could not be thus employed. On the last topic he wrote a few
s before he died as follows. "To be able to do little or nothing in a field so ripe for the
st; to see hundreds ignorant of the way of salvation & yet unable to speak to them; to
months after month & year after year instead of preaching to the hea
has caused many a sigh & many a groan. But I hope I have been enabled to feel that m
ns are of little consequence; & that all the glorious predictions concerning the triumphs of
ps will speedily be accomplished whether I live long or die soon."

In a letter to his brother about six months before his death, he gives a detailed
nt of his joys & sorrows as a missionary. A few extracts from that letter will give a favorable
ation of his views & feelings on missionary subjects. One cause of sorrow on which he
much, was the embarrassments of the mission at that time for want of funds
sion of that subject he says "Could the friends of missions in America see the thi
& hear the things which I hear, they could not withhold their contributions
sury of the Lord. Could they see as I do, the hearts of my brethren & sisters united
in labour "as the heart of one man"; could they behold these wretched heathen from
carrying on their breasts, on their foreheads the badges of heathenism, & move the m
which they are held, their wants, I think be no more need of missionary sermon
ny agents to unlock the coffers of the rich. The country would be all in motion.
ld give their thousands; and multitudes their dollars & cents, till the Treasury of
should be filled. If the object could not be effected in any other way, some would sink on
ler; & others would sell their houses & lands, to furnish the means of enlighting the hea
making known to them the only Redeemer of sinners."

y the seven "joys" which he mentions, the following are selected.
the o has been the establ missionary stations.

From many accounts which you have seen, you would be led to suppose that in the c
of Africa many captives had been delivered from the galling chains of Satan. Would to God
so! But though the devil might have been a little alarmed for the safety of his dominions
when the Crucifix was first waved over these sandy plains; though his fears might
been increased when this was exchanged for the reformed religion, with what feelings of
did he behold every church in the District except one, entirely forsaken; & the people who
baptized in the name of Jesus, returning with one consent to their cruel rites & degra
superstitions! Imagine, if you can, what were my feelings when I arrived in Africa & found
this field which was once partially cultivated, was grown over with briers & thorns? O
brother, when things were in this state; when the people were mad upon their idols, to see
ard of the Redeemer united in these dark & desolate regions, filled my heart with unspeakable ja
a circumference of twenty miles we have five missionary stations in as many different places

"I rejoice especially in seeing the word of God preached extensively to the people in
own tounge, because it pleases God by the foolishness of preaching to save them that believe
hope we shall be able to say,

The year of Jubilee is come,
Return ye ransomed sinners home.

"I come now to mention the unspeakable joy of seeing converts from among the heathen
when I think of what God has done for us in this way; when I think that God has increased
number since we came to this place; when I think of Mallaspia, of Gabriel, of Nicholas
Philip; when I think of Porter, of Gordon, of Niles, of Cousins, of George & of Santeo, n
called with ours, & I hope with Patriarchs & Prophets; & when I think also of three
others who expect soon to become members of our church, my soul almost le
the body, & I want for other pioneers, that I may be enabled to declare the feelings & p

"The promises of God produce more joy in the breast of the missionary than all
considerations combined. If this source of joy were dried up, all others would soon fail. It
be of little consequence to me that I have a few intimate & agreeable friends; that I see mis
tations formed, schools established, & the gospel preached to thousands; that I see many
converts, & many good impressions made; that I see my brethren & sisters much
in labour & in prayer; that I see a few who were once heathen, sitting up all for
circumstances like these are exceedingly pleasant, but without the promises of God, can
support the missionary. These promises can never fail us. Hopeful conversions may all prove
false. The most loving missionaries may fall out by the way. The ear that has listened to the
of the gospel, may become deaf as an adder. Those stations that are now flourishing may again be
sacked & tumble into ruins. But the promises of God will all be accomplished; & the believe
redeemer will have the heathen for his inheritance, & the utermost parts of the earth for his
"and the ransomed of the Lord shall return, &c. "And they shall not teach every man his
saying
brother, know the Lord; for all shall know me from the least to the greatest."

(F.)

He placed the standard of the missionary character high; & was much in the habit of
relating in the glory divine with the awful responsibilities under which the missionary acts
that the immortal interests of those to whom he can have access are committed to his care
for every failure in duty, he must render a solemn account in the day of judgment.
sidered it the appropriate & most important duty of a missionary to preach the gospel. He
that there is much in the nature of the employment, much in the manner of the
ry's assaults, & much in the heart of the most eminent missionary, which will conspire
seet him from his main business; & to induce him to substitute some other employment
for the preaching of the gospel.

He manifested a union of purpose & a spirit of perseverance which are
essential importance to the missionary.

His disposition to persevere in the pursuit of an object, though impeded by many
scales, was much strengthened by the views he entertained of the manner in which
accomplishes his designs through the instrumentality of men. This idea cannot probably
better expressed than by mentioning an illustration which he frequently brought into view
he thought that for some high & holy purpose, the Lord was pleased to withhold for the present
wished blessing from the American mission at Bombay, that if the missionaries there should
unhelpy relax their exertions & desert the cause; as if the christ[illegible] in Ameri
[illegible] faith & hat[illegible]

with which they hoped their labours would ultimately be crowned. His practical conclusion from this was, the delay of the blessing, & trials that have attended that mission, were powerful motives both to the missionaries & to the christian public in general, to persevere with stronger faith & more fervent prayer. It was his belief that the blessing is delayed in proportion to the time of its being delayed. This firmness & steadfastness arising from such views of divine providence are worthy of imitation."

"It would not be correct to say that in preaching the gospel, or in attending to other active duties of the mission, he was remarkably useful; though from the facts mentioned in the narrative it will appear that he did something.

"He does what he can, his circumstances allows
Does well; acts nobly; angels can no more."

In speaking of him with reference to this sentiment, it is proper to say that he was a laborious missionary, & acquitted himself as such. This is not all. His patience in suffering; his faith & confidence in God, amidst trials of various description; his resignation to the divine will while under the rod of affliction; his disposition to exert himself in the work of God, while he was able, & his anxiety for the salvation of his fellow-creatures; the lively interest he manifested in everything that related to the cause of Christ; the crown his life in the sight of the heathen as a testimony of love to their souls, & of his love to his Saviour; the grace of a humble nature which he exhibited, reflect honour not only upon himself as a missionary, but upon the cause to which he was attached.

"In speaking of the assistance that he rendered to this mission, it must be remarked that he was highly esteemed & counselled, as a companion & fellow-labourer. Viewing him as sustaining these relations, they were made deeply to feel their loss, & are reminded of the advantages they derived from his assistance. He was peculiarly valuable in circumstances he gave counsel & advice both to individuals & to the missionaries as a body. In this he was very careful in promoting that spirit of union & brotherly love which has hitherto subsisted among them, & which is justly considered one of the most pleasing features of their mission. The example of this & of his zeal with heavy which they would highly prize."

"The Lord was pleased to afflict, but did not forsake him. He blasted his fondest expectations with respect to his labouring among the heathen, yet honoured him as an instrument of advancing the mission. He led him through the fire & through the water; but it was to make him prove & feel the truth & exceeding great & precious promises. He sorely chastened him; but it was that he might become partaker of his holiness, & be in a great degree conform'd to his master who was made perfect through suffering. The particulars which might be adduced in proof of these remarks will long be remembered for the comfort & consolation of his brethren & sisters in the mission.

"But it is when he is contemplated as a christian & more particularly as a christian pastor, that we feel most clearly seen. Much of what has been said might be adduced as evidence that he was possessed of the meek & loving graces; that he imbibed his spirit, imitated his example & loved his brethren were characteristic of his piety. The bright exhibition of these adorned the cause of God during his long & tedious illness. It is truly no small proof that his faith was genuine & his hope well founded, that the contemplation of the approach of death & his entrance into eternity habitually pressed & powerfully with solemn. It was noticeable through the whole course of his sickness, more than once strong indications that the hour of his release was at hand (& this was made known to him) he was unusually favoured with pleasing anticipations of the heavenly rest. During a period of nearly five weeks he was suspended over the grave. During this time he was frequently to rise upon the wings of faith to the abodes of the righteous, & his soul to be set at liberty. But that patience might have her perfect work, & the purposes of God concerning him be accomplished he was long detained a prisoner in his tabernacle. While he was thus held between two worlds, his brethren had the opportunity of contemplating under circumstances of peculiar interest the nature of the change which the christian passes in his exit from this world, & his entrance on the glorious inheritance. The distance between the two branches of the whole family of faith was contracted to a point, & the relation of time to eternity appeared in view before them. Then it was that they had some new & impressive views of the power of that religion which they have come to make known to the heathen. They saw proof of the reality & excellence of the christian's hope, & of the covenant faithfulness & mercy of God towards his people. They saw the worthlessness & vanity of every thing on that day, not a perceivable bearing upon a dying hour. As oft therefore as they recalled the scenes which they then witnessed, they seem to hear a voice saying "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Apr. 14, 1823.

Sep. '17

Rev. Samuel Worcester D.D.

Rev. & Dear Sir.

While engaged in preparing our journal to be forwarded to America, we learn that the Ship Glide, Capt. Tucker, from Salem is now at Calcutta. That we may improve this opportunity of sending to you, we shall enclose that part of the journal, that is prepared, & immediately forward it to Calcutta. We hope that the other part will be ready in season to be sent by the Glide. But lest it should not be, it is proper to inform you, in word, that it has pleased God to lay his afflicting hand upon us, by depriving Br. Warren of health. — On the 13th. of August he was visited with an other attack of bleeding at the lungs. He is considerably reduced, even more than when in Tinnevelly. Symptoms however, are not particularly alarming. We have many fears, as to what may be the issue of this sickness. In view of God's dealings with us hitherto we have abundant reason to stay our souls on Him, & be quiet. We anxiously hope that more missionaries have embarked for Ceylon, that our plans may not be frustrated by the removal of one or even more of our number.

Br. W. is now at Jaffnapatam as the air in that place is thought to be more favorable to his complaint than at Tillipally. As Mrs Poor is with him, my duties at the station are many. My health is good.

With much affection & respect
I am, very dear Sir,
Yours &c. D. Poor

Tillipally September 1st 1817.

Rev. M. Poor –
Sep. 1. 1817. –
Envelope of Journal
Rec'd by Glide Ap. 15. 1818.

The Rev Samuel Worcester, D.D.
Cor. Sec. to the A.B.C.F.M.
Salem
Mass.
U.S.A.

vol III

# Appendix F.

## A view of the Station at Tillipally.

[This document appears to have been drawn up about the close of October, 1820, ~~with~~ A few notes were subsequently added.]

Rev. & Dear Sir

Agreeably to the instruction of the Synod — Com — it has been my practice, hitherto to send you, as opportunity has permitted some extracts from my journal, from which you have learnt the principal occurrences, at this station, & the manner in which my time, from week to week is employed. My last journal was closed, sometime in February last. As my health was feeble at that time, I omitted to send a duplicate of it, but trust that the copy which was sent was duly received. From that journal as well as from a letter sent a short time previously by the brethren, you have been made acquainted with the various embarrassments, arising from various causes, under which our Mission has been labouring, and with the elevation of our hopes, & the cheering prospects, that opened before us, in consequence of the intelligence, that four new Missionaries, & their partners, destined to our assistance had arrived in India. Tho' no one of this interesting company was personally known to any of us, we were ready to hail them, as beloved companions, & friends, & bid them, "God speed." Merely the circumstance of their coming hither, was sufficient proof, that their benevolent feelings were in unison with our own, relative to the command of our risen Saviour, & to the spiritual necessities of the heathen — a sufficient proof, that they were prepared to cooperate with us, in the labour of love, already commenced among this people, & to bear with us, the burden & heat of the day. We knew, that they were sharers, in the affections, prayer, & sympathies of those friends of Zion, who are most dear to us — those very friends, who a few years ago, animated & quickened us, in our preparations for our Mission — consecrated us to the sacred work — commended us to the grace of God — have hitherto followed us, with their prayers, & kind wishes, & finally have given evidence of their affectionate remembrance of us, & of their continued interest in the welfare of our Mission, by sending to our assistance, even a larger number, than had reason to expect.

As you have been made acquainted by journals frequently sent from this station, with the routine of my duties here, I have thought, that instead of sending you another journal, it would be preferable to state briefly the principal occurrences of the last six, or eight months past, & give a general view of the station at the present time.

In my last journal, I informed you of Brother, & Sister Scudder's arrival at Tillipally, of the great joy, that event occasioned, & of the new aspect it gave to the affairs of the station — As but one Brother could come from Trincomalee by land, at the time of their arrival, we could not but notice the kind providence of God in sending Brother Scudder. At that time, both Br Richards, & myself were in great need of medical assistance, & soon after, before the other brethren arrived, Br Ettiegs was severely seized with dysentery complaints, & his restoration to health, so far as human exertions are concerned, is much to be attributed to the energetic means, that were immediately used by Br Scudder. Situated as we are at a distance from Europeans, & from medical assistance, the Committee will be fully aware, that a Physician, is highly important, as it regards the welfare of our families. But the Physician's sphere of usefulness among the natives, is much more extensive. You have already had much evidence that the practise of Physic, & Surgery

is an important auxiliary to the Missionary, in his exertions to publish the gospel. Since the arrival of Dr Scudder, the number of persons, who have daily resorted to this station for medical assistance, has awakened in our minds, the mournful recollection of those days of joy & gladness, in which my true Yoke fellow, the beloved Warren, in the Spirit of his Master, exerted himself with efficiency & success, to alleviate the distresses of the sick & to win their attention to the great objects of our Mission. As applicants for medicine ~~medicine~~ have a feeling of dependence on our charity, & a conviction of our readiness to assist them, they are in a favourable state of mind to listen to the instruction; that is given them, concerning their spiritual maladies, & the great Physician of their souls. Thus many persons, especially those from a distance are brought within the sound of the gospel, who otherwise would doubtless live, & die, without hearing of the Saviour's name. The usefulness of a Physician, is not confined to those, who receive immediate assistance at his hands. Every case in which a person is benefitted, by medicine, is in the view of the people, a proof of the sincerity of our professions, & of the salutary influence of our holy religion. The practise of medicine in this country is attended with many difficulties, & discouragements, which proceed from the poverty, ignorance, & prejudice & idolatrous practices of the heathen. The following case will in some degree illustrate the subject. In June last, a youngman, who has been almost constantly in our service, as a day labourer, for three years past, was violently seized with a fever. When Dr Scudder was called to see him it was ~~very~~ necessary, that he should be bled. But the mother of the patient, a widow, endeavoured in a very boisterous, & outrageous manner to prevent it, saying, that it would occasion his death. He was however bled, & for several days took medicine from us. But as his fever continued for some days, his friends were dissatisfied with Dr Scudder's attendance, called a native doctor, & made special offerings at the temple. The patient soon after died; & it is now believed by his mother, & other friends, that a devil entered, at the incision, made in the patients arm, & was the cause of his death. The person here mentioned, had heard much of the christian religion, & appeared to have a general conviction of its truth. During his sickness, he confessed, that he had broken the commands of God & needed a Saviour. A day or two before his death, while he lay apparently in a senseless state, his younger brother, who had been taught in the school at the station, repeated to him a part of Christ's Sermon, on the Mount. To the astonishment of all present, the man raised himself upon an expressive manner, manifested a wish to hear more, but his friends would not permit it.)

The successful treatment of Surgical cases, makes, a very extensive, & favorable impression, upon the minds of the people. A considerable number of such cases have been attended to. On the 1st of January, as appears from our journal, three persons, within a few days were brought here, with broken legs. One of them fell from a palmira tree, another was injured in a well. The case of the third, is deserving of particular notice. At a short distance from this, a number of persons were assembled in a small temple, built in honour of a devil called Verepattinen. While engaged in hearing stories, relative to that demon, a palmira tree was blown upon the temple, & broke the leg of one man, & the back of another. The former was brought to our bungalow, & attended, by Doctor Scudder, at the house of one of his friends. The other was left. The cause assigned by the people for this sad accident is, that they had neglected to pay a

new roof upon the temple, when it was needed. It has since been covered a new. We have
ost melancholy evidence, that this people is closely held in bondage to the Devil. one
ivting proof of this is, that they resolutely reject, & despise, the Son of God, who was ma
ifested to destroy the works of the Devil, & to deliver them, who are held captive by him

George Koch, a youngman, from Jaffnapatam, who was taken to as
st Br Warren, in the hospital, resided with us, one, or two years after Br Warren's decea
ith the expectation, that another physician would be sent, with whom he might resume
he study of medicine. We instructed him in such branches of English study, as we
ought would contribute to his usefulness in the event of his being more permanently con
nected with the Mission. It being very doubtful whether another Physician would be
ent us, & as we did not feel justified in incurring any longer, the expence of his board, he
ft us, a few months previously to the arrival of our new brethren, & had obtained a situati
n under Government. Immediately on the arrival of Dr Scudder, he was induced to lea
he Gov.t service, & resume his medical studies. The important service, which he now renders to
he Mission, is an ample compensation for our having boarded & instructed him; when we
id not particularly need his assistance. He now acts, both as an interpreter, & in othe
spects, as an assistant, to Dr Scudder, in his capacity as a Physician. We consider
t ~~not~~ an object of no small importance, that there should be native physicians among the
eople properly educated. In reference to this object, we have selected a boy of good promise, who
as been a member of the boarding school here about two years. To this boy Dr Scudder has given
he name of Whelply. He now spends a part of his time in taking care of the sick, & in doing
hose things, which are adapted to his age, & acquirements.

On the 17th of ~~Tetay~~ June, Br, & Sist Spaulding, who had resided at this station from the
me of their arrival at Jaffna, removed to the parish of Oodooville, which is about four, & a
lf miles South of Tillipally. on the 22nd of July, Br, & Sister Scudder, removed to the parish
f Pandeterippo which is about four, & a half miles West of Tillipally. In each of those parish
ear the ruins of the old church buildings, I had established a school, & often spoke to the
eople, the words of life. Whenever I visited those parishes, the ruinous state of the Churches,
houses attached to them, which might be occupied most advantageously to the Mis
onary cause, furnished me, with subjects of painful reflection. I can now greatly re
oice, in the prospect, that those waste places, will be fully rebuilt, & that both the rising
isen generation, in the adjacent villages, will have favourable opportunities, for ob
aining the bread & the water of life. on the 24th of July, Br, & Sister Woodward removed
rom Batticotta to this place, with the expectation of proceeding to a new station, as
oon, as circumstances will permit. as the reasons, which led to Br Scudder's removal from
illipally, & to Br Woodward's from Batticotta have been given at length in a letter from the
rethren, it is unnecessary to repeat them here. Br Garrett, who arrived on the 15th of Aug.t
resides at this station, & is employed in the study of the Tamul language.

The brethren, & Sisters who at different times have resided here, have assisted in es
tablishing the School at this station; ~~the~~ their principal employment has been, the study of
language.

Charity Boarding Schools for native boys. When Br Scudder arrived in December
twenty seven boys were supported at this station. of these eight had received name

from us, five of which had been assigned by Friends of the Mission to children supported in my family. From letters received by Br Scudder, I learnt that seven other names had been appropriated to children under my care. Of the twenty seven boys, twelve remained, to whom no names had been given. As Br Scudder brought out sixteen names, assigned to children to be under his care, it was thought best to give the remaining boys to him, & to receive into the school, a sufficient number of others, to receive all the names that we supposed had been appropriated to this station. From some numbers of the Panoplist, which reached us, in March, & from letters received by Br Garrett we learnt that provision had been made for the support of several other boys in my family. From the many, who applied for admission, seven were immediately selected, & received into the school.

Of the sixteen boys received by Br Scudder one left the school being unworthy support, & another died. The boy, who died was the child mentioned in the public letter of Nov. 1a who was received into the school after the third application, at a time, when the state of our funds forbid our increasing the number of boys. As he had been much exposed to want, & suffering, he was sick, when we received him, & the means used for restoring him to health were ineffectual. It is thus that many around us, being neglected, by those, "whose tender mercies are cruel," early sink into the grave. "And is there none to deliver the poor, when they cry & the fatherless, & him that has none to help?" We surely have special cause for thanksgiving to God, that many in our beloved country have heard, & pitied, & we have pleasing evidence before us, that the blessing of many children, who have been saved from temporal misery & have opportunity to learn the way of escape from endless ruin, will come upon their benefactors. Yet much remains to be done. Indigent children are constantly applying for assistance, but are repelled because no provision is made for their support.

When Br Scudder removed to Panditeripoo, five of the boys, who had been given to him, some of whom had lived here nearly two years, were unwilling to leave the station. As they had been by a written agreement committed to my care, & as their parents were unwilling that they should [illegible] editeripoo, no compulsion was used, consequently they remain here. Of the sixteen [illegible] whom Br Scudder had taken, nine only accompanied him, to his station.

About three months ago, two boys, who were received into the school at the age of fourteen, or fifteen years were dismissed. They had acquired considerable knowledge of the Christian religion, were able to read, & write with propriety, & had some knowledge of the first rules of Arithmetic. One of them was dismissed at his fathers request, & the other, I advised to leave the school. Both of them are able to get their living by labour. Another boy, who was in the school, a year, & a half, has lately been taken to serve in the family. He can read, & write his own language, & now attends school a part of the time.

At present there are in the boarding school twenty five boys. Inclosed is a List of their names, Casts, & probable ages; of the persons by whom they are supported, & of the dates at which they were received into the school.

In the List, I have mentioned the probable ages of boys, for there are but few persons around us, either old, or young, who know precisely how old they are. Most of the boys in the school are quite young. To such, other circumstances being equal, we give a decided preference. It will be seen, that most of the boys are of Vellale Cast; this is one of the three highest

ghest casts in the country, excepting that of the Brahmins. The Vellale, Madepally, & Pitty casts are considered nearly on an equality. They rank in the order, in which I ave written them. The Covia, is the highest cast of Slaves; so high that those of this cast assoc, e with persons of the high Casts, at their houses for the purpose of serving them. Those of the gh Cast will occasionally eat in the houses of Covias. The Fisher cast ranks higher than the Covia t is in some respects, less honourable. The Chanda Cast ranks lower than the Covia. In our eatment of the boys we have no regard whatever to the distinction of Cast. But although we ve succeeded in bringing together children of several different Casts, it would be unsafe to ttempt to do this, beyond certain limits. Should we at present receive boys, from the lower sts, we should be in danger of defeating the object of the School.

In making a selection from the children who apply for admission, we are influen, d by several distinct considerations. Orphans, & the children of pastieularly destitude pa, ents have very strong claims upon us. Such children are generally more easily governed are less likely to leave the school before they are properly educated, than others, & we may ose confidently expect that they will be hereafter be devoted to the service of the Mis, e. On the other hand, there are important reasons for taking the sons of rich men, en the sons of Headmen, if we could obtain them. Such children if they be converted the Christian faith, may become extremely useful to the higher classes of society & fill mportant offices under Government. We have some regard to the places of residence, which applicants belong. It is desirable that we should have children, from all the arishes & villages around us, that suitable teachers, may be prepared for every place. We ave much regard to the talents & dispositions of those, who are considered permanent members of the school. In view of the various considerations, which have induced us to receive the boys now the school, it is a favourable circumstance, that with a few exception, they are all promising to talents. Compared with children in our own country, they are so far, as I am able to udge, above mediocrity.

Of the twenty five boys now in the school, ~~three~~ two are on trial. ~~If they be received, they will be named~~ Of the twenty ~~two~~ three boys, who have been recei, d & named, seventeen spend half of their time in attending to English studies. The emaining ~~five~~ six are employed in learning to read & write Tamul, & in committing to me, mory Catechisms, & other lessons, on moral subjects. Several of them will soon begin to learn English. The boys, who learn English are devided into three classes. To each of these classes, belong several boys, who attend the day school. The Boarding boys in the first class are, Por, er, Woods, Worcester, Putnam, Stuart, & Cornelius. These are able to read & spell the English language with a good degree of propriety. They have as a class, repeatedly construe into Tamul Emmerson's Doctrinal, & Historical Catechisms, & have nearly finish, the gospel of Matthew. They have committed to memory a book of Tamul, & English ases, & are able to interpret English into Tamul, on common subjects, especially on sub, s of a religious nature. They have repeatedly construed & committed to memory Murray's English rammar, abridged, & are able to ~~phrase~~ frame simple sentences. They are all acquainted with the first rules of Arithmetic, & some of them, with reduction, & the rule of three. They are attending to Cummins' first lessons in Geography, which I have had translated into Tamul. reatly need, a few English copies of this little work, as it is admirably adapted to the ca,

pacity of the children in the School. I have now but a single copy, which was sent for the use of my own children.

Jordan Lodge, Niles, & Damers belong to the second class. Although in English studies ~~the two former, superior to most others in regard to general information, capacity~~ they are in the second class, having entered the school at a later period, they are, especially for learning, promise of usefulness. Boys of the first, & second class are learning to write English. The boys of the third class in English, are encountering the difficulties of pronunciation, & reading the first sables in Webster's Spelling Book.

In regard to Sannel studies, I think it an object of primary importance that all should be able to read, & write their own language correctly, & become acquainted with those books, which are held in high repute among ~~among~~ the natives. A good knowledge of the branches ~~of those branches~~ which we consider important, would not be, in view of the people, substitute for a knowledge of the books to which I here refer.

In addition to the advantages enjoyed in common, by all in the school at the station the boys in the boarding school, have special opportunities for gaining instruction. They spend their time on the sabbath, in learning various lessons on religious subjects & we spend the evening in hearing their lessons, & in giving instructions to them, & to the other members of our household. The boys in the two first classes, having finished the Catechetical course of instruction, have recited with much particularity the historical parts of the old Testament as far as the first book of Samuel. On Sunday evening, we hold a conference meeting with most of the larger boys, who appear to have a concern for the salvation of their souls. The object of this meeting is to bring to view, the subjects of personal, & practical religion, & to encourage a spirit of free inquiry. At some seasons these meetings have been peculiarly interesting, & furnished us, with pleasing evidence, that our exertions for their spiritual welfare have not been in vain. I do humbly trust, that from this nursery, there will appear some "trees of righteousness, the planting of the Lord, that he might be glorified."

On Wednesday evenings, the boys meet at our house, to hear, the instruction given to the Schoolmasters.

On Friday evenings, the boys give an evening lesson, which they learn in the course of the week, when out of school. At this meeting, I make inquiries, concerning their conduct, & progress in learning, & give such directions, as the circumstances of individuals require. It affords me much pleasure to state, that those, who have been longest in the school, & who bear the most influence, over the other boys, are most exemplary in their conduct, & render me such assistance, in forming the habits of the smaller children. For a year or two past they have been in the habit of coming together at their bungalow, early in the morning, & between 8, & 9 o'clock in the evening for social prayer; this practice they adopted of their own accord. Many of them we have evidence to believe, are regular in their attention to secret, & social prayer. It often seems to us, that should children in any school in our country manifest the same love for religious conversation, & the same attention to secret, & social prayer, & the same regularity in their conduct, that these do, it would hardly be doubted but that they were ~~influenced~~ influenced by the Spirit of God. But we know, that a desire to please us, & to gain our favour may induce these children to go far in their attention to religious things. I speak of them only as hopeful subjects; if they have root in themselves, they will abide.

The boys, when out of school, spend a part of their time, either in working in the garden, in assisting, in any work that may be in hand about the building. As the larger boys working in the garden, & by keeping fowls, have opportunity of gaining something, they luntarily contribute a part, to the Colombo Bible Society. We encourage them to do this, in der to awaken their attention to what christians are doing to send the gospel to the athen.

Porter, the eldest boy in the School has been useful as an interpreter, since the rival of the brethren Scudder, & Spaulding. He now assists in superintending several the free schools. He has repeatedly requested to be admitted to the ordinances of baptism the Lord's Supper. Tho I have some pleasing evidence of his conversion, feeling the importance great caution in the admission of members to the Church, I have hitherto omitted to receive him.

From the Schedule of names assigned to children, received by Br Garrett, I learn that dies in Brunswick, &c," & that "an individual in Littleton, N. H." have contributed to the pport of two children to whom they have assigned no names. As no special support has en provided for Leonard Woods, & Moses Stuart, I consider Woods, supported by the benevo nt ladies in Brunswick, & Stuart, by the unknown individual in Littleton. I shall be uch obliged to that individual, if he, or she, will have the goodness to let his name be know, not to the public, at least to his friends at Tillipally. Woods, tho not so serious in his dis, osition, as many others, is second only to Porter in his acquirements. Stuart Porters younger brother was committed to my care in an affecting manner by his Father just before he die, He will be able, I trust to give some good account of himself by the time, he hears the name his benefactor. Worcester, who has been often mentioned, continues to be an interesting hild to us. He was highly gratified, with the two letters received by Br Garrett; the one, from he Secretary of the Society, which supports him, & the other from him whose name he bears. He had the latter translated into Tamul, & read it to his parents & friends. ~~On being told~~ n being told that I had two letters for him from America, his first ~~enquiry~~ was, "are they wri n in Tamul?" The bible, & other books, that were sent, he prizes much, & will express his thanks them, as soon as he can compose & write in English. —

Cornelius, & Danvers, are brothers, who were slaves. The former, the eldest, was taken rendersmall services in the family soon after we came to Tillipally. But as he manifested much love for his book, & for the sake of it often neglected his business, we thought it best, ter the boarding school was opened to receive him, as a member. His love for his book continues, he makes good progress in his studies. Danvers, a good natured smiling little boy, attended day school, in the latter part of the year 1817. At the time we opened the boarding school offered to take this boy, but his friends were opposed to it. For several months we did not see child. On inquiry we found, that he had been often beaten, by his father, for coming here was then employed by one of his Masters, in keeping sheep.

Such was the state of slavery at that time, among the natives, that one slave, ght have fifty masters. Slaves were the property of families, rather than of individuals. When man needs, the assistance of his slaves, he supports them, while in his service (often but a few days) he then dismisses them, & they provide for themselves. Some slaves are but little ployed by their masters. In the year 1818 His Excellency Gov. Brownrigg took measures

sures for having all the slaves in the District divided, & registered, so that a slave can ~~may~~ have but one master. He also made the very humane regulation, that if any slave, who wished to be freed, would apply to the Provincial Court, he should be prized, by five men, two appointed by the owner of the slave, two by the slave himself, & one by Government; & if the slave should pay the sum at which he was valued, he should be freed. Availing myself of this regulation, I freed Jorquelius, & Danvers. They were valued, the former, at twenty two, & the latter at eighteen Brit. Dollars. Ten Dis Dollars more were paid for the stamps, on which their Certificates of freedom were written. These two boys are very happy, in consequence of obtaining their freedom; & judging from the progress they have already made in their studies, we have reason to believe, they will be very useful to our Mission. It is at the option of the Societies by whom these children are supported whether or not they will pay to the Board, the sum expended for their freedom or not. ~~of these children.~~

Whelply, one of the boys given to Mr Scudder, & J. S. Hopes are the sons of a Roman Catholic, who is a widower. This man, in consequence of committing his children to my care incurred the displeasure of his priest, & of the Catholics in his village. On being sent for by the priest, he refused to appear before him, & has withdrawn from that communion. There are some important reasons for having a few Catholic children in the School. The two of the boys now on trial are sons of one of the headmen of Mulelly, who is a Catholic. I told him, what he must expect from the priests if he committed his children to my care. He observed, that he had a right to do, what he pleased with his own.

Niles, who is in the second class, is one of the first in the school in regard to talents, the endeavor, which he gives of piety. He has a more inquisitive, & independant mind than other. The circumstances attending his residence with us, have much interested us, in his welfare. Soon after he came here his father, & Mother died. On noticing that the boy was much dejected in mind, I took him into my room, conversed, & prayed with him, & directed him to learn the words of David "When my Father, & my Mother forsake me, then the Lord will take me up!" This conversation appears to have made a lasting impression upon his mind. Niles was an only son, & has an only sister, who is older than himself. His parents at their decease left ~~some~~ property to the amount of several hundred dollars. But as this was the property of his Mother, he could not by law inherit it. This was a most favourable circumstance as it affected Niles continuance with us; for otherwise, he would have been obliged to leave the school to take care of his property. His Sister, Uncle, & other friends, used every exertion to entice the boy from us; they did much to deter him, by leaving us strangers. — They promised that he should have half of the property if he should leave us, & they endeavoured to make him believe, that his Sister, would be defrauded of her property unless he went to her assistance. Niles often told us that he knew his friends were endeavouring to deceive him, & he was afraid, he should be overcomed by them. He would not trust himself in their hands, & when they came to our garden to see him, he was unwilling to converse with them, unless in our presence. For nearly a year, he would not go home, unless in company with some of our household, who would be able to protect him. When we inquired of him, why he was unwilling to return to his friends; he replied, that he should there have no opportunity for learning, & would be obliged to return to the heathen religion. It once happened, that he walked with me, to his village, & his friends urged me to permit him to tarry with them a

at night. I told them, I would permit it, if he wished to tarry, & if they would promise
send him home the next morning. Niles immediately came close to me, & with tears
earnestness said in English "no no", these were almost the only English words, he knew
that time. I then told his friends, that he could more conveniently visit them
some future time. Niles feared, they would take him to some distant village, &
mpel him to remain. For more than a year past, he has visited his friends, wi
out fear, & they have ceased to persuade him to leave us. He does not fear, to speak
th them on the importance of the christian religion, & to lend books to persons
his village, who can read. On the commencement of the Tamul New year,
gave all the boys permission to visit their friends; as on that occasion parents are very
sirous of having all their children with them. At noon, I saw Niles, in the garden, &
ked him, why he did not go to his village. He replied "To day they are all, engaged in their
mples & if I go they will press me to join them; but to morrow, they will spend, the day, in vi
iting & feasting, & then I will go."

Several interesting circumstances might be related concerning other boys, but at
esent, I shall only observe, that could the benefactors of these children become minutely acqua
d with the subjects of their charity, they would surely rejoice in the opportunity they have of
ntributing to their support.

Charity female boarding school.

We have often had occasion to speak of the difficulties attending the instruction of females
this country. Such are the views of the people on this subject, that they consider it not only unim
portant, but injurious & disgraceful for girls to learn to read, & write. This is almost an insupe
rable barrier against the success of our exertions to bring them under a course of instruction.
hu den, or twelve girls mentioned in my last journal, who attended the day school at the station
ave left us. While they attended, all of them learnt the catechism, & some of them the Alphabet.
ey now occasionally attend on the sabbath, & have a respect for us, which others have not. al
o these have left us, for the present, we do not despair of having a day school for girls. As some
ong prejudices of the people have been removed, since we came among them, we are encourag
hope, that others will be.

We have found, that it is not only difficult to get female children to be supported
instructed in our school, but that the labour of instructing them, & of watching over their conduct
much greater than in the case of boys. Girls, as well as boys are to be taught to read, & write.
ut they have but little inducement to learn their feelings are often times very strong a
inst learning, & but a part of their time can be devoted to this object. As it is important
at they should be taught, house affair, not only for their own benefit, but with reference to
eir being made useful, in families, which live in the European style, it is necessary that they
should be closely connected with our family, in circumstances, in which they are constantly
mpted to pilfer from us, & which render it necessary, that their conduct should be carefully
ch speeded: unless they are taught to resist such temptations, & to put in practice the prin
ples of morality, which they learn, we fail of our object in a ~~most~~ important point. — It
also important that they attend to that kind of employment which is considered, the
appropriate business of females among the natives. It was at first urged as an objection
t the girls ~~might~~ learn, many things here, they would not hereafter know, how to take
care

care of their own families. This renders it necessary, that they should be taught to pound paddy (rice) prepare and cook their own food, & do many other things of this kind, in the native way. Tho' it is much more difficult for us to have such things done by the girls themselves, than by servants hired for the purpose; the former course is preferrable.

Owing to the prejudices of the people, we find it necessary that the boys & girls under our care should be kept quite seperate, & have little, or no intercourse with each other. This renders it necessary that the boarding establishment for girls, should be entirely seperate from that for boys.

In view of the circumstances here mentioned, & of others which might be stated, we think that many girls cannot profitably be instructed at one station. In consequence of the difficulties, we have experienced in attending to this branch of our labour, we should have been almost inclined to relinquish it, were we not deeply convinced that most important advantages would result to the cause of Christianity among the natives by raising the female sex to its proper rank in Society.

The number of girls received into the boarding school is twelve. One, the eldest who was 14 or 15 years old left us to be married. Another we sent away. A third who was guilty of some improper conduct when on a visit to her friends, was afraid, or ashamed to return. Consequently another, a relation of hers, left the school. We have now eight girls remaining. Of these three have been with us, about two years, the others more than one. They are all learning to read & write. Five daily read in the Testament, three of whom can read fluently. Of these three, two, named Susanna Hopkins, & Harriett Newell are supported, the former by the Education Society & the latter by the Female Juvenile Society of Salem, Mass. They have all committed to memory nearly as much as the boys, in proportion to the time they have been in the school. We have lately taken a woman from Jaffna to assist in teaching the girls to knit, spin, make thread buttons &c.

They spend the forenoon in some kind of work, & the afternoon in attending to their books.

Some favourable ~~circumstances~~ impressions appear to have been made upon the females around us, who have been most frequently visited; but the time of their receiving the truth in love of it, is we fear far distant. Our brightest prospects ~~prospect~~ in this subject is from what we hope will be the influence of ~~that~~ the girls instructed in our family.

Day Schools. When ~~the new missionaries~~ Dr Scudder arrived, I had under my superintendance nine day schools. Two of them have been committed to the care of the brethren at Oodooville. One to ~~Dr Scudder at Tondeiripo,~~ the brethren at Pattisia, which is now under the care of Dr Scudder at Tondeiripo, & one has been suspended on account of the sickness of the schoolmaster. Four new schools have since been established in villages, near this station. The whole number of boys in these nine schools at the present time, Oct 30th is four hundred & twenty. But not more than two thirds, or three fourths of this number will be found in the schools at any one time. In stating the number of boys, it should be noticed, that the present season is in some respects the most favourable season for their attendance at schools. The circumstances which lead to the establishment of new schools, are various. We have not usually established them, ~~without~~ unless in some way solicited by the people. The usual method is, that a man, who wishes to be employed, as a school master, req

s friends to apply to me, to establish a school in his village, & to recommend him, as a
hoolmaster. The person exerts himself to collect boys, & endeavours to show me, that
sufficient number can be obtained. It sometimes happens, that a man, who wishes
or ~~a~~ the job of building a bungalow will use his influence to have a school established.
n two or three cases, it has appeared, to be the wish of the people, to have their children
structed.

It is frequently the case, that persons employed as schoolmasters are scarcely able
read, or write on the da. But as most of the boys in the school are to begin the Ta
ul Alphabet, it is not indispensably necessary that their teachers should be very
arned. The principal service rendered by such masters at least for several month
to collect the boys at the school bungalows during the week, & to bring them to church
the sabbath. I depend mainly upon those sent from the school at the station, to
ve instruction, until the masters qualify themselves, in some degree for their bu
ness. If they do this, boys from the station are sent less frequently. ~~It will be seen~~
om these ~~remarks, that~~ All my schoolmasters are heathens. There ~~are~~ is a two fold necessi

ly for this. It is impossible to procure Christian instructors; & even if they could be procured, they would not succeed in collecting boys. Most of the children in my schools are brought together, rather by the exertion, & influence of the schoolmasters, than by a general desire among the people to have their children instructed by us. A stranger, especially, if he were professedly a christian, could not easily obtain the confidence, & good will of the people.

As the ~~people~~ natives are now less fearful of my influence among them, than formerly my method of conducting the ~~schools~~ schools is in some respects different. In all my schools, even smallest boys, besides learning the Alphabet, spend a part of their time, in committing to memory the Catechism. They are taught to repeat this, either by some boys in the school or by those whom I send for the purpose. By this practice, which does not interfere with their learning to read, no boys can attend ~~my~~ school, even for a month, without committing to memory some of the first principles of morality, & religion. Those who are able to read, & write on ola, write, & commit to memory, as a part of their daily exercises, Watts Minor, & larger Catechisms, Christ's Sermon on the Mount, and a selection of scripture passa

In three of my schools, Osterwalds, abridgement of the bible, which I have had tran-
lated into Tamul, is used ~~by the most forward boys~~ & will be introduced into ~~the~~ others,
~~which~~ where there are several boys, who have ~~learned~~ gone through the above mentioned course. In the
schools conducted according to the custom of the country, reading is not taught, as a
~~sacred~~ branch, nor have they any prose compositions, ~~in prose~~ in use. The children employ
their time, in committing to memory poetical compositions of various kinds, which as
they are written in high Tamul, are almost intirely unintelligeble, to those, who learn
them. As these lessons are generally written by the Schoolmasters, and given to the boys,
as it is the custom, for all in school to study aloud, it not unfrequently happens,
that boys, who have made much progress, in committing ~~lessons~~ to memory ~~to those songs~~
are unable, either to write, or read, the most simple sentences. A man is consider-
ed to have made high attainments, in knowledge, when he is able to read, & explain
songs, which are sung at weddings, at the temples, & in other special occasions.
In order to understand these songs, as the Tamul is a very copious, & in other respects
intricate language, it is necessary to be made acquainted, with a large dictionary
of synonymous words, poetically arranged, called Nehundu. Every boy, who attends school,
is ambitious to begin this book, I say to begin, for it is very rarely the case, that any one fin-
ishes it. A boy, who is very ~~clever~~ good at learning, & should devote himself exclusively to
the subject, might commit this dictionary to memory in 12 months. In order to reduce
what he had learnt to practise, it would be necessary to go, thro' with it a second time,
carefully attending to the copious explanations of a skilful instructor. Having done this,
he would be able to read, or rather sing, intelligibly the Tamul songs, which contain, the
system of their theology, & other books, on various subjects, written in high Tamul. I have
found but a few individuals, within the sphere of my labours, who have committed to
memory the whole of the Dictionary above mentioned. The schools supported by the people
are very few, & those are very badly attended. The schoolmasters have not sufficient encour-
agement to devote their time to the business of giving instructions, & the people do not suf-
ficiently feel the importance of having their children instructed, & to make that trifling com-
pensation, which the schoolmasters require. From the manner in which these schools are conduc-
ed, it will be seen, that those, who attend them, have but little, or no opportunity for
acquiring useful knowledge. Indeed in view of the kind of knowledge, which those ac-
tually who make considerable progress in their studies, it cannot be considered a subject
of regret, that the natives support but few schools, & that learning here is in a low state.
As I have generally found, that those persons, who consider themselves, superior to the com-
mon people on account of their knowledge, are much more fortified against the truth,
than others. Such persons, are much more unwilling to receive instruction on the sub-
jects of religion, chronology, astronomy, & Geography, than those, who are ignorant,
of the false notions, which prevail on these subjects.

In addition to the moral, & religious course of instruction before mentioned,
I have introduced into all my schools, an ola book in three parts, containing a short sys-
tem of morality. This was composed by a native christian on the Coast. It is written in
Tamul verse & accompanied, with a plain explanation in prose. As the first lesson, in

composed of easy words, & short sentences; they are well adapted to the capacity of sm children. This book is read, & committed to memory, by all the boys in my schools, who kn the Alphabet, & are able to spell. By means of this book, the children are furnished some writings, in prose, & acquire some useful ideas. There are no printed books, a this people, excepting those recently introduced by the Missionaries. As I have consid it an object of importance, that the rising generation should become familiar, w the printed character, I have introduced into my schools, Tamul printed tracts, w are used by all the boys, who are able to read the first lesson on the ola. The larger bo are questioned on the subjects of the tracts, which they read. Six or seven of the r used in my school, are Scripture tracts, published by the Colombo Bible Society. I in use nearly as many other tracts, of a moral, & religious nature, which were pr ted at Tranquebar. I wish here to acknowledge my obligations to our kind Wesley brethren, ~~in the Mission~~, for several sets of tracts, which have been useful to the c dren. I have introduced into several of my schools, as reading books, a volume conta ing Solomon's Proverbs, & the book of Ecclessiasticus; ~~also~~ & a ~~dwodrcaimo~~ volume of 210 ges, containing dialogues between a Christian, & a Heathen, written by the Vener Swartz. In all my schools, the first principles of Arithmetic are taught. As m boys, under my care have learned to read, & write, with facility on the ola, have becom familiar with the printed character, & have their memory stored with the fundam tal principles of morality, & religion, they are now in favourable circumstances for tending to subjects of general knowledge; but I regret to say, that there are no boo compositions, in the language suited to the wants of these children. As we have been hitherto much occupied in preparatory labours, in teaching the first ~~elements~~ rudiments of ing, & the principles of morality, & religion, we have not sensibly felt our need of b books, till the present time. Should we succeed in the establishment of a printing pre here, we shall soon be able to print such small ~~tracts~~ treatises, on different subjects as are adapted to the state of the people.

It should be noticed that in my schools, no compulsion is used w the children regarding what they shall learn. All are at liberty to spend, & m of them do spend ~~their~~ a portion of their time, in committing to memory, the na tive books. But as my examination of the boys is confined to those branches, w I introduce into the schools, they make, but slow progress in other studies. At pr I hear no objection, to the course I pursue. Even the sons of Brahmins, attend sch & commit ~~it~~ to memory the catechisms. In regard to those, who attend school fo long time, it is desirable, that they should learn some of the native books. But a is always doubtful, how long the children will attend school, my judgement is th they should attend first, to subjects, which are of the most important ~~nature~~ that they obtain the "one thing needful."

## Superintendance of schools.

As I ~~can~~ have but little confidence, in the fidelity of the schoolmasters, a fr quent, & particular inspection of the schools, is an object of primary importance This branch of labour, has been attended with, many difficulties, arising princip

n the want of proper assistants. I am enabled however at present to attend to th
re satisfactorily than formerly. as I have but little occasion for Nicholas' ser
s an interpreter, much of his time is devoted to the schools. Four of my schoo
under his particular care, & are weekly visitted by, & examined by him, ~~once a week~~;
ve other schools, are under Porter's superintendance. In connexion with vi
ting the people, it is my practice to visit the schools, as frequently, as an attention
other duties will permit. as the wages of my schoolmasters, are regulated, main
by the number of boys, who daily attend, rather than by the number of names
the list; it is my practice to send boys from the station to the several schools, under
care, merely to take an account of the number of boys present. By these meas
masters are prevented from committing any great error, in their account of the
ly attendance of boys. I have in my service, as assistants in the schools, two
who have attended the day school at ~~the station~~ from the time of our coming
Tillipally. They made considerable progress, both in reading, & writing English
t as their friends began to take them from the school, much of their time to
k, I perceived that their scanty knowledge of English would not be of much
vantage to them, & that the study of English, when they attended school, prevented
m, from making much progress in Tamul studies. I proposed to them, to leave the
dy of English, & to assist me, half of the day, in the schools, & pursue the study of
mul, the remainder of their time, for which, I would pay to each of them, two Pig
lars per month. To this they agreed, and are particularly useful to me, when I
blish new schools. In a short time, they will be well qualified to serve, as school
asters. On wednesday evenings all my schoolmasters, together, with the boys
the boarding school, punctually attend at our house. One object of this meet
is, that I may make, inquiries respecting the state of the schools, & give instruc
ns to the masters concerning their duty. An other object is, that I may have op
tunity for giving religious instruction, & for prayer. at these meetings, my
oolmasters have recited a book containing a Compend of the Christian religion,
also some of the historical parts of Scripture. On the last wednesday evening in each
nth, the schoolmasters bring a monthly report of the state of their schools.
s report contains an account of the daily attendance thro the month, & of the nu
of boys, who have finished, or are learning the different branches taught in the
hools. At this meeting they, receive their wages, the amount of which is determi
d by their reports, compared with the reports of Nicholas, & Porter. This is usual
the most interesting meeting to the schoolmasters.

## Encouragements, given to the Schools.

y as the wages of the instructors are regulated by the number of boys, who daily
nd school, they have an excitement to collect as many children, as possible.
ks of special diligence, is a reason for increasing their wages. Hence all the
oolmasters feel it to be an object of importance, to consult my wishes, in the manage
nt of their schools, so far as their conduct comes, under my notice. But I have
on to believe, that most of them, would take more pleasure, in aiding to extend

a knowledge of the heathen, rather than of the christian religion; even tho' they have a rational conviction of the truth, & superiority, of the latter.

In order to encourage the boys, I make a present of a knife, & style to those, in connexion, with other studies, accurately commit to memory Watts Minor & larger Catechisms. This article, which costs about 8 cents, is considered by the boys as a valuable treasure, & is very useful to them in school. They prepare their school books with the knife, & write with the style. As they devote, but part of their time to the catechism, they must attend school many months, before they can commit to memory & obtain the reward.

In those schools in which, I find, one or two boys, who greatly excell the others in learning, I give to such, a trifling sum monthly to encourage them in their own studies, & to make them useful by assisting the schoolmasters in teaching the small boys. I occasionally give small cloths to some very destitute children, who have attended school for a considerable length of time. Many very small children who attend school part of the year, are so poor, that their parents would not permit them to come, if they had any kind of employment at home. Such boys are brought to the school, thro' the influence of the schoolmasters, who are interested to increase the number of boys. To give temporal relief to such children, is in itself considered a deed of charity, which makes a favourable impression upon the minds of the people. But this charity appears doubtfully important, when considered, as the means of exciting them to obtain useful knowledge. In view of the poverty of many, who attend school, the indifference of most parents on the subject of having their children instructed, the importance of rousing the attention of children & in view of the beneficial effects, which I have witnessed from the small encouragements, which I have given, it appears to me, that some benevolent individual might render an important service to the schools, by appropriating a small sum of money to be considered as prize money, to be expended at the discression of the missionaries. From what has been said, it will appear, that a small sum of money among this people, would operate powerfully, & extensively as an excitement to children to attend our schools, & to make progress in their studies.

There is now but one school at Tillipally, & but two, or three in the adjoining villages, which are not under my direction. It appears to be highly important to the ultimate success of the mission, that all the children who are instructed, should be taught, the principles of morality, & religion; & that those, who from various causes are now growing up, in gross ignorance, should be brought within the reach of instruction. While I do not forget, that preaching the gospel, is the great, & appropriate work of the ministry, I feel it to be a duty to use all proper means for instructing the rising generation & for gaining a particular influence over them. It is pleasing, even as it regards the present success of the mission, to see hundreds of heathen children in a parish, growing up in their memories, the history, doctrines & precepts of the christian religion. But it is still more pleasing, to contemplate, what may be the consequences of their obtaining this knowledge. Should we be permitted to continue the system of instruction, which has been commenced, missionaries of the next generation, tho' they preach to idolators, in this place, will preach to idolators, whose consciences are enlightened

word of divine truth.

## Preaching.

At the station. Morning, & Evening through the week, public prayers in the church, accompanied with the reading, ~~& expounding~~ explanation of the scriptures, are attended the school boys at the station, by the servants, workmen & occasionally by other na. s. At 10 o'clock on sabbath mornings, divine service is held in the church. Previ ly to the services of the day, the boys, assembled from the different schools, establi in the parish, usually spend about half an hour, in repeating the catechism ir lessons, on religious subjects. The object of this exercise is, that the children may t forget their old lessons, & that they may feel that they have something to do Church. The number of persons at Church, varies from two to four hundred, ~~average~~ usual number, ~~maybe~~ is about three hundred persons, the greater part of om are children.

At other villages, & from house to house. If no persons, in the parish heard gospel, excepting those, who attend Church, comparatively but few would be benifitted by preaching. While we see many advantages resulting from a stated service in the Church the sabbath, we would ever consider the whole country, within the limits of our mission, an appropriate, & most important place, for preaching the gospel. The people around have had some special advantages for ~~eight~~ six or eight months past, for being instruc in the house, & by the way side. During Br Scudder's residence at this station, usually visited the people, at their houses, & spoke with them in the fields, & by the y side three, or four times a week. Br & Sister Spaulding resided here five, or months. This the study of the language, & the superintendance of the repairs at the tion ~~at station~~ at Oodooville, were his principal employment, he usually preach twice on the sabbath, either to persons assembled for the purpose of hearing preach , or to persons in the high ways, and hedges. As Br. & Sister Woodward do not expect remain here, but are in expectation of going to another station, as soon as circum ces will permit, it is obviously important, that the plans for boarding schools, r day schools, should be ~~not~~ no more extensive than can be efficiently carried into ation ed by a single missionary. But the important subject of preaching may be profi bly pursued at any station either for a longer, or shorter period in proportion to the nu strength, & inclination of the missionaries present. In this branch of mis nary labour, Br Woodward renders important service.

For upwards of three years past, the gospel has been preached on sabbath ernoons at ~~the~~ a rest house in this neighbourhood. Several of the headmen, of rish usually attend, and a large number, ~~of persons~~ of persons who are unwilling to come to Church, occasionally attend at the rest house. Near this place is a heathen school ght by a comparatively learned heathen. His boys, who live in different parts of the ish, are the children of persons, who are unwilling to send to my schools. This is the ool above referred to, which is not under my ~~cognizance~~ influence. I regard it, as the princi nursery of heathenism. For a long time, I have made it an object to become acquainte the master, & boys. In my way to the rest house, I pass by the school, & usually in them to come, & hear preaching. For upwards of a year past, both the master, & boys

have regularly attended. Sometimes, the master, when at preaching, is very
rose, & strongly advocates, the heathen religion. At other times, he speaks in fa
of Christianity, & calls the people to come & hear; usually quoting some verses
the heathen books, showing that priests should not be despised. I once offered to
him into my service as a schoolmaster, but he refused saying "You dont give
enough." I often perceive however that he has a struggle in his mind on the
He wishes his boys to be thoroughly instructed in heathenism, & yet he does not
to lose the opportunity of receiving wages from me; from the people he receives but
the Hewill, hereafter I trust be induced to put his school under my direction.
he may not, I hope some good ~~may~~ will result, both to the master, & boys from
their hearing the gospel on the sabbath.*

A short time ago, we commenced a morning service on the sabbath
the school bungalow in the parish of Mallagam. Dr Woodward, & myself
there, & at the Church being alternately. H. G. Speldewinde Esq. a Dutch
tleman, the magistrate of that place, encourages the natives, by his example, to
tend preaching. About 40 children, the boys from two of our schools in that
also attend the service.

On sabbath afternoons, we have a service for preaching, in turn monthly
at the several villages, in which our schools are established. Dr Scarrett
goes out repeatedly on the sabbath to speak with the people.

Remembering that our high commission is "Preach the gospel to every
Creature," & feeling the difficulty of frequently speaking with individuals at the
houses, especially in remote parts of the parish, I have recently commenced a series
of letters, addressed to the inhabitants of Tillipally, in which I propose to communi
cate, to them information on various subjects, relative to the Mission. By the
letters, I am enabled at once to accomplish several important objects. They
in most respects, a suitable substitute for tracts, of which hitherto we have
a small supply. A well written character is better understood by the people
the printed character. In these letters, I can with propriety introduce many
local circumstances, use a direct personal address, & thereby more readily
cite an interest, in the minds of the people, to what I have to communicate.
But few people in the parish can readily read, even a well written cha
order to remedy this evil, when I have prepared a new letter, I furnish every
school master; on Wednesday evening, with a correct copy, & direct that
the boys in the different schools, who can write, shall prepare copies, which
are to be examined, & read in the course of the week, when the schools are
ted. The boys then are directed to read these letters to their parents, and other
In order to interest the children in the subject, & to encourage good writing
one, or two boys in each school, who are the best writers, are employed to write
a number of copies, each, for which they receive a trifling compensation.
These copies are circulated & read among the people by the boys in the
Nicholas, & myself. These letters are to be preserved, & used in the schools as read
books; for as was before mentioned, they have no prose composition in use

bt what has been introduced in the printed books. In my first letter, I stated
hort, the object of my coming to this country; & in the close, observed that in my
letter, I should inform them, how, I get the money which I expend among them.
emark excited much conversation among the people. Some said, that we were sup-
ed by Government; others, that there is a certain rich woman in our country, who
nishes us with whatever is necessary. It is the opinion of the natives, that in our sys-
of christian operations, we are influenced by a desire, to do some meritorious work
hich we may obtain the pardon of sin, & the favour of God; they know, that these motives
sionally induce persons in this country, to dig wells, build rest houses, & temples for pu
use. In my second letter, I briefly explained the second great command, & show
that the establishment of our Mission among them is a proof of obedience to, &
evidence of faith in Christ, thro whom alone, the pardon of sin, & the favour of
d can be obtained.

Mission Premises. As two, & for a time three families, have resided at this station,
e has been some small additions to the dwelling house. The new stone building, de-
ed for a store house, & for the accommodation of the female boarding school, is
ished. The walls of the old church, built by the Portuguese, were repaired, &
of was put upon them, soon after the establishment of the Mission at this place.
has hitherto remained in an unfinished state; it has however been constantly
d, & been very serviceable to the Mission. As the Church is very large, & being in
open state, without windows, it is very laborious, & in some degree hazardous
the speaker, who preaches in it. I have of late in some degree removed this in-
venience, by putting up a stone partition, & by raising a platform, on which
pulpit may hereafter be built. The appartment occupied as a church, is eigh
four feet long, & forty five wide. The other appartment, as a spacious school-
om, forty five feet long, & forty feet wide. Noticing the advantages of the bells, u
at the Catholic churches, & of the native drums used at the heathen temples,
appeared to me very desireable, that there should be a bell upon the Church here,
to remind the people of the return of the sabbath, & to regulate them, as to the
e of their attendance at the Church. A few months ago, I procured a
l, weighing 185 lb & am not disappointed in regard to its utility.*

Miscellaneous. In February last, Franciscus Mallappa, a native
ung man, who has served the Mission at this station from the time of its establish-
nt, returned from Colombo, at which place, he had resided for several months
consequence of the sickness, & death of his father. Instead of his being stationed a
in at the adjoining parish of Mallagam, where he formerly laboured in the
acity of a Schoolmaster, & Catechist, it was thought best that he should
ist the brethren, now stationed at Oodooville. He was able to serve them in the capacity of
their Interpreter, & an assistant in superintending the repairs of the buildings at that
tion. On the 7th of May, Mallappa, & Amy, an African female, who
companied Br. & Sister Scudder, to this country, were, after due examination

* The amount of expence attending what has been done to the Church including the
is nearly 525 Rds. as in many of the many expense of the Mission, I did not with to
w money from the common treasury, the sums here mentioned have been defrayed with the

as to their christian knowledge, & experience, received, as members of our C
in full communion. About 400 natives were present on the occasion.

When Dr Scudder went to his station at Pandeteripo, he took from
day school at this place, a Malabar youth of 17 or 18 years of age, by the
of Panambelam, to serve him, as an interpreter. Soon after our mission was es
blished, this boy came here to learn English. He belongs to the Parish of Manepay, & is
one of the first heathen families in the District. His father, it is said, has a know
of the Tamul religion, superior to that of almost any one in Jaffna. In conve
tion, with me, on the subject of the Christian religion, he once observed, that if
knew the hidden parts of the Tamul religion, I should
a favourable opinion of it. His meaning was, that many enlightened heathen
admit the doctrine of the unity of God, & profess to worship him only. Ness
Panambelam was from a child fully instructed in the heathen religion, & for a
resided with a learned Brahmin at the Coast. When he first came here to be
structed in the English language, he was com-
mitted to our care, in a very formal manner,
his father, who said, "This is no longer my son
that Panambelam no longer his, but yours." Panambelam
soon attracted our notice, by manifesting a proud, impertinent spirit. He has
regularly attended school here; & for several months was instructed by the Rev.
Knight, the Missionary at Nallour. It is worthy of notice, in regard to the
youth, that from the time of his coming to Tellipally, there has been a very
dical change in his views, & conduct. At first, he was much opposed to hear
any thing concerning the christian religion. In the course of a year, he wa
led to renounce as foolish, & absurd, the popular system of idolatry. Belie
in the existence of the only true God, he for a long time, advocated deistical s
timents, in opposition to Christianity. At length he was willing to admit that
Christian religion contained much important instruction, & that those, who
it might be saved by it, but he could not perceive the necessity of such a sav
as Jesus Christ. As he has a more independant mind, than most natives
is always ready to state his objections, I have had much pleasure in Conver
with him. For a long time he was settled in the conviction, that by his good
duct, he could make an atonement for past offences. There appeared a ver
striking change, in his outward deportment. He became docile in his disposi
& was desirous of being instructed on religious subjects. For nearly a year p
he has relinquished all hopes of obtaining salvation, but by Jesus Christ.
some season, he has appeared to have a deep sense of his lost condition, & ne
mercy. Occasionally he has expressed a hope, that he had received Christ, b
faith, & should be saved by him. He has often told me in such a manner,
I have no reason to doubt the truth of it, that as he has a great fear, & decea
his father; his principal difficulty being, that he "cannot act outwardly, as
feels inwardly." He dares not do, or say any thing that would lead his
ther to suspect, that he is inclined to the christian religion. In reference
his duty on this subject, he has repeatedly requested me to pray with, & for h
He was highly gratified that his father consented, that he should act a

interpreter to Br Scudder; for as he observed, he should then have an opportun-
ity freely preaching the gospel, in such circumstances, as would enable him to con-
ceal his sentiments from his father. I have no wish to express an opinion, concern-
ing the moral state of this youth; & will only observe, that his case affords a striking
instance of the gradual influence of divine truth upon a mind, able, & willing to
investigate it.

When Br Spaulding left Tillipally, he took from the day school here, a youth
14, or 15 years of age, to whom we had given the name of Dwight. This boy was pre-
sent at the opening of the school at this place, & has been more regular in his attendance
than any other boy. He is truly deserving of his name; as he is preeminent among
his fellows. For two, or three years past, he has assisted me, by spending, two, or three
days, in a day in instructing a class of boys in one of my day schools. Since the ar-
rival of the brethren Scudder, & Spaulding, he has been considerably employed in in-
preting for them, when they have visited the people. At several seasons, especially
during year past, his mind has been much affected by the truths of the Gospel. I have
reason to believe that he has lived in the practice of secret prayer. He has been very
regular in his deportment, & unceasing in his application to study. His future con-
duct alone, must determine, whether he has received the truth in the love of it.
He has gained our esteem, & affections, & excited in us a lively interest in his welfare.
His parents, tho' they have often reproved, & threatened him, on account of his parti-
ality to the Christian religion, acknowledge, that since he has been instructed by us,
there has been a great, & pleasing change in his conduct towards them.

The removal of Mallappa, Kanambelam, Dwight, & the nine boys
who were taken from the boarding school to Pandderipo, has been a severe bereavement
to this station. It has been the means of exciting in my mind, many very pleasing,
painful sensations. I have abundant reason to subscribe to the truth of the sentiment,
that by scattering we increase.

In the day school at this station, there are four youth from 16 to 19 years
of age, the sons of the principal men of Mallagam, & Tillipally, who have been instructed
in Tamul, & English from the time of our coming to this place. They have been instructed
in the principles of the Christian religion, & are fully convinced of its superiority to hea-
thenism. It is uncertain, in what manner they will be employed. Should they have, that
influence in society, which their parents have, we may hope it will be highly favour-
able to the cause of Christ.

The sister of Nicholas, my interpreter, whose case was mentioned in my last journal,
occasionally visited us, & she appears to have a concern for the salvation of her soul. We
have reason to believe, that she has renounced the heathen religion, & that she wishes
further instructed in the principles of Christianity.

On the first Monday of the present month, when Mrs Poor & myself were
on our way to Jaffna, to attend the monthly prayer meeting, we met Supeyen's
father, who came forward in a very smiling manner to speak with us. When we
inquired for Supeyen, he, with an air of triumph, pointed us to him, who was at a
small distance before us. Supeyen was daubed with ashes after the manner of the

grossest heathens. When we called to him, he came, & accompanied us, nearly
mile. I gladly improved, the opportunity of speaking with him, by way of ex
dation, & warning. He appeared to be ashamed, & afraid. He admitted the truth of
I said, but was not inclined to say, any thing. He appeared by his countenance
to be, as he confessed he was, in a dejected state of mind. As this was the first time
had seen him, with the marks of heathenism about him, and as it recalled
scenes afresh to our remembrance, the interview was truly affecting to us. Thus
we have gained much instruction from the case of this unhappy youth.*

Conclusion. It is now four years since I came to reside at this place. In
cluding the present account of the station, it may not be improper to take a
trospective view of the past, & inquire what are the visible effects of the exertio
of those, who have laboured here. On our arrival, no persons except the Catho
were found, within the limits of the Mission, who acknowledged the Christian name
Altho the system of idolatry in this District is divested of some of the most odio
& ~~distinguishing~~ distinguishing features which are witnessed upon the Continent of India
inhabitants are in gross darkness; strongly wedded to their idols; almost impen
trably shielded against the influence of the gospel & exhibit in their condition
striking proofs that they are held in cruel bondage by "the god of this world."
paring the present state of the people, with what it was, four years ago, a
ry observer might not perceive, that there has been any change for the bet
but would think, that all things continue, as they were. This is so far true, that the p
ple often tauntingly inquire, "what are the fruits of ~~my~~ your labours? & where are
persons, who have changed their gods?" & occasionally unbelief ~~whispers~~ voice
declares, that I am laboring in vain, & spending my strength for nought.
is true, no deep impression appears to have been made, upon the minds of the p
ple. — But by a close inspection of some particular circumstances, I am able
derive motives to perseverance in the work, from what has been effected.

Should we estimate our success by the number of those, who have publicly
fessed their ~~name~~ faith in Christ, it would be indeed small. Two natives only have bee
received at this station, as members of our Church. But as these two, are interpre
ters, & efficient assistants in the Mission, they are the means of strengthening our
hands, & encouraging our hearts in the good work.

Although there has been no special outpouring of the Spirit of God,
reason to indulge a tremblingly hope, that several youth instructed here, have chosen the Lord
their portion; & that they will devote themselves to the service of Christ, by proclai
ing his gospel to their benighted countrymen.[P] The ease with which schools are e
blished, & children brought within the reach of ~~their inspection~~ instruction, compared wit
the difficulties attending our first efforts, is a reason for encouragement
altho the children belonging to the different schools, bear the marks of
thenism in their countenances, & are taught by precept, & example the
ciples, rites, & ceremonies of ~~the heathen~~ their religion; yet as they are committing to memo
the truths of the gospel, there is reason to hope, that some fruit will be pro
ced from the seed sown.

But very few adults, it is true have professedly renounced idolatry; It should how
e noticed, two, or three have applied to join our communion; a considerable number
ar to have a general conviction of the truth of christianity; & are in a degree freed from
~~bonds~~ shackles of idolatry. A much larger class, who have been made acquainted with the
ing, doctrines, & precepts of the gospel, are occasionally constrained to acknowledge its su
ity to the heathen system. Many of them ~~profess to be~~ appear to be ~~with evidence, that they~~ con
e in idolatry against the remonstrances of their own consciences.

On comparing the present state of the people with what it formerly was, it is
ouraging to notice, that many of the prejudices of the people have been removed; by
hat a general impression has been made upon them, that we have come among them
iends to do them good. Consequently, althe they intend effectually to guard themselves, &
children against receiving our religion, they are more ready to cultivate an ac
quaintance with us, to serve us in the external or temporal affairs of the Mission, to con
t their children to our care, & to listen to what we have to say, on the subject of christianity.
But the principal encouragement in view of what has been effected arises ~~mainly~~ from
the bearing it has, upon our future exertions. Many of the obstacles, which must e
attend the establishment of a new Mission, have been surmounted; many facilities for
accomplishment of our plans have been acquired & the path before us, is comparatively
in, & even inviting to the devoted Missionary, who will not be dissatisfied with the
of worldly things.

It is proper here to notice, the goodness of God in adding to my family an o
daughter, since the date of my last journal. My own health is nearly as good, as it was
e my late illness.

With grateful acknowledgements to the Great Head of Missions, for the smiles of
providence upon this station, & in view of the command of Christ, & the promises of God,
et must be the principal ground of hope, & encouragement to the Missionary, I close
account with a renewed dedication of myself to the service of the Board in the la
ors of the Mission.

Praying that your life, & health may be long preserved, and that your ar
ous labours in the cause of Missions, may be attended with abundant success, I subscribe
yself

Dear Sir, Yours, with sincere affection, & esteem

Daniel Poor.

July ~~27~~ 21, 1821.

Report, Appendix F.

# Names of boys in the Charity Boarding School at Tillispally in Oct. 1820.

| Names | | By whom Supported | Time of Admission | Probable Ages. | Casts. | Place of Residence |
|---|---|---|---|---|---|---|
| W. Putnam | 1 | Rockingham ~~Society~~ Soc. | January | 6 ✓ | Vellala | Tillipally. |
| | | Branch Soc. N. H. | 1818. | ~~10~~ ✓ | ~~Do~~ | Tillipally |
| er Porter | 2 | Jordan Lodge Danvers | Jan. 1818. | 13 ✓ | Do | Do |
| Lodge | 7 | Do Do | July 1818 | 13 ✓ | Do | Do |
| Damers | 8 | Do Do | Do | 10 ✓ | Cooci | Do |
| tuart | 5 | An individual in Littleton N. H. | Jan. 1818 | 11 ✓ | Vellala | Do |
| Woods | 4 | Ladies in Brunswick Me | Do | 11 ✓ | Vellala | Do |
| Worcester | 2 | Tabernacle Thanksg. Soc. | Do | 8 ✓ | Do | Do |
| Norris | 3 | Do Do | Sep. 1818 | 7 ✓ | Do | Do |
| Sappen Ladd | 9 | William Ladd Esq. Minot Me. | Sept. 1818. | 7 ✓ | Do | Do |
| ornelius | 10 | Fem. Soc. for Ed. Heathen Ch. Salem Mass. | Sept. 1818 | ~~9~~ 11 ✓ | Cooci | Do |
| Emmerson | 15 | Do Do | Do 1818. | 7 ✓ | Vellala | Mallaly |
| Mann | 18 | Monthly Con. Westminster Mass. | Do | 9 ✓ | Vellala | Do |
| s. Chatterton | 19 | A. B. C. F. M. | Do | 10 ✓ | Do | Do |
| S. Ropes | 11 | William Ropes Boston | July 1818 | 9 ✓ | Do | Do |
| Niles | 12 | John Lawrence | Oct. 1818 | 12 ✓ | Do | Do |
| s Brown | 16 | Theo. Soc. in Dart. Col. | Oct. 1819. | 10 ✓ | Do | Do |
| Sappen | 13 | J. & S. Sappen, Sons of Mr. John Sappen Bost. | Nov. 1818 | 9 ✓ | Do | Do |
| B. Lawrence | 17 | Juv. Ben. Soc. Salem Mass. | Oct. 1819. | 10 ✓ | Do | Manepy |
| Payson | 14 | Female Mite Soc. Brunswick Me. | Nov. 1818 | 11 ✓ | Chandra | Pandiley |
| d Warren | 20 | Elam Bridges Esq. N. Y. | Jan. 1820. | 9 | Vellala ~~Chandra~~ | Copay |
| s Marsh | 21 | Charles Marsh Esq. Woodstock. | Do | 7 | Vellala | Mallaly |
| s Spencer | 22 | Juv. Ben. Soc. in the Cartes School. Salem | Sep. 1820 | 12 | Do | Pr. Fedm |
| l Judson | 23 | Individuals Uxbridge | Do | 9 | Do | Mallaly |
| Hutchinson | 23 | Hon. T. Hutchinson. Norfolk | | | | |
| ~~Brainard~~ | | ~~Fem. Ch. of Spencertown~~ | Do | 6 | Fisher | Miletty |
| an. | 24 | A. B. C. F. M. N. Y. | Do | 7 | Fisher | Do |

All names assigned to children under my care or to be supported at ~~this station~~ Tillipally which I have received information, are contained in this list. ~~four~~ five names have been selected from the list of names assigned to children, to be supported in ~~this~~ Jaffna.

Rev. Daniel Poor.

July 21, 1821.

[illegible] to [illegible] receipt of 18 this [illegible]
[illegible] before the [illegible] came a commu[illegible]
[illegible] received from [illegible] of the last
[illegible] giving an account of the last
[illegible] & death of my [illegible] wife [illegible]
[illegible] to open [illegible] letter directed to
[illegible] Enoch. It is a duplicate of what
[illegible] yesterday by way of Wellington [illegible]
[illegible] Mobile. We are in
[illegible] that we get no intelligence from [illegible]
[illegible] have stronger hopes of getting letters
[illegible] they be sent by the way of England to
[illegible]
[illegible] with great [illegible]

Dear Sir.

yours affectionate friend
& brother
D. Poor.

Rev. Daniel Poor.

Feb. 7, 1822.

Attended to.
Acknowledged Ap. 1823.

Very dear Sir.

A few days ago I had the pleasure of directing to your care a small packet containing a duplicate of the account of Mr Roos's last illness & death — a double letter to Mr Pattison, & a letter to Mr Jones. These were forwarded by way of England. I now forward to you by way of Calcutta a copy of the account &c. & a letter to Mr Rutherford, directed to your care.

As we have a joint letter about the papers to send to you, it is unnecessary for me to give you any information of our affairs. I will only say, that we never had such high hopes of beholding the glory of the Lord among this people as at this moment.

Ap. 1823.

L.D.

S.E.F.M.

S.A.

Let those who are faint hearted in the Christian cause stand back. They are not needed. But let the friends remember, that the battle is yet to be fought. Is not the arch enemy rousing his forces, when as we are repeatedly told in the most pointed manner, that Jesus is said of the devils, that he cannot deliver the people from their power. that for five years he has been attempting it by our preachers, & has done nothing. Lord Jesus, what will thou do for thy great name? Is there no Moses in our day? Wait sir, sir it may rest on every one who has any thing to do with this business is the prayer of your affectionate fellow & joyful brother in Christ

June 28th 1821. L. Pope

Rev. D. Bo

June 11, 1

Acknowle

The Rev Samuel

Cor. Sec

Sal

Cor of Rev Thos Pearce

Some account of the last sickness and death of Mrs Susan Poor who died at Tillipally. May. 7th 1821.

(Communicated by the husband of the deceased.)

Mrs Poors last illness commenced on monday evening the 23d of April. Being exercised with great bodily pain, she past a sleepless night & had reason to apprehend a premature confinement. On tuesday evening Br & Sister Spaulding came to our assistance & continued with us during the season of special trial. As Mrs Poor continued ill & medical advice appeared necessary, we sent on wednesday morning for Dr Scudder. On his arrival he found that her symptoms were in some degree alarming. Powerful remedies were used for several days without any favorable effect. During this time she was exercised with severe pain. Her mind, as appeared from her very frequent recital of passages of scripture, & of parts of hymns adapted to her suffering state, was turned to God & divine subjects.

On thursday A.M. in consequence of some unusual sensations of body, & more especially, of the peculiar exercises of her mind that morning, she apprehended that the time of her departure was at hand. Under this impression she began to address me. Having freely spoken of the strong consolations God had given her, she related to me ~~what had~~ the views and feelings she had recently had, concerning the family & station. "I have been enabled, said she, this morning to make a formal & an entire surrender of husband & children, & of all the affairs of the station into the hands of God. The strong desires which I have heretofore had for continuing a few years longer, have been so entirely taken away, that even my beloved husband & children ceased to be ties that bind me to the earth. Every cord is now broken". "This is a victory, said she, that I scarcely dared to hope for, & it is to my mind a sure indication that I shall not long be continued with you.

She then spoke of our past intercourse with each other — of her strong affection & obligations to me — of God's gracious dealings with us since we were united, especially in the work of the mission, & expressed a confident belief that God would be with me, & comfort me in my solitary state & bless my labors among the heathen.

She appeared to take firm hold of the promise relative to the children of believers. She expressed strong confidence in the belief, that tho' her children were left entirely in this land of Idolaters God would be their protector & would raise up such friends as were necessary to watch over them. She urged the propriety of this belief, from the views she entertained of that covenant, which is well ordered in all things & sure, & which she thought had been established with our house.

She also expressed her thoughts concerning God's designs of mercy toward the heathen. The substance of her remarks on this subject was, that in view of what he had already done & of the present indications of his providence, she believed he would soon come down by his Spirit, "like rain upon the mown grass" & gather a people to the praise of the glory of his grace.

The earnest & confident manner in which she spoke on the two last mentioned subjects, was new & unexpected. Formerly the idea of leaving her children in this land of moral darkness was extremely painful to her; & altho' she had been abundant in her labors & fervent in her prayers to promote the salvation of the heathen, she was ever painful and doubtful as to what God would do for those of the present generation; but now her language was that of triumphant hope & joyful anticipation.

As we assured her that she had no reason to apprehend an immediate departure. She did not proceed to particulars; but observed, that what she had to say or do must be done before the hour of death came, as she could not expect then to be able to say any thing. It was rather unpleasant to her to know, that she only was of the opinion that the hour of death was near. She continued in a quiet state of mind, speaking often of the great goodness of God in entirely weaning her affections from her family, & in giving her strong

desires

desires to depart to be with Christ. "For some weeks past, said she, I have dwelt with much interest upon the word Immanuel, as applied to Christ; But within a few days, my thoughts have turned to him with peculiar delight, as bearing the name Jesus." She many times quoted the passage "And his name shall be called Jesus for he shall save his people from their sins." On reviewing her conduct for several months previous to her late illness, I now discover many reasons for believing that the Lord was in a special manner preparing her, by his grace, for the season of trial. One of the many circumstances to which I here refer, is, that several weeks before her death she proposed that we should regard every friday, as a season of special prayer.

As I stood by her bed side, with a bible in my hand, while she lay in a suffering state, she took the bible & directed me to the 118th Psalm 14th verse & onward as expressive of her feelings. Many times in the course of the day, she requested those present to unite in prayer and thanksgiving to God on her account. P.M. We were happy to welcome Br Richards and Sister Scudder. Friday. A.M. we continued the active use of powerful medicines in much hope of her recovery. Her bodily sufferings were great, arising mainly from frequent spasms at the stomach. Her mind was tranquil & she had a strong desire to hear appropriate portions of Scripture. Most of the 39th Chapters of Doddridge's "Rise & Progress" was read to her; it afforded her much pleasure, as it accorded with her own experience.

About 4 O'clock P.M. an unfavorable change took place, which she considered a sure indication of the approach of death, & a special call to her to set her house in order. At this time Br Scudder was absent, having been called to Manafay to attend Br Woodward. Br Richards, though in some degree alarmed by the changes to which I have here referred, did not express to us his fears. Mrs Poor after speaking of the quietude & peace of mind she felt, began to address me, as from the borders of the eternal state. She repeated with some additions the same sentiments she expressed on the morning of the preceding day. She commended me to the kindness of the brethren & sisters in the mission, & to God, and rejoiced in the prospect of our soon being reunited in the mansions above.

She then spoke of her own life and conduct, - of her numerous offences, - how unfaithfully she had served her God & Saviour, & how undeserving she was of the numerous blessings he had bestowed upon her, - but that notwithstanding her guilt & unworthiness, she indulged confident hopes of pardon & acceptance with God through the blood of Christ. She expressed a lively sense of God's goodness in manifesting himself to her in a special manner in this hour of extremity, - in his taking away the sting of death, - in giving her peace of mind, & in filling her soul with precious foretastes of the joys of heaven. It did indeed appear from her observations, especially from the manner in which they were made, that her "fellowship was with the father & with his Son Jesus Christ". She begged us to be faithful to her in that critical hour, if we perceived that she was in danger of deceiving herself.

After a short interval, she spoke of the three dear babes she was about to leave. She was advised with expressions of gratitude to the exercises of her mind concerning them on the preceding day, & observed that she had committed them into the hands of God, & had no desire to see them again. She then pointed out their good & bad qualities of each of them, - commended them to the kind care of the sisters present, & entreated them to bear with their defects, & to watch over them while they continued in this heathen land; adding "God will reward you for all you do for them". She told with what feelings she had greatly desired a son, & what were her hopes concerning him, viz. that he might perpetuate his fathers name; - that he might early become a child of God, & a preacher of the Gospel and a helper in the mission.

She then addressed the brethren & sisters present & sent messages to some who were absent. She observed that she had a good hope that they were all the dear children of God, then

she had a love for them all, & left them with the expectation of being united with them in the world to come. she pointed out some particulars wherein she thought that as a body of missionaries, & as a Church of Christ we had all been deficient in duty towards each other. She adverted to the use of some special means for watching over each other's souls, & for promoting the growth of divine grace in the heart. She urged the importance of cultivating it one distinct object of pursuit, to grow in a knowledge of the word of God. This she did in view of what she considered to be her own ~~subject~~ neglect of this duty, & of her present conviction of its importance.

She then spoke of her father, brothers & sisters, & of many dear friends in America, to several of whom she sent particular messages & requested me to write to them. I observed to her that as some of her friends were opposed to her engaging in the work of the mission, they might wish to know how she viewed the subject at the last. "What they said by way of opposing, she observed, was mere talk. These objections were mainly from their unwillingness to part with me." Shortly after, she said, "but in answer to what you have suggested, you well know that I had no enthusiastic notions subject. I had no expectations of doing great things; on the contrary my expectations were low, tho I wished to do what I could. I think the opportunities for a female to usefulness here, should be considered on a level with those enjoyed in our own country. Many females there move in a more important sphere, than they could in a heathen land. I never should have thought that I had any duty to do among the heathen, had you not invited me to come. I am satisfied with the course I pursued." For several years past she has often expressed the idea, that she did not expect to do more, or to see more accomplished in furtherance of the object of the mission, than she had already witnessed. Several mon ths ago when we were endeavouring to establish two day schools for females in villages near the station and when it was in contemplation to admit several persons, the first fruits from the heathen in this place to the ordinances of baptism & the Lords supper, she observed that if she saw those two objects accomplished, she should be ready to say with Simeon, "Now lettest &c. She witnessed the latter, the day before her last sickness commenced. The schools were previously established.

During the time of her remarks on the subjects above mentioned, she was more free from pain, than she had been for several days before. Her mind was composed and active as usual, altho on account of her indisposition of body, she was obliged often to desist from speaking and to take cordials.

After lying quiet for some time, she requested me to bring from her writing desk her covenant which she wished to have read. This paper I discovered for the first time a few weeks previous to her last illness. It contained a formal dedication of herself to God, and an enumeration of the blessings she wished him to bestow upon her. Having heard the covenant, she observed, "The Lord has been faithful on his part, he has done all things well. But I have been unfaithful. I have many times broken my engagements. I have forfeited all claims to the blessings of the covenant. Yet it is a covenant well ordered in all things & sure." Yes, said she, quoting the words of the covenant, "yes he does look down with pity upon his languishing dying child; he does embrace me in his everlasting arms &c. The date of this paper I alone. Jan. 11th 1811

Toward evening Br Scudder returned from Manipoy in company with sister Winslow. The brethren Richards & Scudder after a short consultation, thought it their duty to inform us that they could indulge but little or no hope of her recovery. She received this information with a smile, observing that it was a confirmation of her own opinion.

A new excitement appeared to be given to her mind. "Now, said she, I think I can see my children once more. Where are they"? After they were called in, she gave each of them a parting embrace & kiss, and made some observations similar to those already related. She then commended them to God in a fervent prayer, beginning, "Lord Jesus receive these lambs". In this prayer she expressed much confidence in the belief that God would not forsake them.

She then expressed a wish to have the servants called around her. As this occasioned some alarm, the boys & girls connected with the family, hastily entered & filled the room. Addressing the servants in their own language, she told them that she should soon leave them. She reminded them of what she had often said to them concerning their souls & exhorted them to prepare for death, by turning from their evil & by repentance & faith in Christ, the only saviour. She spake to the native school girls to the same effect. Then taking Nicholas my native assistant by the hand, she addressed him as a brother in the Church, pointed out his duty & obligations to the heathen, & exhorted him to do what he could to aid me, in the work of the Physician. Afterward she took Noah & Lord Jesus by the hand, (two native boys who joined the Church on the preceding Sabbath) addressed them in Tamul, as her children, & as babes in Christ, solemnly warned them against drawing back; encouraged them to persevere, & expressed a hope that she should meet them at the right hand of Christ. Both of them were deeply affected. The other boys appeared desirous of taking her hand, but as she was then quite exhausted she told Nicholas to go out & address them in her name ~~as from her dying bed~~. She again expressed her belief, in strong terms, that God would soon visit the heathen in mercy. She prayed fervently for their salvation, & for the prosperity of Zion.

Soon after, & in the course of the evening she gave many directions concerning the temporal affairs of the family & station. Her mind continued to be in a sweet & heavenly frame. Frequently she would abruptly, but with much expression exclaim "What a wonder, What a wonder! What a wonder, ever that I should have such peace & joy in this hour. It is more than I prayed for. I can say with Br Warren. Is this death? Yes this is death. O that was a good exhortation which he sent to us. Be ye faithful unto death. But I do not see the kind angels which he says, yet I can trust in Jesus."

On being raised up in bed to take some refreshing drink, "My Master said she in his last extremity had gall & vinegar to drink. he was forsaken by his friends & even by his heavenly father, but I have every comfort, am surrounded by beloved brethren and sisters (here she embraced them) & have the light of God's countenance. O he graciously smooths the way through the dark valley." She was more free from pain during the night & had more quiet sleep, than she had had for four days previous. Whenever she awoke from short seasons of repose, she spoke as one very near the heavenly state. She often repeated some parts of "the dying Christian". Once, on waking she whispered with much emphasis, "Lord, lend your wings". At midnight we thought her departing & called the brethren & sisters to witness the solemn scene. Her pulse nearly ceased to beat. She however revived & appeared to have a little more strength.

During the night she had an unusual degree of tenderness & sweetness of spirit—. She continually expressed a lively sense of gratitude toward every one who rendered her the least assistance, & toward God for providing for her such friends. She was also tenderly alive to the danger of sinning. When she seemed moved herself in bed, or declined any thing that was offered her, she would often say, "I hope this is not sin", "tell me when I am in danger of doing wrong", "help me to keep from sinning".

for the want of proper knowledge, or intercourse we may not clearly see the image which really exists; but examining myself on this point, I can with confidence say, that I have considered the saints to be the excellent of the earth, & that in them has been all my delight; and that those in whom I have seen the brightest evidences of piety, have been the friends nearest to my heart." I then asked her whether she could adopt the language of the Psalmist "Whom have I in heaven but thee?" "Here, said she, I cannot doubt". She then repeated those words in the form of an address or rather as an appeal to God. It may be considered some proof of her sincerity for me to observe, that several times during her sickness, when perfectly quiet both in body & mind, she observed. "Much as I have loved & do still love my dear husband & children, I wish to remain with them no longer". As I was removing her from one bed to another she gave me a kiss & observed with an affectionate but solemn tone of voice, "I wish to be in your arms no more but to rest in the arms of my Saviour". Her mind often turned with much interest to the subject of our being reunited in the worship & service of God above.

After lying quiet for a short time she observed I have a great degree of calmness and peace of mind, but no extacies. Did he promise to give extacies in this hour? I feel that I am "near heaven". She many times observed with expressions of gratitude that God had abundantly answered the many prayers that had been offered on her account, that he had relieved her from her bodily distress, and had given her joy & peace in believing.

In the evening George Rock, a young man from Jeffries, who formerly resided in the family for some years, came to see Mrs Poor. She gave him her hand & expressed some pleasure on seeing him. He observed that he wished to improve the opportunity of expressing his obligations to her for all that she did for him while he resided in the family & said that he was indulged the hope that he knew something of the precious of that saviour whom she so often & earnestly urged him to seek. She then exhorted him to beware of self-deception, to be watchful, humble, & persevering. When he expressed his many obligations to her, she observed "If you think you owe me any thing pay it to the heathen" & then said with more emphasis. "If any thing they owe me any thing, let them pay it to the heathen" [As the same her greatest debtor then are many who I trust will be ready both to acknowledge their obligations to her & to discharge their debt agreeably to her direction]

Between nine & ten O'clock both Mr Poor and all present thought she was about to depart. Her whole deportment was that of a person held between this & the heavenly state. "Last sabbath she observed (meaning the sabbath preceding the last when the first fruits from the heathen in this place were received into the Church) with them I desired to eat the passover once more & God permitted me to do it. I thought it would be the last time. I wish now to share a glass of wine with you & to take my last leave of you all. As she repeatedly made this request we improved the first favorable opportunity. The brethren & sisters present being seven in number besides myself stood around her bed & Br Richards invoked a blessing. Being then raised up by several persons she took the glass & said "This wine, emblematical of that blood which was shed for the remission of sins, even my sins, I now share with you for the last time till we meet in our Fathers kingdom". After her, each of the brethren & sisters drank and exchanged with her the parting kiss. As she embraced us she invoked a blessing upon each

or made some pertinent remarks by way of

exhortation

exhortations; perceiving that she was fading we were obliged to hasten. Her last words at this time & which we thought would be the last she would utter, were "thanks for all, thanks for all." She then lay for some time unable to speak. Soon after she revived a little & it being between twelve & one o'clock most of the company retired to rest. Mrs Poor became more wakeful and was much inclined to converse. Her conversation & whole deportment were unusually interesting. On seeing some one eating grapes she asked whether she might be permitted to eat some. A cluster was then brought from which she took some. "Do you know we inquired, of what you should be reminded by these clusters?" "Yes she replied nodding her head & smiling." "Of what? said Br Richards." After a short pause "May the Lord said she give you the spirit of Caleb & Joshua. It is your business, my brother, to search out the goodly land, to bring forth the clusters, to hold them up to the view of the people, & allure them on to Canaan" & so give them a taste for the fruit. "What you cannot do, said she, that is God's work." Strange

This question concerning the grapes, was asked in reference to the habit of mind which in a remarkable manner attended her during her sickness, of making use of the objects around her to bring to remembrance divine truth. The following are specimens of this. On being raised up in the night to take medicine in front of a window that was opened, "Surely said she with much solemnity, there is outer darkness, - but I think I shall not dwell there". On seeing the dry leaves fall from a tree near the house "That tree whose leaves are for the healing of the nations shall never wither". She was highly delighted with the frequent small showers of rain that fell. As she felt confident that God ere long would come down by his spirit like rain upon the mown grass. On hearing a dog howl in the night, as she lay apparently asleep "Without said she with a deep tone of voice, are dogs & sorcerers". On bathing her feet in cool "Soon I shall bath in the pure fountain". On drinking water. "Shortly I shall not need this, there will be in me a well of water springing up into everlasting life" At another time, "he giveth the water of life". Many times on receiving wine or other drink "These are not the cordials that I shall soon have". "He will give me refreshing cordials" &c Allusions of this nature were numerous.

I had no desire for sleep, but sat with her through the night. She slept at short intervals. Her mind when she was awake, was very active both on temporal & spiritual subjects. She conversed with great particularity respecting persons & things, & gave many directions on various subjects. "I think said she I ought to do every thing I possibly can do, that may in any way tend to promote friendship, - the welfare of the institution, the future comfort of my dear husband." She whispered several things to me relative to the state of my affairs after her departure. Several times during the night after telling some small matters she composed herself to rest saying. "That is all" "I have now done with this world. I have done with it". "I have nothing more to say; but after lying a few moments, "I have one other thought" "I have one or two more things which I must mention then I have done". Thus she continued speaking on a variety of subjects during the greater part of the night. Once on waking she repeated the verse "Like as a dream &c empty shew, &c. & then added "I am now dreaming, but soon I shall see realities. About 4 o'clock.

(not published)

(Tuesday) her pulse nearly ceased to beat & we were again alarmed. A few hours after, being a little revived she expressed some surprise on finding herself here on earth with a prospect of continuing even another day. She referred to the parting embrace, she gave us the preceding evening & observed, I thought life would go out before I could take leave of all"

At morning prayers we sung the hymn founded on the words of the Saviour. "Now lettest thou thy servant depart" &c. She joined in singing a part of several verses. As I sat by her bed side & was not careful to suppress the rising tear she gave me a look of surprise & said. "But will you faint now, having witnessed from how bountifully the Lord has dealt with me, & having yourself experienced such special support." She then observed to Br Richards, that as I had had no sleep during the night, my nerves were weak & that I needed some refreshment, which she requested me to take. She appeared so deeply to feel that her services were no longer necessary either for the station or for her family, & she had such confidence that God would supply every deficiency that she thought the occasion called only for thanksgiving & praise. ~~rather than for mourning & weeping.~~

She continued better through the day & we began to indulge hopes of her recovery. "I think she observed to me the Lord continues my life a little that I may arrange some affairs that will contribute to your comfort." At another time referring to the same subject "Hezekiah had fifteen years added to his life that he might settle the affairs of the kingdom. Perhaps fifteen days will be added to my life, that I may settle my small affairs." She continued quiet through the night & the physicians were active in the use of means with increasing hopes of her restoration.

On wednesday morning she requested us to read the 116th Psalm, as being expression of her feelings in view of God's dealings with her. I can say said she that in reference to my bodily sufferings on Sab. Eve. & at some other seasons, the pains of hell got hold upon me but the Lord was very gracious to my soul. As she appeared to be better most of the brethren & sisters left us. At one O'clock it being our stated season for prayer, she requested us to read some of the predictions relative to the rising glory of the Church, saying that her thoughts had been much turned to that subject. We read the 60th Chap. of Isaiah, in which she appeared to be deeply interested. P.M. Very weak—her mind a little disturbed, some indications of delirium excited our fears. She however had a quiet night, appeared to be in a happy state of mind, tho she said but little. On thursday morning her mind was again turned with much interest to the promises relative to the Ch. We read at her request the 52d Chap of Is. & sung the 23d Psalm. L.M. But little alteration appeared in her case during the day. At night she was very restless & most of the time excruciated with acute pain. Friday morning I was waked out of sleep by her singing. Perceiving something peculiar in her voice & manner, I rose up hastily & was deeply affected on learning that her singing was the effect of delirium. About nine O'clock she was relieved from her distress, & was in a most joyful state of mind. The very name of Jesus was truly transporting to her soul. He was indeed in her view "the chief among ten thousand" & "altogether lovely." She requested me to read some hymns to her, & directed me to those beginning with the following lines & to some others.

"God my Redeemer lives" &c.
"Father I long I faint to see" &c.
"He lives the great Redeemer lives" &c.
"My God My life my love." &c.
"My God my portion & my all." &c.

[not published]

afterward she fell into a drowsy state & thus continued through the day. On saturday morning she had some alarming symptoms. But as she was free from pain & had a little strength, she sat about settling some small affairs agreably to the direction she gave when she thought herself departing. During her sickness a silver urn, designed for a sacramental vessel, was brought home in an unfinished state. She called for that and gave particular directions how she would have it finished. She then told what had reduced her to set apart money to purchase such articles "I have often thought said she, that if we could afford to furnish our own tables as we do, it is wrong that the table of the Lord should appear so mean. I wish to have it finished in a manner suitable for the King. I hope he will not despise the offering." The price of the urn will be about 35£. She expressed a wish to attend to several other matters, particularly to explain some things relative to the accounts of the family & stations, that her books might appear intelligible, but that her want of strength would not permit her to do more till monday. P.M. "Tomorrow said she will be the sabbath, you must now leave me & prepare to meet the people. See that you provide for them things new & old." During the night she was in some respect uncommonly. Toward morning she had some peculiarly elevated views of divine things. It was a source of uneasiness to her that she could not keep herself fully awake to enjoy those heavenly views which without any effort on her part appeared to break in upon her soul. She spoke with understanding of it being a joyful sabbath. that it very aptly represented that everlasting sabbath of rest which she expected to enjoy in the new Jerusalem. Her mind was much directed to the state of the ingathering & to the peculiar duties of the brethren & sisters as missionaries. "Though I feel myself said she to be a weak woman I have strong desires to speak freely with the brethren on the importance of diligence & fidelity in the service of Christ among the heathen. I can now lay aside every feeling of restraint and say all that is in my heart." She spoke freely with those who were present & expressed a wish to see others who were absent. The substance of her conversation was to point out in what manner she thought the different talents of individuals might be improved to the best advantage in the ingathering & in what respects she thought we were in danger of not doing all that might be done

As an arrangement had been unexpectedly made for Br Spaulding to preach in the Church, I thought to spend the day with My Poor. But after the conversation to which I have been referred, "I think said she that no one who has a heart & tongue to speak for Christ, should be idle on the sabbath, & I cannot consent to your remaining at home with me. Perceiving how she felt on the subject I went out & preached from house to house. On my return between 12 & 1 o'clock she inquired with much earnestness, "Have you preached the word in faith? You can have no success without faith." She made similar observations to Br Spaulding, when he came from the Church. She then told me how great had been her joys; that she never had such a sabbath before. "I can say with Br Warren I have had as great joys as this ~~sweet~~ weak frame could endure. I can now understand what Brainard means by his strong expressions of devotion to God in all circumstances, whether in life or death." Soon after I wish you this afternoon to take a pen & ink & I will dictate a few lines to my dear Harriet* that she may know how bountifully the Lord dealt with me at the last in this dark land." Sometime before this

* Mrs Bateman, wife of Rev J. W. Bateman. Bateman the M

On saturday morning about 10 O clock Br Chater Baptist missionary from Colombo who has kindly favored us with a visit of several weeks at our stations, came to Tillipally & immediately on his arrival she requested him as was her practice when Christian friends came, to unite with him in prayer & thanksgiving. As Br Chater was about to lead in prayer she requested us to sing the hymn "Jesus with all thy saints above" &c. In the tune of Arlington. At this time many natives, having heard of her dangerous illness had assembled around the house. After we had sung a part of the first verse Mrs Poor to the astonishment of us all, joined with much elevation of spirit in singing. Tho, her voice was tremulous & weak, it was as loud as usual & to our ears much more melodious. It appeared that every strain must be the last effort she could possibly make. She however continued thro the hymn & sung the last verse with more animation than the preceding. The last line of the hymn is "On saints to pull his grace". Her mind appeared to fasten upon the last word which she protracted a little in singing, & then exclaimed, "Oh. to grace, how great a debtor! Do sing". But here she sunk down being quite exhausted. We who commenced the singing were so deeply affected by the scene before us, that several times no voice of the music was heard but that of Mrs Poors. The circumstance of our singing induced the natives to crowd into the house & about the windows. They also were deeply affected & it was a season of weeping to all present. We who knew her case wept for joy. Others, many of them no doubt, by the power of sympathy & in consequence of the strangeness of the scene. Some were about to kneel down at her bed side, Br Chater observed, "let us not pray, but praise". He then gave most hearty thanks to God for the special manifestations of his grace to his dying child, in which she evidently joined with great delight; when he gave thanks to him for giving her the victory, she interrupted him, saying "I have much, much for which to praise him, but the victory is not yet complete. I am still on the enemys ground, & we must watch unto prayer." Afterward when he gave thanks that Christ appeared to be present to take his handmaid home, she with much feeling & many tears said. "But I cant see him. Is he here? why then do I not see him" Several times afterward she observed "I cant see him," meaning that she could not see Christ with her bodily eyes. On being told that she could not expect to have such a view of him, she quickly replied. "But do you not believe that our dear Br Warren saw Christ, when he said O thou kind angel! conduct me, conduct me!" we cannot say observed Br Richards that he saw any thing with his mortal eyes. "Oh yes, said she, he did, I fully believe." After a little reflection she seemed to doubt the propriety of expecting any thing like a vision. Tho she appeared to triumph in hope, she several times complained that the tempter was present, & that he suggested evil thoughts to her mind, against which she frequently called upon the brethren to pray.

Previously to Br Chaters arrival, as I should have before mentioned, Br windslow came. When Mrs Poor requested him to pray, she said she had two petitions for him to offer, one was, that she might have an easy departure, the other that God would leave a blessing behind her. She afterward requested him to find & read to her the Psalm which contains the words. "Yet in the midst of grief & death." see Psalm 103d L M 1st part

About 11 o'clock Br Mizy & Br Knight Church missionary from Malbor came to see us. After they had bed in prayer at her request, we sung the hymn. "And let this feeble body fail.
"And let it faint or die &c" in

"Saint Paul's" Mrs Poors feelings strongly prompted her to join in singing, which she several times attempted to do, but her strength would not permit it. At 12 o'clock we thought her departing, but she again revived, & at four o'clock P.M. her symptoms in a most important respect became more favorable. We had a gleam of hope, that she would be spared to us. When she understood that this was her case she expressed by her countenance much disappointment & regret; but soon observed that she had given herself to the Lord & would endeavour to be resigned to his will. She did not however hastily believe that she should be brought back again to the world. In the evening our kind friend Mr Mooyaart came, to whom she made several remarks, expressive of the joyful state of her mind in prospect of a speedy departure.

In order to prevent repetition & to give some just idea of Mrs Poors case, it may be observed, that during almost the whole season of her illness, her bodily suffering were great. It rarely happens that a sick person requires so great & constant attention as she required. Four watchers, besides native attendants, were required every night. Two were needed at a time, but could not without much inconvenience to themselves sit more than five or six hours at once. It also rarely happens that it is practicable for a sick person to be so constantly attended by so many beloved brethren & sisters as were with her on this occasion. The means of contributing to her comfort were in proportion to her wants. Two skilful physicians belonging to our own hospital were almost constantly with her; & many articles of bedding & clothing which were greatly needed, were furnished from our several stations. Nor were her spiritual supplies less numerous or less abundantly supplied. She needed to be fed almost constantly with the milk of the word with the bread & water of life. Two or three persons only would not have satisfied her. She very frequently spoke to herself, to those around her & to God in Psalms & hymns & spiritual songs & requested those present to read to her select portions of the word of God to which she directed. Her mind never appeared to be more active & energetic. She spoke freely on a great variety of subjects & her remarks though often in a whisper were emphatic & impressive.

On sabbath morning she observed, "this is a delightful day, I think I shall go to-day and that my everlasting sabbath will begin." After lying sometime in a low & sinking state she exclaimed with much expression of feeling "Now I see my Jesus". Do you see him said I. "Oh yes! all bright & glorious!" & then with more emphasis "all bright & glorious!" She then covered her eyes & said, "O keep me from beholding these earthly things, I wish to see only spiritual objects". After a little repose "Perfect love said she casteth out fear. I have not perfect love, & yet fear is almost and sometimes quite cast out.

In the course of the forenoon she spoke in Tamul with the native female servants around her & said "I am now going. I am very happy. I am going to be with Jesus. you must prepare to die. If you would die happy you must receive Jesus." Other remarks she made of a similar nature. Shortly after this on hearing a clap of thunder, she observed "sweet sound". Soon after being a little agitated in mind "O that day! then appeared to be in pain to express something but said faintly "cant think – cant take in the idea". But immediately exclaimed "Glory. Glory. I see him! his chariot wheels. how bright!" They bright. She was quiet for a few minutes & then repeated several times with a low tone of voice but with much emphasis "How bright and glorious!" A few hours after, having watched for a favorable opportunity I asked her what she saw, when she uttered the expression which I have here noticed. She replied that she had a distinct view of a part of the train of the Son of God, coming in the clouds of heaven to judge the world,

agreeably to the description of that event in the word of God.

After being a little refreshed by taking some wine she repeated or rather adopted as her own most of the Apostle's prayer contained in Eph. 3-16. "Strengthen me with might by the spirit &c." and then forcibly added, "Strengthen me O Lord by thy word. Thine own precious word that blessed word which thou hast caused thy servant to hope." On her waking out of sleep I asked her whether she still kept her hold on Jesus? "O yes said she I have a sweet frame I think it will be continued to the end. It appears but a very little way across the river." P. M. She expressed some fears lest the servants & the people around would not distinguish between her cries, occasioned by bodily distress & her singing which was expressive of the joys of her mind. She requested me to call them & explain the subject & to give them a word of exhortation such as the occasion suggested. Soon after eight or ten women with whom she had been much acquainted came to see her, she often expressed the gratification she felt on being able to speak with the natives who visited her in their own language. They expressed much surprise that we were so quiet and cheerful. It is their practice on such occasions to roll, beat themselves & scream aloud. The reasons of our being peaceful and quiet in such trials were fully explained by Br Chater who preached in the Church from 1 Thes. 4-13 "But I would not have you to be ignorant &c."

As we hourly expected the coming of our Lord to take his handmaid home we had special prayers several times in the day that while present on such an occasion he would scatter some spiritual blessings around & thus leave abiding evidence that he had been in a special manner with us. In the evening Mrs Morgan came into the room & asked her if she still trusted in Christ. "I am resting said she in his arms. some useful thoughts much bodily distress." Several times in the course of the day & evening she observed faintly "Why this lingering why this lingering.—Hush—patience, patience."

Her bodily sufferings greatly increased. She seemed however to have remarkably clear & lively views of divine truth. About 12 O'clock at night while lying in a state of extreme suffering almost insensible to every thing around her, she broke out with a loud voice in a long prayer. She began by praying that the Lord would show her wherefore he contended with her. "Has not Jesus suffered enough! Why then should I thus suffer? O Lord look down upon thy languishing dying child. But if it be necessary for me to be conformed to my suffering saviour O Lord grant me patience to endure it. I fly to thee O my beloved. Other refuge have I none. I seek no other. I have sought no other. Thou art my beloved. O take me from this suffering state. Receive me to those mansions of peace & joy, where the Father dwelleth. where the Son dwelleth. where the Holy ghost dwelleth. where the four & twenty elders dwell. where with united heart & voice they sing. Unto him that loved us, & washed us in his own blood &c." These are but a part of her expressions. As this prayer which was heard in every apartment of the house, was evidently occasioned by great bodily distress & was the language of an overcoming faith & a triumphant hope. It produced an impression upon our minds unusually solemn, that God was present, both to afflict & to console. Soon after she was almost entirely relieved from her distress & slept quietly till morning.

Mond. She lay in a weak & languishing state having a desire to depart. It appeared from her occasional remarks & quotations from scripture that.

that her thoughts were divided with interest to divine subjects particularly to the doctrine of the resurrection. She several times during her sickness repeated the verses

"Corruption, earth & worms
Shall but refine this flesh,
Till my triumphant spirit comes,
To put it on afresh."

about 5 O'clock P M she roused from a slumbering state & appeared to have an unusual degree of vigor both of body & mind. She requested me to read to her from the word of God. I told her she doubtless recollected the rich provision for praying Jordan, which Mrs Graham made, & that I would read those extracts from scripture which are contained in her Life. She was pleased with the proposal, & as I read & paused at short intervals she made many short but striking comments upon the passages read. Her remarks at this time were indicative of a mind exquisitely alive to perceive the moral beauty & to feel the supreme importance of divine truth. Those passages which most clearly brought to view the atoning sacrifice for sin by the blood of Christ, fixed her attention with the deepest interest. She regarded them as the foundation stones of that building in which she had taken refuge & in which she could quietly rest, even in view of the great day of the wrath of the Lamb. In the course of this season of reading & conversation which continued some hours. "We are I think said she all deficient in our thanksgiving to God in not particularly remembering those exhibitions of his character, which were made in his devising & commencing the wonderful plan of redemption. We appear to regard it as a thing of course, & to have our thoughts occupied mainly with the consequences of the plan." From her remarks on this subject, it would seem that in her reflections she carried her mind back to that awfully interesting period when God displayed his justice in the everlasting destruction of the fallen angels, & then started the question, what shall be done to the rebellious race of men? The proceedings of Jehovah at that time ought to be particularly remembered & thought in our seasons of praise & thanksgiving. She repeatedly requested us to sing.

After I had read nearly all those extracts from scripture which Mr. G. made Mrs Poor observed "Brethren do again examine me, for is it not possible that I may be under a mistake? I wish you to repeat what you consider real evidences of grace, or proper qualifications for heaven." As she & I had recently read Dr Dwight's Sermons on the evidences of regeneration I followed nearly his order in bringing to her view the evidences she wished to hear stated. As they were proposed to her one by one, she with great discrimination, as in the light of eternity & trembling alive to the danger of being deceived, applied them to herself, & finally drew the conclusion, often with confidence, in her own favor. The following is a specimen of the manner in which she treated this subject. "Love to the brethren, said I, is one other evidence we insisted on by the inspired writers." How said she, I must think, I cannot say, that I have loved all who are in reality the disciples of Christ. I can conceive that the image of Christ may often be observed in a real Christian; or owing it may be to some fault in us perhaps for

she observed "Draw near ye that fear the Lord & I will declare what he hath done for my soul". She several times spoke of too bright views which she had in the forenoon & which she wished to relate.

At this time, i.e. on sabbath noon, our hopes of her recovery were stronger than they had been for nine days previously. The tone of her stomach, the disordered state of which had been one principle cause of her sufferings, was so far restored to its natural state, that she ate with good relish a piece of roasted mutton.

I am here reminded of some observations she made, after we began to indulge more favorable hopes concerning her. "I think said she I may have occasion to say "Benoni" before I depart, & the Lord appears to be saying. "Arise & eat because the journey is too great for thee" * See Gen. 35:18, 1 Kings 19: 4-8.

As Br Richards child was sick at this time, he thought it his duty, & quite safe as it regarded Mrs Porr, to leave us. After he was ready to go, he was unexpectedly delayed nearly an hour much against his wishes, in consequence of the conveyance not being ready. As he was about to take leave of us, some unfavorable symptoms appeared in Mrs Porrs case. We had reason to fear that the hour of travail was at hand. It was soon evident that our fears were too well founded. Such was the nature of her case that we were obliged to consider this almost a sure prelude to a speedy departure. She was so much reduced, that it appeared quite doubtful whether she had strength sufficient to endure the hour of trial. On being told that she could expect to continue but a few hours, it was evident the information afforded her much pleasure. She appeared to gird on a new the armor of God, & to put herself into a waiting posture, for the coming of her Lord. At intervals she conversed with much freedom. In her observations, she manifested a great degree of tenderness & affection towards those around her. When speaking with me of the many worldly cares in which I might be involved after her decease, she quieted herself by saying. "But I think you will not be called to leave the preaching of the word to serve tables. The Lord will I trust raise up some deacon to relieve you. As she had made it our principal object of her life to stand between me & those cares which did not immediately relate to giving instruction to the people, she well knew how great was the burden that might devolve upon me, in consequence of her departure. The success of the Gospel among the heathen was a subject which continued to engage her attention with much interest. She several times observed, that as she had some things further to say, which might affect our mission, she hoped to continue another day. She expressed a wish to see the brethren & sisters once more, especially some of those who had not been able to be with her, during her sickness. Her whole appearance was very different from what it had before been on such occasions.

Between 6 & 7 o'clock she was delivered of two daughters, still born. "Is there said she no cry — no voice of the babes to cause a mother's sorrows to be forgotten?" She then hushed herself & said: "It is all right". All circumstances were ordered much more favorably than we had reason to fear they would be. Soon after there were some indications of convulsions. She however fell into a lethargic sleep, from which with some difficulty we frequently roused her to give her wine or some other stimulating drinks. When awake, she conversed pleasantly as usual & appeared to be fully aware that her course was nearly finished. Tho at times she was a little delirious, it was evident that her mind was intent on heavenly things. Whether in the full exercise of her reason or otherwise, her disposition to improve almost every

occurrence

occurrence to religious purposes, was very observable. One of many instances may be mentioned. It happened by some mistake and in our haste that we gave her a spoonful of vinegar supposing it to be wine. It occasioned her some uneasiness at the time but she soon fell asleep. On waking, "I have been, said she with some feeling, greatly abused; they have been giving me vinegar." After a short pause she mildly said "how remarkable it is than even in this I should be conformed to my Lord & Saviour". She had repeatedly observed that our Head was made perfect through suffering & it was necessary that some of the members should be conformed to him in that respect.

About nine O'clock the brethren Scudder & Winslow came. Between one & two o'clock Mond. A.M. After Mrs Poor had slept a short time we made several unsuccessful attempts to rouse her. From her manner of breathing we thought she must soon sleep the sleep of death. After we succeeded in waking her she appeared to have something of great importance to communicate to us. She spoke as nearly as can be recollected in the following manner. "Mr Richards, you have been very near the eternal world, but not so near as I have. I know things which none of you know. I do think I shall not depart till I have been permitted to relate what I have seen. Mr Tennent tried to do this. The Apostle Paul also; whether in the body or out I know not. Who are present to be the witnesses of what I relate". She then requested us to call over the names of those present. She at the same time noticed how many there were, & wished to know who of our number were absent. It appeared from some of her remarks at this time that her mind was in a wandering state. When however she was by any means diverted from the subject, she would immediately return to it again with interest. She several times requested that we would bring a pen & ink; but was assured her that we could remember all she had to say. After speaking for some time on the subject in an incoherent manner, repeating some things before mentioned she observed with much emphasis. "But I must go on to relate, & first there is an immortal state." She repeated this several times; but appearing to find it extremely difficult to confine her thoughts to any subject she soon fell asleep. A few hours after this she was more wakeful, more restless in body, and less in the possession of her reason. Her mind was somewhat disturbed on learning that the babes had been interred without her seeing them. She however several short seasons of quietude, in which she expressed her confidence in Christ, and requested to join with us in prayer.

As we stood watching her symptoms, as Steward, said she should be just in small matters as well as in those of more importance." She then called for some cloth which had been recently purchased & told what part she had charged to the boarding school, & what to the family. She also made a present of cloth to a native female servant, who had faithfully attended her in her sickness.

As she lay quietly upon her bed, she suddenly exclaimed. "The tempter is here I feel that he is here." I told her we would unite in prayer, & that he would flee at the name of Jesus. Many times during her sickness she spoke of the importance of praying against the intrusions of the tempter; not that she feared being overcome by him, but because he suggested improper thoughts to her mind. &

While we were engaged in prayer at this time, she broke out with a triumphant tone of voice "Glory be to God the Father – to God the Father, – to God the Holy ghost". She lay quiet for some moments, & said "again the tempter is here." We again united in prayer. But soon found that she was unable to speak, or to notice what was said to her. She breathed shorter & shorter, & in the course of 15 minutes quietly fell asleep. This event took place on the 7th of May, a few minutes before 7 O clock A.M. At six o'clock in the evening we interred her remains in a spot of ground near the Church. The missionaries in the district, who had assembled at Batticotta to observe the monthly prayer meeting, were present at the funeral. On the following Monday evening Br Chater preached an occasional sermon at Jaffna, in the Wesleyan Chapel from Ps. 116 – 15. "Precious in the sight of the Lord is the death of his saints". My feelings powerfully prompt me to record some of the many reflections which crowd upon my mind, while contemplating the life & death of the deceased. But I shall only observe, & I would make the observation to the praise of God's grace, as a testimony to the truth of "the exceeding great & precious promises given unto us." That so deeply in my mind penetrated with a sense of God's distinguishing mercies towards my dear partner, so elevated & impressive were the views of divine things which I obtained while accompanying her to the gates of the city, & such are the lively hopes which I now indulge of a joyful resurrection & a glorious immortality, that I have been more inclined, since my bereavement, to the delightful duties of praise & thanksgiving, than to weeping & mourning. I do however occasionally feel, that should I lose sight of these glorious subjects I could not sustain the grievous stroke with which I have been smitten. I do therefore earnestly intreat the friends of mission to pray, that the Saviour may be with me, agreably to his last promise, & especially that the scenes which have been recently witnessed in this place, may be made instrumental of the conversion of many of those heathen, for whom the deceased labored & prayed, & in whose presence she died, bearing testimony to the truth as it is in Jesus.

P.S. On perusing what I have written, it is proper to remark that altho I have protracted this account to a much greater length than I intended, I have been obliged to omit many circumstances & observations which would doubtless be interesting to friends. During Mrs Poor's illness I made very short notices of her case from day to day in my Journal. It would be highly gratifying to me, were I able to communicate in her own language, the ideas she expressed on several of the important subjects above mentioned. But finding it difficult to recollect her words with precision, I have in most instances related the substance merely, of her observations. In some cases in which I have attempted to give her words, it is very probable that I may have been in some degree, tho' unintentionally, incorrect. Certain it is, that in many particulars in which I am confident of having related precisely her own words, her remarks appear when written now to be of but little importance, compared with the impression made upon our minds by the manner & circumstances in which they were made.

I cannot satisfactorily close this account without making an additional remark

remark, altho it may appear to be out of place. Mrs Boor after a short season of fainting & distress, addressed me with much solemnity & said, "Be sure that you warn my children & my friends & others not to put off preparation for death till sickness comes. Even if they make it their great business while in health to prepare for heaven, it will be quite enough in this hour to contend with the pains of death & to summon up the evidences, that their title to everlasting rest is sure & valid!" I too would add, by way of contrast to what I witnessed, how inexpressibly great must be the misery of him, who in his last sickness being for the first time alarmed, seriously thinks of escaping the bondage of ~~sin &~~ Satan & of seeking that Saviour, who till then had been disregarded and rejected! O my soul come thou not into such secrets.

Daniel Boor.

Certificate.

Mr. Boor's account of Mrs. P.

Mar. 11. 1822

Fare

Arkansas Territory, Apr. 1823.

No 186

Tillipally May 30th 1822

Dear Sir

About seven months ago some extracts from the Journal kept at this station were forwarded to the ~~Rev.~~ Bung. Committee. The journal from which these extracts were made, contains some notices respecting the hopeful conversion of Daniel Smead, a native Malabar servant now living in our family. As Smead's attention was first excited to religious subjects at Batticotta, and as no particular circumstances respecting him had been mentioned in the journal, at that station we thought it expedient to give you a short connected account of the exercises of his mind & of the reasons we have to believe that he has been made a subject of saving grace. We take now the liberty of sending you the following account, & of subscribing ourselves yours with sentiments of sincere respect & affection. J. Richards ~~Daniel Smead, a young~~ D. Poor.

Daniel Smead, a young man about 19 years of age, was born of heathen parents, of the Pillalar cast at Trincomalee. He lived with his parents till he was eight or ten years old, and was then employed as a servant in several English families. In the year 1817 he came to Jaffna with a gentleman, in whose family he lived till the latter part of 1819. Not being pleased with the treatment he received, he left his master and was for some months without employment. At this time, he went to visit some of his relatives, who live near Jaffna, but they despised and rejected him, saying, "you have polluted yourself by living with white people, and shall not live in our house". He would have returned to Trincomalee, but was ashamed to go home, as he was then in a destitute state. He continued in Jaffna several months, supported by the charity of some of his acquaintances. In January 1820 he went to Batticotta and requested employment in B. Richards's family. He was received for a time on trial. He soon gave evidence that he was well acquainted with his business and served in the family to good acceptance. He was however considerably inclined to intemperance and to some other gross vices which are prevalent among the natives. After being at Batticotta several months & seeing the children there engaged in learning, he expressed a wish to learn to read and write. By his diligence in his business, he was able to spend a small portion of his time in the school. In the former part of the year 1821 there was some appearance of special seriousness at the Batticotta station. At that time Smead's attention was excited to the concerns of his soul. He regularly attended the meeting which was held weekly

by Br. Mings with those, who were disposed to make inquiries on religious subjects. From the nature of his inquiries at those meetings & from his general deportment, it appeared that he was in earnest in seeking the salvation of his soul. He frequently sought opportunities for conversation on religious subjects, and expressed much pleasure on receiving instruction. We were surprised to learn how grossly ignorant he was of moral and religious subjects, when he first went to Batticotta. He supposed that the Sabbath was appointed by the Governor, and that its design was to give to gentlemen an opportunity for amusement and recreation. His views on other important points were equally erroneous.

In the month of March he exhibited some evidences of having received Christ by faith as his Saviour. About this time, his father and several of his near relatives died. The manner in which he was affected by these events, increased our hopes of his saving conversion. He appeared to be much concerned for the souls of his deceased friends, fearing that as they had lived and died in idolatry, ignorant of the only Saviour of sinners, they had perished. He was much quieted by the representations that were made to him of the character of God, and he thought it desirable that such a being should reign, and have all things at his disposal.

Soon after, he was taken sick, and was exercised with much pain; but his mind was in a happy frame, & he was much disposed to converse on religious subjects with all who came to see him. The change that had been wrought in him, as manifested by his conduct and conversation, attracted the notice of all who knew him.

On Br. Richards's removal to Tillipally we were furnished with further evidence of his sincerity, by the speedy and intimate acquaintance which he formed with those who are considered fives at this station. He soon became acquainted with the views and feelings of most of those, who are connected with the family and frequently conversed and prayed in private, with those who were willing to hear him. Though he was an entire stranger in the parish, he conversed freely with those, whom he met with, even with the headmen of the village. As he is quite unassuming and rather inferior in his manner of address, many are induced from curiosity to listen what he says

Observing, that on sabbath mornings he was frequently abroad in the neighborhood, conversing with the people, we began to send him in town with those members of the church, who statedly go to the school bungalows, in several villages, to hear the children repeat the catechism, and to read and converse with those who attend on such occasions. For many months past, he has been useful by conversing on religious subjects with persons in various places. Though his knowledge is comparatively small, he manifests considerable judgement, in selecting those topics which are readily understood by the people. Such is the practical influence of the two religions — The conduct of Brahmins, compared with that of missionaries, in promoting both the temporal and spiritual welfare of the people.

From the time of his conviction of the truth & importance of the Christian religion, his disregard to cast, has been very noticeable. He was the first servant of the vallalo cast, who was willing to have his food cooked on the premises at Batticotta, where the boys in the boarding school at that station, were removed from their cooks houses which stood upon a piece of land belonging to a heathen, and directed to eat in a building prepared for the purpose on the mission premises. Isaac was particularly active in reconciling the minds of the larger boys to the removal, and in conversing with many who came to the station at that time, on the folly of attaching so much importance to the subject of cast.

He early manifested an indifference on the subject of acquiring property, which we had not seen before among the natives. When he came to Br Richards, as he had been ~~away from his master~~ for some time without employment he was willing to serve for about half the sum that he had been accustomed to receive. He frequently visited the gentlemen with whom he formerly lived, and was much urged both by presents and a promise of kind treatment and high wages, to return, but he chose to continue at Batticotta. Though he manifested no wish to have more wages, Br Richards repeatedly increased them, in consideration of his diligence and fidelity in his business. A short time before his concern for his soul was manifested Br. Richards in consequence of some changes in his family, thought to dismiss this servant. When he heard of this, he proposed to continue at Batticotta on conditions of receiving his food and cloths. In consequence of this proof of his attachment to the family, Br. Richards continued him in his service & gave him

his usual wages. After he became more interested in the subject of Christianity, he frequently expressed a wish to bind himself to Br Richards for life, requesting him to watch over him, to reprove him when necessary and to control him in all his affairs. Soon after he came to Tillipally his uncle who has the care of his brother and sister, informed him that his father had left him a large sum of money, and urged him to return with him to Trincomalee to settle his fathers estate. He told him that he could not inherit the property bequeathed to him, unless he would go himself to Trincomalee, and prove that he was a son of his deceased father; he also told him that great losses would be sustained, unless he went to take care of the property. His uncle urged various considerations to induce him to return with him. Smuel had reason to believe that his father had left him part of his estate, but fearing that his friends had laid some plans to withdraw him from the missionaries and from the means christian instructions, he was unwilling to trust himself in their hands. He chose rather to hazard the loss of his property, than to expose himself to the trials and temptations which he foresaw would ~~come~~ arise from his compliance with his uncles advice. When his uncle rebuked and reproached him for having become a christian, Smuel earnestly warned and entreated him to leave the worship of idols and to receive the only true religion. His uncle continued several days in the neighbourhood and had frequent conversations with him, but as he had no encouragement to hope, that he should succeed in his object, he returned to Trincomalee. Smuels conduct in this affair was a matter of much astonishment to our servants. They thought him beside himself, that he should prefer to continue a servant, rather than to live independently. But he thought, that he could visit his friends without much danger, after he had made an open profession of christianity and united himself more closely with us. The manner in which he expends the money he receives from us, indicates a spirit of benevolence which we have not before seen among this people. He wished to give monthly to the Bible Society, a sum equal to one seventh part of his wages, but as we dissuaded him from so doing he reduced his subscription one half.

About two months after he came to Tillipally several persons were received into the church. At that time he expressed a wish to make a public profession of his faith in

Christ by receiving baptism and the Lord's supper. Though we indulged pleasing hopes of his piety, we thought it expedient to defer his admission.

After he repeatedly expressed a wish to join the church, we were more particular in pointing out to him, the nature of baptism and the Lord's supper, the character of those who become worthy partakers of those ordinances, the duties of those who make a profession of faith in Christ, and the evil consequences of self-deception and hypocrisy. When he became more fully acquainted with these subjects, he had many fears, lest he was destitute of the essential qualifications for receiving the ordinances. After waiting several months, a conviction of duty appeared to urge him to make an open profession of his faith. On Christ-mas day 1821 D. Smith, whose Tamul name is Viragutty, (the name of a very malignant demon, worshipped of this people) Miriah Sappard, whose Tamul name is Chully, & Mary Poor whose Tamul name is Marial, were publicly received as members of our church.

From that time to the present Smith has conducted himself much to our satisfaction. His abandonment of former external vices and the new course he has pursued, are to us pleasing evidences of the sincerity of his faith and repentance. We have however been taught, in giving accounts of native converts to "rejoice with trembling."

Before he became hopefully pious, he took some steps with reference to marriage. A respectable heathen at Jaffnapatam, made very advantageous proposals to him, to marry his daughter. He concluded to accept the proposals. But while they delayed to make the necessary formal agreement, his attention was particularly turned to the subject of the christian religion. In consequence of this, he became more and more indifferent to the subject of marrying a heathen girl. Noticing the difference between the conduct of the girls in our boarding school, and of the heathen females, he manifested a partiality for the former. As he did not consider himself under obligations to the man at Jaffna (the girl in such cases is considered as having no voice) he relinquished all further attention to the subject. Having his attention turned to those in the school, he became pleased with the suggestion made to him of marrying Miranda Sappard, the oldest girl in the school. He mentioned several advantages which he anticipated from such a marriage, arising from the progress she had made in her studies, especially in christian

knowledge and from her apparent devotedness to the service of Christ.
Miranda was received into the boarding school in May 1819 at
the age of about 10 years. From the time of her entering the school,
she behaved with a good degree of propriety, so that Mrs Poor had
less trouble with her, than with most others. She was quite disposed
to learn to sew, knit, and to attend to other things of the kind,
but had little inclination for learning. Such were the views
of the people on the subject of females being instructed, that
it was for a long time extremely irksome, not only to Miranda
but to all the girls in the school, to spend a part of their time
in learning to read. They were aware, that by so doing, they were
exposed to much reproach, and degraded themselves, in the
views of the people. We thought that much was depending
upon the course pursued by those, who first entered the school.
It was very desirable, that the oldest girls, by their diligence
and progress in their studies, should set a proper example to
those who would come after them. With reference to this,
a handsome reward was promised to the four oldest girls of
whom Miranda was one, on condition of their reading
the four gospels and committing to memory a number of
lessons which were specified. This ~~had~~ proposal produced its desired effect, and the
girls were furnished with an answer to the question which
was constantly proposed "What good will you get by learning
to read?" Miranda became attentive to her studies, and in the
course of 6 or 8 months, was entitled to the promised reward.
Though she had received much instruction, her mind appeared
not to be particularly affected by it, till the time of Mrs
Poors decease. Mrs Poors last exhortations to her, and the scenes
which she then witnessed, were by the blessing of God, the means
rousing her attention to the concerns of her soul. As several
notices of her case were made in the journal, sent from
this station, it is unnecessary to say any thing further
at present, than that she continues to give pleasing evi-
dence of the sincerity of her christian ~~temper~~ profession

On the subject of Lunado's marriage to Miranda, his
attachment to the cause of Christ, as well as to his intended
partner, was put to a severe test. He is of the Yellala cast

which on this Island, is inferior only to the cast of Brahmins. Miranda is comparatively of low caste, so low, that those of the highest cast of slaves, do not eat with those of her cast. In case of his marrying Miranda, he did not expect to receive as dowry, more than half the sum, which he would have received if he had complied with the proposals made him at Jaffna.

These obstacles which at first appeared formidable, and in most cases would have been insuperable, were at length overcome. In the course of a few months, after a due attention to the subject by all concerned, a legal agreement of marriage was made. This produced a considerable excitement, not only at the station, but among the heathen around us, and he was exposed to some reproach. In the view of the heathen, his conduct was quite unaccountable & disgraceful.

On the 3d of April he and Miranda were married in the church by Mr David, in the presence of about 150 natives. Previously to the marriage ceremonies, Mr David preached from Heb. 13. 4. After the service in the church, a number of persons, who had been invited, friends of the bride and bridegroom, partook of a feast provided for the occasion on our premises. At this time, several persons of high cast, eat for the first time, on land occupied by christians; and respectable men of different castes, who, according to the customs of the country, do not eat at each other's houses, were brought together at this feast. The men were accommodated in one building and the women in another. When it was suggested to the men who superintended the business, that all should eat together, they assured us, that if we made such a proposal all the guests will leave. Agreeably to the customs of the people, those who are guests at marriage feasts, usually make a present of money to the bride and bridegroom. They either give the money on the day of marriage, or subscribe on paper or alas, promising to pay the several sums affixed to their name. They do this however with a full expectation, that on some future occasion, they will receive as great, ~~& greater~~ sum from those to whom their present is made. This practice of making presents on such occasions is one method of laying up money on the part of those who give, ~~money~~ for a time of need. There are various occasions on which feasts are made for the purpose of procuring money. Persons making the feast, expect then to receive the money which on different occasions they have given to others. This practice is attended with many evil consequences. It lays the foundation for numberless disputes and constant discontent. These presents appear to be considered either as free gifts or as money lent, as may best suit the convenience of the persons concerned. As it is expected that those who attend the feasts will make a present, it is often for the interest of many ~~money~~ to excuse themselves from attending. This, of course

gives umbrage to the master of the feast; his invitation is slighted, and he is disappointed in his expectations of receiving a present. The rich and those in authority are almost the only persons who make a gain by this practice. A short time ago, the head man of this parish made a feast on the occasion of putting earrings into his sons ears, and probably received more than 1000 Dollrs. Such things forcibly remind us of the injunction of our Saviour, "When thou makest a feast call not thy rich neighbors &c." As this practice is fraught with evil, we have advised that it be discontinued by all who are connected with us. Sunad and many others see the propriety of this advice, and are disposed to regard it. Immediately after the feast the newly married couple, went to her fathers house, accompanied by their friends. When it was proposed to some of the Nellale cast, who had been at the feast, to go with them, they consented on condition that they should not be urged to eat at ~~their~~ bridg's house. For though they consented to eat with them of ~~Miranda's~~ her cast, here at the station, they would not do it in other places.

After spending a few days at her fathers house, Sunad and Miranda returned & now live in a building on our premises. While absent, they commenced the practice, which they still continue of reading the scriptures morning and evening and of uniting in family prayer. They also conversed freely with their friends, several of whom attended church on the three following sabbaths. A little girl of the Nellale cast from that village, has lately been received into our boarding school, and two others have been proposed to us for admission, whom we shall probably receive. He has several times visited his wifes relatives for the purpose of making known to them the christian religion. Some of them are inclined to receive instruction on the subject, and thus encourage us to use further means for instructing them. Sunad and Miranda are in the habit of eating together. This is an innovation which surprises all, and gives offence to many, even to her own relatives. It is considered by the people, an intolerable thing that a woman should eat with her husband. Even the Roman Catholics of high cast, do not so far depart from the customs of the country. The heathen seem to think, that our religion is indeed calculated to turn the world upside down. The minds of those in our boarding school and of others, who daily notice in what manner missionaries live together as families, are gradually prepared for some of these changes in the state of society, which we wish to introduce. In consequence of the innovations, which have already been made, many are inclined to the belief, that there will be a universal change in the religion and customs of the people.

Received Oct. 31, 1822.
Rev. Jonathan Scudder.
Missionary at Arcot.

An account of Boarding School at Tillipally

Oct. 31st 1822. In my last journal, which was closed in Oct. 1821. I gave a short account of the Boarding School at this station. At that time there were twenty two boys, of whom a particular account had previously been given, in regard to their ages, caste, time of admission, & studies. Of those twenty two boys, three have been dismissed in the course of the past year, & one has died.

The names of the boys dismissed are Ebenezer Porter, Moses Stuart, & Jordan Lodge. Ebenezer Porter was one of the first boys received into the school. He was supported by the Jordan Lodge of Free Masons, Danvers, Mass. The Benevolent Association made, so far as is known to the writer, the first appropriation that was made in America for the support of a heathen child in Ceylon. Porter was from a heathen family of high caste in this neighbourhood. Soon after I came to Tillipally his father died. During his last sickness I visited him, & conversed with him, respecting the Christian religion. As I was about to leave the house, he in a formal manner committed to my care Porter & a younger brother, requesting that I would instruct them & provide for their support. Both of these children at that time attended the day school at the station. From the time of his entering the School, Porter manifested a love for study, & by his diligence, & good conduct, attracted our attention, & interested us in his welfare. He was early convinced of the truth & importance of the Christian religion, & manifested a concern for the salvation of his soul. In June 1821 he was received, as a member of our church, & has continued to give pleasing evidence of the sincerity of his christian profession.

While in the school his time was devoted to the study of both tamul, & English. He attended to the common branches of English education, such as Grammar, Geography, & Arithmetic. As he was the oldest boy supported at this station, & had made more progress in his studies than others, he rendered important assistance in the boarding school. In March, he left the school to act as an interpreter to Dr Woodward, & to assist in the mission at Batticotta.)

Moses Stuart, (Porter's younger brother before mentioned was a member of the Boarding School from the time of its establishment, Jan. 1818 till July of this year. When received into the school, he was considered, superior to his brother in capacity for learning. For two years he made good progress in his studies, & was for many months the subject of particular religious impressions. He repeatedly requested to be baptized, & we were encouraged to hope that he would be led in the right way. But our expectations in regard to him, have been sad, & disappointed. About two years ago, we perceived that he was less attentive to his studies, & less disposed to commend himself to us by his good conduct than formerly. This disposition was more, & more manifested, & he was much disposed to associate with his heathen companions in the neighbourhood. As he had been committed to my care, in a very affecting manner by his dying father, I was induced to use a variety of means for reclaiming him, & to bear long with him. But the efforts made in his behalf were unsuccessful. He became more irregular in his conduct, & quite lost his standing in his class. There was little reason to hope, that he would become qualified for usefulness in the mission, or that he would be able to obtain a support by his learning; this rendered it necessary that he should turn his attention to some other employment. But the pernicious effects of his example, & the importance of shewing to all that they all deserving shall not enjoy the advantages of the school, were the principal reasons of his expulsion. He was dismissed at the time of the annual festival, at a famous temple, in this neighbourhood. At that season, he spent several nights at the temple, & enticed other boys to follow his example. Since he was dismissed he has attended the church but once; & gives little evidence that he has been benefitted by the instruction he received. He is now employed in gardening.

Jordan Lodge, who is cousin to Porter, & Stuart, was received into the Boarding School, Jan. 1818. He also was supported by the Jordan Lodge of Free Masons in Danvers. Soon after his entering the school, he was distinguished by his good conduct, & by his diligence & progress in learning. In April 1821 he was baptized, & received into the church, being one of the two first from among the heathen at this station, who made an open profession of their faith in Christ. He rendered considerable assistance in the mission by visiting schools, by reading, & conversing on religious subjects among the people. I regret to say that

gives umbrage to the master of the feast; his invitations is slighted, and he is disappointed in his expectations of receiving a present. The rich and those in authority are almost the only persons who make a gain by this practice. A short time ago, the head man of this parish made a feast on the occasion of putting earrings into his sons ears, and probably received more than 1000 Dolrs. Such things forcibly remind us of the injunction of our Saviour: "When thou makest a feast call not thy rich neighbors &c." As this practice is fraught with evil, we have advised that it be discontinued by all who are connected with us. Smead and many others see the propriety of this advice, and are disposed to regard it. Immediately after the feast the newly married couple, went to her fathers house, accompanied by their friends. When it was proposed to some of the Nellale cast, who had been at the feast, to go with them, they consented on condition that they should not be urged to eat at ~~their~~ bridg's house. For though they consented to eat with them of ~~Miranda's~~ her cast, here at the station, they would not do it in other places.

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Received Dec 31, 1827.
Rec'd Jan. 1828.

# An account of Boarding School at Tillipally

Oct. 25th 1822. In my last journal which was closed in Oct. 1821. I gave a short account of the Boarding School at this station. At that time there were twenty two boys whom a particular account had previously been given, in regard to their ages, caste, time of admission, & studies. Of those twenty two boys, three have been dismissed in the course of the past year, & one has died.

The names of the boys dismissed are Ebenezer Porter, Moses Stuart, & Jordan Lodge. Ebenezer Porter was one of the first boys received into the school. He was supported by the Jordan Lodge of Free Masons, Danvers, Mass. The Benevolent Association made, so far as is known to the writer, the first appropriation that was made in America for the support of a heathen child in Ceylon. Porter was from a heathen family of high caste in the neighbourhood. Soon after I came to Tillipally his father died. During his last sickness I visited him, & conversed with him, respecting the Christian religion. As I was about to leave the house, he in a formal manner committed to my care Porter & a younger brother, requesting that I would instruct them & provide for their support. Both of these children at that time attended the day school at the station. From the time of his entering the school, Porter manifested a love for study, & by his diligence, & good conduct, attracted our attention, & interested us, in his welfare. He was early convinced of the truth & importance of the Christian religion, & manifested a concern for the salvation of his soul. In June 1821. he was received, as a member of our church, & has continued to give pleasing evidence of the sincerity of his christian profession.

While in the school his time was devoted to the study of both tamul, & English. He attended to the common branches of English education, such as Grammar Geography & Arithmetic. As he was the oldest boy supported at this station, & had made more progress in his studies than others, he rendered important assistance in the boarding school. In March, he left the school, to act as an interpreter to Dr Woodward, & to assist in the mission at Batticotta.

Moses Stuart, Porter's younger brother before mentioned was, a member of the Boarding School from the time of its establishment, Jan. 1818 till July of this year. When received into the school, he was considered, superior to his brother in capacity for learning. For two years he made good progress in his studies, & was for many months the subject of particular religious impressions. He repeatedly requested to be baptized, & we were encouraged to hope, that he would be led in the right way. But our expectations in regard to him, have been sad, & disappointed. About two years ago, we perceived that he was less attentive to his studies, & less disposed to commend himself to us by his good conduct, than formerly. This disposition was more, & more manifested, & he was much disposed to associate with his heathen companions in the neighbourhood. As he had been committed to my care, in a very affecting manner by his dying father, I was induced to use a variety of means for reclaiming him, & to bear along with him. But the efforts made in his behalf were unsuccessful. He became more irregular in his conduct, & quite lost his standing in his class. There was little reason to hope, that he would become qualified for usefulness in the mission, or that he would be able to obtain a support by his learning; this rendered it necessary that he should turn his attention to some other employment. But the pernicious effect of his example, & the importance of shewing to all that the ill deserving shall not enjoy the advantages of the school, were the principal reasons of his expulsion. He was dismissed at the time of the annual festival, at a famous temple, in this neighbourhood. At that season, he spent several nights at the temple, & enticed other boys to follow his example. Since he was dismissed he has attended the church but once; & gives little evidence that he has been benefitted by the instruction he received. He is now employed in gardening.

Jordan Lodge, who is cousin to Porter, & Stuart, was received into the boarding school, Jan. 1818. He also was supported by the Jordan Lodge of Free Masons, in Danvers. Soon after his entering the school, he was distinguished by his good conduct, & by his diligence & progress in learning. In April 1821. he was baptized, & received into the church, being one of the two first from among the heathen at this station, who made an open profession of their faith in Christ. He rendered considerable assistance in the mission by visiting schools, by reading, & conversing, on religious subjects among the people. I regret to say that

in the course of the year past, we had frequent occasion to reprove him for impropieties of conduct. These are to be ascribed partly to an irritable temper, & partly to the injudicious advice of his friends. After Porter left, Jordan was the oldest boy in the school. He was not sufficiently disposed to associate with the other boys, & to exercise that care over them, which Porter had done. His friends were dissatisfied that he should continue so long in the school, without earning any thing, & through their influence, he was induced to comply with a custom which prevails in this country, of putting on a certain badge of manhood. At this time the person, or the father of the person, who is about to enter on a new stage of life, makes a feast, to which his friends are invited. He then puts rings in his ears, & changes his dress, and from that time is considered to be a man, & feels entitled to more attention, & respect from the people, than before. When Jordan informed me of his intentions, I told him that we could not permit those to attend to this ceremony, who were members of the school & were not in a situation to support themselves. Soon after his father came to converse with me on the subject, & assigned various reasons for attending to this business at an earlier period than was usual; but said, he would have deferred it, if he had known in season, that in consequence of attending to it, Jordan would be obliged to leave the school. He was therefore told that his son might enjoy the advantages of the school, on condition that he should board at home, but spend most of his time days, & nights on our premises, & recite regularly with his class. Hitherto he has been attentive to his studies, & conducted himself with propriety.

Brown Emerson was a small boy, received into the boarding school in April 1818. being at that time six or seven years of age. He was a boy of common capacity for learning - had made considerable progress in the study, both of Samuel, & English. He was supported by the Female Soc. for Educating Heathen children Salem Mass. In January last, he was drowned in a well at the Station. Some particulars of his case are contained in the accompanying journal.

The following is a List of the names, ages, &c. of the boys now belonging to the school. being twenty three in number.

| Names. | By whom Supported | Time of admission | Probable age.* | Cast. | Parishes from which they came |
|---|---|---|---|---|---|
| Israel W Putnam | Rockingham. Jun. Branch. Soc. N.H. | Jan 1818 | 6. | Vellale | Tillipally |
| Leonard Woods. | Ladies in Brunswick. | Do | 10 | Do | Do |
| Samuel Worcester. | Takes. Thanksgiving Soc. Salem. | Do | 8 | Do | Do |
| William S. Ladd. | Wm Ladd Esq. Minot. Me. | Apr. 1818 | 7 | Do | Do |
| Elias Cornelius. | Fem. Soc. for Educ. Heath. Child. Salem | Do | 9 | Covia | Do |
| Cyrus Mann | Monthly Concert Westmin. Mass. | Do | 9 | Vellale | Mallagam |
| Joseph S. Ropes. | Mr Wm Ropes Boston | July 1818 | 9 | Do | Do |
| Danvers | Jordan Lodge. Danvers | Do | 10 | Covia | Tillipally |
| John Morris | Tabernacle Thanksg. Society. | Sep. 1818 | 7 | Vellale | Do |
| Nathaniel Miles | Mr John Lawrence Salem | Oct. 1818 | 12 | Do | Mallagam |
| Francis Brown | Theol. Sem. Dart. Col. | Do | 10 | Do | Do |
| John Salsbury Tappan | J. & S. Tappan Boston. | Nov. 1818 | 9 | Do | Do |
| John B. Lawrence. | Jun. Benev. Society Salem. | Mar. 1819 | 10 | Do | Manipay |
| Edward Warren | Mr Elam Bridges. N. Y. | Jan 1820 | 9 | Do | Copay |
| Charles Marsh | Charles Marsh Esq. Woodstock. | Do | 7 | Do | Mallagam |
| Thomas Spencer | Jun. Benev. Society Salem | Sept. 1820 | 12 | Do | St Pedro |
| Samuel Judson | Individuals in Uxbridge | Do | 9 | Do | Mallagam |
| | The following are the boys that entered the School, since the last account was forwarded. | | | | |
| George Payson | Fem. Mite Soc. Arundel. | Jan 1822 | 15 | | Mallagam |
| James Hutchinson | Hon. J. Hutchinson Windsor | Sept. 1822 | 7 | | Do |
| John Cleaveland. | Fem. Ed. Soc. Wrentham Marshfield. 1st Parish | Oct. 1822 | 8 | | Do |
| William Combs | First Juvenile Soc. at Port | Do | 14 | | Do |

* At the time of their admission.

| Names | By whom supported | Time of admission | Prob. the ages | Cast. | Pantheism or what they name. |
|---|---|---|---|---|---|
| Moses Hallock. | by a Bar of young men. Plainfield Mass. | Oct. 1822 | 9. | | Malcavan |
| Ellingwood Jenks. | Mr William Bedford Baltimore | Do | 13. | | Do |

Niles, Woods, Cornelius, Worcester, & Putnam, belong to the first class. Their time is about equally divided, between the study of Tamul, & English. They are farther advanced in Tamul Studies, than any boys connected with our common schools, and have a fair prospect of making such attainments in Tamul literature, as will entitle them to attention, & respect from the natives. They have during the year, attended to English reading, & Spelling, to English Grammar, & Geography, & to the construing of English into Tamul. In construing the New Testament, they have proceeded as far as the first Epistle to the Corinthians. For several months past they have had an exercise of making written translations of Tamul into English, & of English into Tamul. They have finished reciting as a Sabbath lesson, the historical books of the Old Testament in Tamul, & are now reading the New Testament in English. Their application to study, & progress in learning have been quite as encouraging as could have been anticipated from boys in their situation. Their conduct has been generally good. I may speak of Niles in terms of unqualified approbation. He has made more progress in Tamul studies, than any other boy in the School. Tho' he has not advanced so far, as the other four boys, in his class, in construing & translating English into Tamul, (having commenced this study at a much later period,) he has more of the language in use for daily conversation than the others. He renders more important assistance at the Station, than any other boy; and has been particularly useful, in teaching in the Boarding School the girls. The progress they have made in learning & the interest they have felt in their studies are much to be attributed to his exertion. As a reward of merit, he receives monthly a sum, equal to about, fifteen Cents, a sixth part of which he contributes to the Tamul Bible Association. His conduct is uniformly good, & he gives marked evidence of being influenced by love to God, & benevolence to man. The raised expectations, which I expressed in my journal two years ago, concerning this youth, have thus far been fully realized.

Leonard Woods, & Samuel Worcester are boys of more than common capacity for learning & pursue their studies with a good degree of interest, & pleasure. Each in some particulars excells the other. On those subjects, in which the judgement is particularly called into exercise Woods is the superior. But Worcester far excells him in having a more retentive memory & in being more prompt in expressing what he knows. Woods is of an unpleasant temper — does not care to gain the good will of the other boys, & is much disposed to study, & to amuse himself alone. He has been suspended from the school, twice in the course of the year, for disobedience. The last time, he was absent several months, much to his disadvantage, in regard to his progress in learning. He now conducts himself well, & is much engaged in study. — Worcester is of an amiable disposition, & is very seldom the subject of reproof.

Elias Cornelius is rather inferior to the two boys last mentioned in point of talents. He is of a pleasant disposition, very regular in his conduct, & generally beloved by all. At several seasons his attention has been considerably awakened to the concerns of his soul. As his Mother is a poor widow, she is often been very urgent for me to employ him, in such a manner that he may earn something for her support. I have felt obliged to comply in some degree, with her request, but it has been disadvantageous to him in his studies.

Israel W. Putnam is the youngest boy in his class. He attracts but little notice, — is a quiet peaceable studious boy. As he began to learn English, when very young, he has acquired a better pronunciation, than either of the four other boys, I have mentioned. This is no small advantage. In view of his age, & the progress he has already made in learning, he has a very fair prospect of obtaining a thorough education.

The five boys mentioned, are united in a class, with six or seven others, who attend the day school at the station.

John B. Lawrence, Joseph S. Ropes. Lawrence Francis Brown, John S. Tapper, Thomas Spencer, & Edward Warren are classed together in their English studies. They are reading Webster's Spelling book, the second or third time, are committing to memory Tamul, & English phrases, & construing Emersons Historical Catechism. Considered as a class, their progress in Tamul studies, is equal to that of the first

class. This arises in part from the circumstance of their having made more progress in Samuel, when they entered the school, & in part from their having devoted more time to the study of Samuel since they entered. In order to shew the comparative progress of the two classes in Samuel, their names may be written in the following order viz Niles, Warren, Lawrence, Brown, Putnam, Cornelius, Spencer, Woods, Ropes, Danvers, Worcester, Sappan. As a Sabbath lesson, the boys of the second class are, with the exception of Sappan, reciting the Historical books of the old Testament; they have proceeded as far as the book of Ruth. Of the seven boys here mentioned the first & two last are considerably above mediocrity, & the others are by no means below it. Lawrence is decidedly the first in his class. As it regards his disposition, moral character & conduct, capacity for learning, deligence in study, & promise of usefulness generally, he is second only to Niles. As a reward of merit he receives about eight Cents, monthly, for small services rendered in the school. A sixth part of this sum he gives to the Samuel Debtor Society, & the remainder, to his mother, who is a widow. Niles, & Lawrence, have a strong & a strange partiality for each other, & are much together. They are the only boys in the school, using at Church!

Joseph S. Ropes, is a boy distinguished by his good conduct, & deligence in study. I do not recollect that I have ever had occasion to reprove him. He has a very slight impediment in his speech, which renders it difficult for him to acquire a good pronunciation of the English. His memory is not so retentive, as that of many other boys; but he appears determined to surmount every difficulty in acquiring an education!

Danvers, is kind, & obliging in his disposition even to a fault. He is at every ones service quite to the injury of his progress in learning. He has acquired a good pronunciation of the English, & is capable of making very good progress in learning. He is at present more engaged in his studies than formerly.

Francis Brown, & John S. Sappan are cousins. Their mothers have frequently endeavored to entice them to leave the school. Sometimes the boys have been inclined to hearken to such advice. They appear now, determined to pursue their studies. Tho' I have no particular reason for being dissatisfied with these boys, they have not approved themselves by their deligence, & progress in study, in a manner equal to my expectations.

Edward Warren, & Thomas Spencer, entered the school, & commenced the study of English, at a much later period, than the others. But in consequence of their comparatively rapid progress in study, they have joined the second class. Their conduct has been uniformly as gratifying as their improvement. Very pleasing expectations may justly be entertained, respecting these boys.

William S. Ladd, entered the school in 1818. In consequence of the injudicious treatment of his parents, he frequently absented himself from the school, without leave, & was in other respects disobedient. He was dismissed from the school, as being unworthy of support from the funds of the Board. About a year after he was dismissed, his father brought him to us again, (he being in an emaciated state) & was urgent that we should receive him into the school. He promised to assist in governing the boy, that he might not as before, violate the rules of the school. As the child appeared to be capable of learning, & was indeed an object of charity, he was again received. I am sorry to say, that his conduct, & progress in study, have not been such, as to excite any very pleasing hopes concerning him. I have some doubts as to the propriety of his being continued in the school. But as we frequently notice great changes in boys of that age, & as it is our business to use means to instruct the ignorant, & reclaim the vicious, it appears on the whole expedient to use further means with him.

Cyrus Mann is the son of a poor widow. She is hoping that in consequence of his being instructed, he will obtain some employment, by which he will be able to render her some assistance. He has commended himself to us, by his good conduct, & application to study. But his capacity for learning is by no means, equal to his disposition to improve his advantages. I trust however that the expectations of his mother will be somewhat realized.

John Norris, is a small boy, & cousin to Wm S. Ladd. From his birth, he has not had the proper use of his left arm, & consequently would be unable to obtain a subsistence by labour. He is a boy of very good promise in every respect. He is studying both English & Samuel, & has made very pleasing progress in both languages.

Charles March is a small boy, who behaves well, & appears to have a good capacity for learning. But I have been in some degree disappointed, in regard to him, in consequence of his not applying himself to study. He is cousin to Niles, & Warren. The former takes much pains with Marsh, to make him understand, & improve his privilages. I have yet strong hopes, that he will be excited to greater diligence, & that I shall be able to give a better account of him hereafter. It is here, as in America, difficult to form a correct judgement of the talents, & general character of boys so young, as most of those are.

Samuel Judson, who entered the school, at a later period, than those before mentioned is an intelligent studious boy, of good capacity for learning. His benefactors may with good reason indulge pleasing expectations of his being trained up for usefulness.

George Sawson, an orphan boy, entered the school on the 26th of January last. His admission is much to be ascribed to the circumstance of his being remarkably small for his age. If he did not know the Samuel Alphabet, when he came here, his age, had it then been known, would have been a sufficient reason for his not being received. But his progress in learning, & his good conduct have well corresponded with his age. He is able to read the New Testament — better than most boys, who have been learning them as long as he has. He is now learning the English Alphabet.

James Hutchinson is a small boy, who lately entered the school, & is now learning the Samuel Alphabet, & catechism. His present appearance is promising.

William Coombs attended for a long time, the day school at Malla jam. He was then distinguished by his good conduct, & attachment to his books. He rendered himself useful by assisting the school master in teaching the children. I received, monthly a small compensation. His mother, who is a widow, being very poor, & unwilling to take him from his studies, contrary to his wishes, requested, me to receive him into the boarding school, which I was ready to do. The boy is very happy in attending to his studies, under such advantages, as he now enjoys. The truths of christianity appear to have had more effect upon him, than upon almost any other boy, that has attended my day schools.

Moses Mallock, & John Cleaveland are brothers, the sons of one of the headmen at Hewetty. The man has given more evidence, than any other heathen with whom I am acquainted, of a disposition to aid in the business of instructing the children. He has built a school house at his own expense in the village in which he lives, & uses his influence among his people to induce them to send their children to the school, & to listen to the religious instruction which we give. He built the bungalow, without knowing that I would establish a school in the village, & before he made application for his children to be received into the boarding school. The two boys have made some progress in Samuel studies, & are now learning the English Alphabet. They are both, boys of good promise.

Ellingwood Jenks, is the son of a Roman Catholic. He has been in the school, but a short time. Before he came, he had made considerable progress in Samuel. He is now learning both Samuel, & English. He appears to be a boy of good capacity for learning. When his father brought him here, I told him, that by his committing his son, to my care, he would incite the displeasure of his priest. He said, he was willing to risk the consequences.

Two other boys have been received into the school, during the past year, but tarried, a short time only.

The boys, in our boarding schools, tho their situation is far more eligible, than that of anything around us, pursue their studies, under various disadvantages. They have not a supply of suitable books, either in the Samuel, or English language. Having made much more progress in knowledge, than their countrymen, around them, & being unable to appreciate the importance of a thorough education, they have not those motives to diligence, which influence the youth in our own country. In consequence of the variety of duties, which devolve on a missionary, I find it impracticable to devote that attention to them, which a due regard to their improvement requires. The time, which I have thought proper to allot to this branch of labours must be spent in giving instructions, sometimes in a foreign language, & sometimes in a language, which is but very partially known by those, who are instructed. It is indeed a laborious work, to give these children a thorough education. But having an increased conviction of its utility & importance, I am encouraged to proceed. I may add, that the boys, were never so much engaged in study, as at the present time.

Six or Seven boys, most of them, the sons of headmen, attend the school at the station, & are

instructed both in samul, & English, with the first class of boys in the boarding school. These boys have obtained much knowledge of the christian religion, & appear to have a conviction of its truth, & excellence.

## Charity Boarding School, for Girls.

At the last account of the Boarding school, was written six girls were supported, & instructed at the station, three of whom have left the school, in the course of the year. The names of those who have left us are, Nulle, Miranda Safford, & Mary Poor. Nulle was received into the school in March 1820, being at that time, ten, or eleven years of age. Her conduct was generally commendable. She made good progress in learning to read, write, knit, sew &c. She committed to memory, several catechisms, & other writings, of a moral, & religious nature, & at several times her mind was roused to attend with interest to the concerns of her soul. But she gave no good evidence of a change of character, & being detected, in giving a false excuse, rice, & a few other small articles, to her grandmother, who came to see her, she was much ashamed, & left the school without leave.

Miranda Safford left the school in April last, & married to a native member of our church.

Mary Poor, who was approved by a company of female members of the church, in Danvers, was compelled by her father to leave the school in July. Having experienced much ill treatment from her father in consequence of her refusing to be married to a heathen, she left his house, & is now a member of the boarding school at Wandelerepo. Her father appears now to have cast her off. He is satisfied with doing her no other injury than withholding his legal consent to her being married to Foster, with whom through her father's influence, a verbal agreement of marriage was made two or three years ago. As many particulars respecting both Miranda & Mary have been noticed in my journal at the time of any special concern, I will only observe that our highest expectations in regard to them have thus far, been fully realized. They are both members of our church, give pleasing evidence, that they are influenced by the principles of the gospel.

The following is a list of the names &c. of the girls now belonging to the school.

| Names. | By whom Supported. | Time of admission. | Ages | Casts. | Place of residence. |
|---|---|---|---|---|---|
| Elizabeth Worcester. | Sem. in the Soc. of Rev. Worcester. | Oct 1818 | 8. | Coria | Tellipally |
| Susanna Hopkins. | Education Soc. Salem. | Aug 1819 | 9 | Vellale | Mallagan |
| Harriet Newell | Female Jun. Soc. Salem | Do | 7 | Do | Do |
| Mary Dickinson | Sem. for the Female School Soc. Granville, Eng. | June 1822 | 7 | Vellale | Do |
| Maria Montgomery | Baltimore, Male Soc. | Sept 1822 | 6 | Do | Do |
| Martha Ramsay | Ditto. | Oct 1822 | 6 | Do | Do |

Elizabeth, Susanna, & Harriet are in the same class. They have all made more progress in their studies, than either Miranda, or Mary. We have had but few children under our care, who have evinced, a better capacity for learning than these three girls. Their conduct generally, their love of study & their habits of industry, are highly satisfactory to us. They devote half of the day to labour of various kinds, & the other half to study. (Besides attending to the daily business at the station, they teach the smaller girls, prepare their food, cloths they have earned Rix Dollars in the course of the year, which is a considerable sum for persons in their situation. They would earn much more could we procure suitable employment for them.) They read, & write samul, nearly as well, as the boys in the boarding school. The reading has been very much confined to the scriptures, as we have but few books in the Tamul language, which it is profitable for them to read. They have committed to memory catechisms & extracts from scriptures, & other religious writings to as great an extent, as is thought expedient.

They have all, but particularly the two first mentioned, been the subjects of special religious impressions.

We have some reason to indulge the hope that Susanna has obtained the one thing needful.

When we contrast the condition of these girls with that of most females around us, we have an impressive view of the salutary influence of education upon the female character, & of the rich reward of the labour bestowed upon this branch of our missionary work.

Mary Dayton, Maria Montgomery, & Martha Ramsay.
Hannah Hutchinson, Susan & Julia are small girls, who have been
in the school but a short time. They are well disposed to learn, & we see no cause for dissatisfaction with them. Mary is reading words of two syllables in Samuel. The others are learning the alphabet. They are all committing to memory a catechism.

One other girl has been received into the school the past year, but we thought it proper to dismiss her. We have recently had opportunity of taking several others, but as it was doubtful whether they could be properly attended to at this station, it was not expedient to increase the number. Two girls who live in this neighbourhood, receive their clothing from us, take their food here once a day, & are instructed with the girls in the boarding school. One of these girls is Onesimus' daughter. She is now able to read the scriptures to her father: this is an object of considerable importance to him, as he has never succeeded in his attempts to learn the Alphabet.

Hitherto the care of instructing the girls, of providing for the children in the boarding school, & of attending to the concerns of the family has devolved on Sister Reed. But as she is expecting soon to remove to Kattecolla, this station will be deprived at least for a time of her services.

## Common Native free Schools.

The number of schools connected with this station, exclusive of a small school of girls has been on an average, through the year, between seven, & eight. At present there are nine schools containing three hundred, & fifty five boys. The number, who closely attend is about two hundred, & seventy five.

Several schools have in the course of the year been dismissed, several new ones established, & two, or three removed to other parts of the same village, in which they were at first established.

The change, or removal of schools, is attended with advantages & disadvantages. One obvious disadvantage is, that the boys are not under instruction, a sufficient length of time, to make much progress in their studies. Even tho a school be continued several years in the same place, but few boys will long regularly attend it. It often happens, that on examination a school will appear, as well at the close of few, or twelve months from the time of its establishment, as at the end of three years. The advantages of dismissing schools, & of establishing others, are that a new class of boys are brought under a course of religious instruction, & the inhabitants, of those villages, in which new schools are established, will attend, for a time, the preaching of the gospel at the school bungalows. Usually the parents of the children will assemble to hear the gospel preached until they perceive, that it is not suited to their wishes, nor as they think, to their necessities.

Instruction of females. Exclusive of those in the boarding school, thirty five girls are instructed in the schools, connected with this station. These girls are committing Catechisms to memory, & are instructed in reading, & writing on the ola, or early half of them are yet learning the alphabet, & writing in the sand. Besides the girls now under instruction, about twenty others in the course of the year, attended a short time, schools that have been dismissed.

On no subject connected with the mission at this station has the removal of prejudice been more manifest than on this. Instead of being constantly met with the formidable objection "there is no custom for girls to learn", the schoolmasters make effectual use of this weapon, & urge the people to send their daughters to school, by telling them "that it is now the custom of this country." It is a custom however seldom tolerated, than approved. I trust we hope, & may confidently believe, that it will be soon extensively adopted.

Preaching. It is my invariable practice to preach three times on the sabbath. Mr Chelar usually preaches twice, & spends two, or three hours in the afternoon, in conversing with the people, in different villages around us. In the former part of the year Jordan Stiles, & for several months the past, Philip, & Stiles, have on Sabbath mornings, attended at two of our school bungalows, for the purpose of catechising the children, & of reading, & explaining the scriptures to those, who attend on such occasions. The service held at the church, on Sabbath morning is attended by very few, excepting those, who are in some way connected with the station. The number of adults, who attend at the school bungalows, is very various, from five to fifty; on an average perhaps twenty. I often have opportunity of conversing with more people by the wayside, than at the bungalow, where I preach. The most important place at which the gospel is preached, in connection with this station is the Court Bungalow at Mallagam. Mr Winslow preaches there, alternately every sab-

the sabbath.

The practice which was commenced last year of holding a service in the afternoon in the church, mainly for the benefit of the children in the boarding school, has been continued to the present time. At this meeting Dwight, who is now employed as an assistant in teaching English, usually reads a translation made by himself, either of a biographical sketch or of a sort of sermon.

After the sabbath, but few attempts are made during the week to assemble the people to hear preaching. It is found to be more profitable to converse with them, either at their houses, or in the streets, than to hold a regular meeting in a place. The latter course however, is not wholly neglected.

Miscellaneous. The number of natives received at this place, as members of the church is few. Of these five now reside at the station, three are connected with other stations in the mission, & two are absent from the District on a visit to their friends. It generally is to remark, that they have generally speaking, by their exemplary conduct adorned the doctrine of Christ. We have no decisive evidence, that any one of them, have fallen in heart, or gone back apostatized from the faith.

Nicholas, who was licensed about a year ago to preach the gospel, continues to labour with diligence, & zeal in performing the appropriate duties of his station. His conduct in all important respects is highly satisfactory. Upon the few notices taken of him, in the accompanying journal, it will be seen that he renders important assistance to the Mission. He is supported by an annual donation from Mr. John Lawrence, Salem, Mass.

The number of persons around us, whose minds have been deeply impressed by the truths of the gospel, most of them have at different times, been urged to a consideration of duty, to make a public profession of their faith in Christ, but a variety of circumstances has hitherto prevented their doing this. It is not easy to form a correct judgement respecting the moral character of persons situated as these are.

By a close inspection of the state of things around us, & by comparing them with what they formerly were, it is evident that some progress is made from year to year in the important work of enlightening the people. It is true however, that no affecting impression has yet been effectively made, in favour of christianity. I am now constantly met with the inquiry "Though you have been preaching these fifty years, who has received your religion?" Those, who have joined the church from among the natives, get little, or no credit for sincerity, among the people. Indeed all who assist to favour our object are generally thought to be influenced by some selfish motives.

In some important particulars, the state of things appears to wear more favorable aspect. Fewer persons have attended the church on the sabbaths, during the past year, than in any preceding year, since it was opened. There has been much less apparent seriousness at the station, the last six months, than during the two or three months preceding. The people in this village, who have most frequently heard the gospel preached, appear to have made a formal decision against it, & are less ready than formerly to receive instruction. By the use of those weapons, which they have taken from the christian armory, they have become more expert in defending their gods, & their temples; & our adversary not unfrequently suggests, that if the inhabitants of their villages, become as fully instructed, as we have done, they will be more hostile to the gospel, & less friendly to those, who preach it.

These are circumstances, that call to mourning, & humiliation, to searchings of heart, & wrestlings in prayer, but furnish no just cause for despondency, or discouragement. While the command, & the promises of God are before us, we have a boundless encouragement to persevere in our work, believing, that the few instances of hopeful conversions, which we have witnessed, are but as a few drops, before a plentiful shower; or rather, as those small showers, which at long intervals precede the rainy season.

David Poor

P.S. I have recently sent extracts from my journal for the twelve months preceding the date of the accident.

Rec'd Feb. 20, 1833.

Ans. Mar. 21, 1833.

Tellipally Jan. 20th 1819.

Dear Mother,

One reason of our writing now is, that we wish to communicate to our friend Mr. Lawrence, the account of the death of "Lawrence" one of the boys who has lived in our family one year. As I lately sent a letter to him, we think it best to write to you and you can send this letter to him. He died yesterday. At the commencement of his sickness his father took him to his house and called a native doctor to attend him. It was a trial to our feelings to see the child suffering under very improper treatment, but as his relations did not regard us as physicians they were not willing to trust him in our care. Three or four days before his death he became delirious and had very few intervals of reason.

In this time I went to the house and told the father (who is Pandarmen concerning whom we have written considerable to America) that I thought he would die soon. As the doctor had constantly told him, he would recover, this occasioned great distress. He began to call on God to spare him. I told him if he could pray to the true God, he might, & I would unite with him

Mr. David's daughter was with me and 6 or 8 heathen were present.
We knelt and Pandanim offered a very affecting prayer, in the Name
of, (and at this time we got considerable evidence) that he prays
trusting in Jesus Christ. With much weeping he confessed that
had learned of us the true way of salvation, but that since that
he had committed a great sin, and that this affliction was sent
to punish him for it.

Mr. Poor then came and he also prayed.
Lawrence was unable to answer any question we put to him.
and the only thing to which he gave a rational assent was w
I asked "if he could receive Jesus Christ into his heart," he answ
"yes". Yesterday they sent word that he was growing worse, and I
immediately set out to go to him, but before I could get there he
died. Many people were collected together. His father was sitting
near the body in great distress. The mother and near female
relations screamed aloud, tore their hair, rolled on the ground
beat their breasts so violently that they were swollen considerably.
It was the sorrow of those who have no hope. I endeavoured to
comfort the father whose grief appeared rational, and asked him
how he would have him buried. He said in a christian manne
I then sent for Mr. Poor and prepared to lay the body out. Wh
wrapped a clean white cloth around it, the women, seemed a

frantic. Some of them addressed the body in a kind of song in a pitiful tone saying, Madam was dressing him in fine clothes; now he must get up, and go to school &c. &c. Our people dug a grave at a little distance, and after Mr Poor had prayed, some of them were prevailed on to carry the body and bury it, though we found that most of the people were displeased that no Bramin had attended, and were unwilling to assist in a christian burial.

Lawrence was not like all our other boys in indigent circumstances. Pandamin is one of the most respectable men here. He placed him with us as he always says that he might learn the christian religion, and it was plain he denyed himself in doing so, as he has only one other child, who is a very little boy. He had improved much under our care. Could read and write English and understood Arithmetic some. He was one of those who came round our table at our family evening prayers and read his verse in the Scripture, and as he was a very pleasant child to us we feel and mourn on account of the breach that has been made. If we had evidence to believe that he had indeed received Jesus Christ into his heart we could rejoice but though he conducted well, and always listened attentively to what we taught him, we have no decided evidence of his conversion, tho' I find myself

often calling to mind, his amiable conduct, and saying "who knows but we may see him at the great day on the right h of God".

I thought dear Mother that it would not be unintere to give you this account. The manner in which those wre heathen women, show they have no hope in death, and wh told the women that I could tell them that which if they believed would make the day of death happy, they said they so ignorant they could not understand it. Then said I send female children to me that I may teach them; to this, their answer always is "we have no custom".

About ourselves you know for how long time we have been alone; and will easily perceive that in this time we have had, many dark and discourageing hours. It is now nin months since our brethren sailed for the Cape of Good Hope Vessels have arrived from the Cape but they bring no letters fo For some time our anxiety was very great, as we feared they wer lost; but we have since learned from a passenger on board a v that arrived at Trinbrave that the vessel in which they sail reached the Cape with two American Missionaries on boa This is all the information we have had of them, tho' the Co is but about 16 weeks sail from this, and they expected to pe the voyage in from 4 to 6 months. This is a trying season to us.

It is in vain to conjecture where they are.

In addition to our ordinary cares, we feel much concern on account of its being a very sickly season among the natives. They come to us for help and we do what we can. For 4 or 5 weeks past we have given medicine to 2 or 3 new cases every day. A kind of bowel complaint prevails, which though it is not thought to be the spasmodic Cholera which has prevailed so much on the continent certainly resembles it. Several have died near us within 10 or 12 hours after they were taken sick.

The ordinary care of a family of between 30 and 40 members together with the schools, seems as much as we are able to bear; but when we have to act the part of physicians, at a time too when we need medical advice for ourselves, it seems as if we could hardly bear the weight that is on us. Yet the Everlasting God who faintetth not neither is weary, has we trust mercifully sustained us. We, and our household are all now in comfortable health.

Tho' we tell you, dear Mother, that we are sometimes discouraged, yet we feel that we have abundant reason to make mention of the goodness of the Lord. Beyond our expectations we have been helped in our work; I mean so far as it respects a favourable beginning. We do not as yet see, what we think we desire, a gathering of souls to Jesus. Of Pandamin's state we think we have reason to hope well.

We have been tried in regard to him, but in this season of affliction we obtain much more evidence of his being sincere in his professions. If he should prove a true convert, we shall feel that our strength is not spent for nought.

Supeyen about whom I wrote to you, is yet at the East. We lately received a short letter from him, from which it appears that he relies on Christ for salvation. He is still among his heathen relations, and is as he says of himself like a lamp with very little oil in it. As we have not seen him for some time it is difficult for us to make up a judgment concerning his state.

We had 25 boys in our boarding school. The removal of Lawrence leaves us 24. I have three girls in the house, and 5 or 6 others come every day to learn. Jan. 27th Alle our hopes of meeting our dear fellow laborer Br. Warren again in this vale of tears are at an end. Tho we have long been fearing this event, we now, dear Mother feel that the stroke is heavy. Yesterday we received a letter from Br. Richards, who has arrived at Madras giving us the sad intelligence, and also telling us that his own health is in some respects worse than when he left Columbo.

While our dear departed brother was with us, we leaned much on him. In sickness he was our physician and nurse, and at all times he was a very pleasant friend to us with whom we felt no reserve. Under

God we regard him as the cause of our favourable entrance on our work;
But for him we could not have come at the time and in the circumstances
we did. Outward things did not then appear inviting, but within
we were most happy. The missionaries we think have been permitted
to spend one year more happily than we spent the first year at Pillipally.
Our brother Warren was our all of earthly friends, but God has removed
him from us, and, as it were, compels us to lean on Him, and oh! we
do in this dark season, feel that he is an all sufficient support. Our
hearts are sad and our eyes run down with tears. The cause of the Mission
is weak indeed. Our hands hang down, and we have no other
Missionaries near to revive and comfort us. Yet sometimes I think
I can gather from our circumstances some sweet arguments to plead
with God to work now among this people. Even unbelievers must
then ascribe all the honour to Him, for they see that we can do
nothing. Oh that these heathen would now learn something of Jesus
and the power of his resurrection, then would understand how we
can now deeply mourn, and yet rejoice, having precious hope concern-
ing ourselves, that we, through grace, shall join him in that world
where sorrow cannot enter. And yet we feel our brother's loss. Having
been fellow travellers in a heathen land, the ties which bound us

together were strong. Tho' we can no longer hope that our Br. will return to us, and tho we mourn that we shall see his face no more, still we would not be unmindful of our many mercies. Our heavenly Father deals gently with us as a family. We are spared to each other, as we trust, to strengthen each other yet a little longer in this good works. Two lovely babes are spared to us, who often cause us to smile, when we should otherwise be sad. Mary Anna is a forward child. She talks we think as much English as most children of her age do, but she knows twice as Samoa as she does English. We have often anticipated the pleasure we should have in shewing our dear brother our little son, and the pleasure he would manifest at knowing we called him "Warren". And we look at him and say we are glad we chose that name, and if he becomes as we eternally pray, a child of grace, he will see him in that other and better world. Sometimes we say who knows but "Lawrence" has been welcomed there by him. We often speak of meeting our dear relations and friends whom we left in our native land, on that "green and flowery mount". But it seems as if we had more to say to Br. Walker, than to any other one of them; we never travelled one year alone with any other one.

Mr. and Mrs Moyard are kind friends to us. Mr. Hay

(the Missionary) is a very pious man. He loves Pillipally and often comes to comfort us. My dear husband enjoys his society much.

You will be pleased to know something about Mrs. Schrades. Mr Poor always endeavours to call on her when he goes to Jaffna. They have long conversations in the Tamul language. A few weeks since Mrs Moogart came with her to Pillipally. I called some of my friends together, and she preached to them. Thirty three women and girls came together, and I presume this is the largest female meeting that has been held among the natives of Jaffna for many years. As she keeps a school for her support (as I believe) we thought it proper to send coolies for her. She seemed to think we were at too much expense on her account, but we told her though we had no money for fine things, we believed American christians would send us enough to defray the expense of her coming once a month if she would come so often and preach. We think she will come again soon. We consider it a matter of great importance to raise these degraded females.

Amoldach Mr. David's daughter, has been with us for some months past, because I cannot instruct the few girls who come properly, and also assist Mr. Poor in the boys school, and

attend to the family. It is considerable labour to keep all the accoun properly. She instructs the girls, and I instruct her in the English language &c. &c.

George Koch has continued to live with us because we have hoped that Mr. W. would return, and then he would be very useful to him. As he has expected to study medicine with him his hopes too are disappointed. He is a pleasant lad. We have instructed him in the English language &c. and now he is useful in transcribing Mr. Ps. journals &c. As the natives are always coming to us more or less for medical aid, he is also useful in binding up wounds, and attending to simple cases; but he generally comes to me to know what to do; so that the care rests on us altho' he relieves us of some labour. As he of course increases our table expenses we are now in doubt what to do in regard to him, tho we feel should other missionaries come out, and should we have a printing establishmen he would be a very useful assistant in our Mission. We need much wisdom to direct us in all things.

Our boys go on in the same manner they did when I wrote to Mr. Lawrence, in Oct. last, except that Worcester has improved more than any of the others. He is now

before Woods as a scholar, indeed the he is in the first class, he is now generally first in it. Porter indeed & several others, know more than he does, but then he gets his spelling lessons so well that he is often above them. We think the little fellow has been much influenced by being told what the Ladies who send money for him, will expect him to be. He had lost his style, tho we could not discover that he did it mischievously: but he could have none but a borrowed one for a long time. The day Dr Worcester's letter arrived, we explained it to him what related to him & gave him a new style telling him he received it on account of his benefactresses. The styles cost about 4 cts, but I presume there are not 10 boys in all our schools, who own them except those to whom we have given them, and we make the loss of them a great fault. I can suggest to Mrs. Lawrence thro you that we think it might have a good effect for Worcester to receive a bible, directly from the Tabernacle Thanksgiving Society.

I should be glad to tell the age of the boys if I could

but that is a thing which nobody here is concerned to know. If I ask a woman, "how many children she has," it is very likely she will answer "six or eight," and without considerable recollection she she will not be able to guess nearer. A few days since I asked a man how old his son is, whom we have taken, he answered, "ten or fifteen" and that is about as near as he knew. We get the ages of our boys pretty nearly by knowing that they have shed their second teeth since they have been with us. This is the case with Worcester and Putnam. As Pandamin has but one other child and is a man of some reflection he knew that Lawrence was 12 years old. Danvers must be about 10 years old. Jordan Lodge is older, say 14. Danvers stands, at our evening prayers, at Mr. Poor's left hand and Putnam at my right hand. I wish dear Mother you could see us when we gather round our family altar, and hear our Samul boys read the sacred word in our language and we unite in singing a song of praise in theirs. Mr W is a good Samul scholar.

One year ago I hardly thought I should ever learn the language, but beyond my expectations I have been assisted to do it. I now understand tolerably well what I hear, and can make myself understood on most common subjects. It is a difficult

language and besides this the poor who are the most ready to hear what we say to them have so few ideas of what relates to their souls, or of religion of any kind that it is difficult to find words to convey instruction to them. It often seems like speaking to stones, but then we know the Power that will convert these Pagans, is able of stones to raise up children unto Abraham, and the belief that in the day of His power, He will give to this people ears to hear and hearts to understand and receive the truth, enables us to labour cheerfully among them.

Feb. 4th We have received another letter from Br. R, (who is still at Madras waiting to obtain a passage to this place.) and all the letters he wrote concerning Br W. It seems that he departed on the 11th Aug. 1818. For him to depart and be with Christ was far better than to abide in this dark world. It seems from his last expression that some visible representation of the Angel of the Everlasting Covenant was near to receive his departing spirit. But a full account of his last days will soon be forwarded to Dr. W. From that you will learn how peaceful they were. We mourn for ourselves and not for him.

Mrs. Poor to her Mother

Tillaghnutty, Jun. 22. 1819

[In making extract from the Journal of this station I have generally avoided noticing those things which have been mentioned in the Journals of the other stations which have already been forwarded. The Journal by Br Spaulding & myself was brought down to fourth July 1828.]

July 12. Walked to Mallagum (two miles) in the morning & preached to a good congregation. After service, made an excursion into the best part of the parish, which is large, towards Sandersipo. The first man I visited was the father of a servant boy in our family. He was in the last stage of a consumption, being a mere skeleton and in great poverty. After conversing with him some time on plainly concerning his danger I asked him on whom do you rest for salvation? He lifted himself with difficulty from the mat on which he lay, and raising his withered arms towards Heaven said, with streaming eyes, "Jesus Christ is my Saviour. I depend in him". He had received much instruction from his son who is with us and also from another son who is at Hillipally and been conversed with several times by Br Poore. May the Lord Jesus indeed reveal himself to him as his only Saviour. Leaving this poor man I conversed with several groups of people in the same village and at length came to the house of a Brahmin. A large & wide spreading tree was in front, and between that and the door a neat old hedge so thick as to hide the low house behind. I walked hastily around that into the clean swept yard and found myself near the door before I was aware. Suddenly a voice from within said "Hoop! you must not come here!" "Is this holy ground?" "It is my house" said the Brahmin coming out, "and you must not come in" – "Shall I defile your house – am I not as good as you" – "yes but it is contrary to our cast, I will come to your house and sit with you, but you cannot come into mine. If you please to go under the shade of the tree I will talk with you". We went out together and had a long & interesting conversation in which he discovered some knowledge of the Christian religion and considerable degree of candour concerning his own. He however contended that he worshipped only one God, holding a plurality in unity "as" he said "you also do" – "But do all your gods make only One" – "only one" – "Have they not different & contradictory characters – have they not several different wives – committed various sins & quarrelled with one another. And are there not female deities – do they constitute a part of this one God?" He said "it is true this is rather difficult; but how do you hold that there are three persons in one God". I explained to him and he said "this is rational, our religion is not. I wish to be instructed – but what can I do. I get my living from the temples. I must live". After giving him an earnest exhortation & a tract I left him. – Going out of that village I came into an open plain of nearly a mile in width and stretching to the North & South, almost as far as the eye can reach. A part of it is formed into rice fields, but these at this time are about as dry as the Arabian desert. During the rainy season, only, the water covers them, and is kept standing on them by large banks. It was about noon and a vertical sun seemed to be burning up the ground. On the opposite side of the plain was the village of Allavuty and stretching it for more than a quarter of a mile were scattering cocoa-nut & palmyra trees among which were here & there the miserable mud huts of the lowest cast natives, or slaves, placed there to watch & secure the fruit. I visited a number of these huts and have never seen so much astonishment expressed for the glad tidings of the Gospel by any one before. That I should walk to them in the heat of the day to tell them these things out of love to their souls seemed almost too much for them to believe. They followed me from the different huts a considerable distance saying "Swami" (that is a god) has come in the sun to teach us poor creatures." It should be remarked here that the lower class of people make use of the highest expressions of reverence to their teachers and to Europeans. In asking any favour they commonly address us by the title of Lord or the same word which is applied to God or Jesus Christ, and it is impossible wholly to correct the habit. – After entering the village of Allavuty which is very populous, and visiting a number of houses I came at length to where a number of persons were standing, & sitting down to speak with them had presently a large congregation around me. They were at first attentive; but one or two noisy men coming up they all fell into confusion and some began to say "you may tell us of these things but we will never walk in your way. We were made to go to Hell and we choose to go." After leaving them went to the house of a Catholic and found several men who listened attentively. While talking with them the man who made the disturbance in the street came up, and seemed quite ashamed of his conduct. I took advantage of that to try to get at his conscience, but it seemed quite invulnerable. The Catholic at whose house I was, invited me to go to the Roman Catholic Church of the village & said he would call the people which he accordingly did, and twenty or thirty soon came. The church is much like most of the Rom. Cath. Churches in the district (though there are some of regular construction and built of stone or brick) a slight building with walls of unburnt brick on the greatest part of three sides, and an old roof supported by two rows of long wooden pillars. At the further end is a kind of stage or gallery to which you ascend by a few steps; and on which, concealed by a curtain are images of the virgin Mary and of several of the saints. These during their festivals are carried about in procession much like the idols of the heathen. I had a long conversation in the church with those who assembled and particularly with an interesting young man whom I had met there before. He contended that the priests can forgive sins because it is said "whosesoever sins ye remit they are remitted unto them." That we should pray to saints because "his friends were told to intreat him to intercede for them" – that the virgin Mary should be worshipped because "the Angel Gabriel saluted her" – that we must believe in the real presence because Christ said "This is my body" – and he would believe the Bible contrary to his own sentiments; – and must believe in purgatory because Lazarus was raised and he gospel not come either from Heaven or Hell. I conversed with him until night drew on and then walked home rather weary. – August

August 24th Br & Sister Spaulding have to day removed to Manepy. It is trying for us to separate after having been so long united, and having so long lived together in harmony & love; but Providence seems to direct. Br Woodward is obliged to leave Manepy on account of ill health and it is too important a station to be relinquished. May the Lord bless our dear Brother & Sister in all which they put their hands unto.

31. To day attended the opening of a Bungalow for preaching, at Ballicotta. The number of people present was considerable & the sermon by Mr Davis good. To add to the interest of the day we received some animating intelligence from America principally, though the kindness of Br Keane of Calcutta, who sent in a condensed form, a view of Missionary proceedings in one belonging native country, as extracted from some late numbers of the Missionary Herald.

Sept 10. Preached at Mallagam to our usual congregation. Br S. having left this Station, Br Poor will again commence preaching at that promising place every other Sabbath. – In the afternoon preached at Tantillepoy about two miles distant to a small congregation – most of the people being afraid to come out on account of the epidemic cholera. The alarm and terror which this dreadful disorder occasions is almost beyond description. The bazars, markets are deserted – schools abandoned – business dropt – and the people either shut themselves up in their houses or flee to the temples. None in this time of calamity "see the rod and Him that has appointed it". On the contrary one of the avenging goddesses called Maria Ummall the supposed cause of the sickness and many say that the reason why she sends it upon the people is that they by the missionaries to live among them!! – Malleappa, one native assistant, conducted the meeting at the Station this morning and preached in the afternoon at Chunagum a village about one & a half mile distant.

Sept 21. An interesting day to us. The Bungalow lately built here for preaching has been opened. Mr Davis delivered an interesting discourse, to about 500 persons men, women, & children, who listened with uncommon attention. All the Brethren of the Mission and some of the Sisters were present as also two of the Church Missionary Brethren Mess.rs Lambrick & Knight, and C. E. Lagard Esq.r Judge of the Provincial Court. The latter addressed the people on the importance of their attending preaching themselves and bringing their families with them. It has been a pleasant time and we cannot but hope it is the beginning of better days. – Oh! Lord may thy glory fill this humble temple with contrite worshippers, and "when thou writest up the people may it be found that this & that man were born here."

Oct 1. Returned to day from Nellore where we have spent two or three days with Br Knight and his Brethren Lambrick & Warner, the former from Handy and the latter from Braddagam near Point de Galle. They are interesting men. The former before leaving home was a regular clergyman of the Church of England. At about the age of 45 he left his people – came to Ceylon – went into the interior (where lately gained from the Kandians) and sat down to the language with such assiduity & success that he has almost completed a Singhalese Grammar & Dictionary and is enabled to rejoice over one hopeful convert, a young Africander.

Sab. Oct 7. About a dozen women attended preaching at the Station today – a thing rather unusual. In one of the villages where Malleappa preached in the afternoon about 100 people assembled among whom were two Brahmins and a learned man called a Shastree. Malleappa says he had uncommon freedom in addressing them and returned home at evening much animated. We are lately encouraged in our labours in three particulars. 1. more people attend preaching 2d. Several females usually attend & 3. we have succeeded in getting some girls into our family boarding school. Three now eat on the premises and two others spend the day with us and except in not taking their food here have all the privileges of the boarding school. It is a promising circumstance too that these three girls are taken as it were from the service of a temple near us. One is the daughter & the other a niece of the officiating priest a vile man and servant of an avenging goddess.

14. Our morning congregation was larger than common and some respectable women were present. In the afternoon I preached at Tantillepoy to a full Bungalow. All listened attentively, but principally for the sake of disputing. One wanted an explanation of the command "Thou shalt not kill." and asked "Do you kill beasts – they have life have they not? – So have trees life!" "But if we kill a tree it has no pain – beasts have pain as we have." – Must nothing then be killed which would suffer pain? "No" – "What do you do with serpents & venemous insects" – "Oh they may be killed, and animals may be killed to prevent their injuring us" – "And also to do us good?" – "Yes necessary for our subsistence animals may be killed; but only because God, whose they are, has granted us permission to use them". I then entered into a particular account of the fall of man and the consequent suffering to which beasts were exposed – the flood – and the gift of animals to men for food, after the flood. They listened eagerly and seemed to be in a degree satisfied. – One then asked what day is the Sabbath? "The first day of the week" – But did not God order all men to keep the seventh day? why then have you altered it. I was gratified with this specimen of attention & ingenuity and took uncommon pleasure in opening to them the Scriptures.

19. To day Mrs Schrader from Jaffna, who has been mentioned in the Journals of the Mission, visited us by request to address such females as we might collect. More than 30 most of them respectable women came to our house, to whom Mrs S. spoke in a very interesting manner. She took her seat at one end of the room just behind a small table, on which lay a tattered New Testament & Hymn book. She was dressed in a neat but plain white short-gown, with a full calico petticoat, somewhat faded & frequently mended; but very clean. Her hair gray with age was carefully done up, and fastened with a silver pin; and her tall figure was very venerable, but pleasing. Before her, upon the mats spread on the floor, her female auditors sat down in the form of a half-moon fixing their eyes on her while she affectionately told them why she had come, & bespoke their attention. She then opened the hymn book and sung a hymn, and then the Testament and read a chapter in a very impressive manner; commenting very fully upon it, and adding in an address of about half an hour the leading particulars of the Christian faith. Every eye continued fixed upon her and the earnestness with which her audience heard was manifest by their bending forward as though to catch her words. Her discourse was appropriate – her manner tender – her voice clear, and in uttering some of the finely sonorous sounds of the Tamul language it was musical. "Her speech dropped like the dew and distilled like the dews" – like the small rain upon the tender herb." It was the voice of instruction to the ignorant – of comfort to the unhappy – it was like the song of the angels when they sung "Peace on earth good will towards men". I do not know when I have been so much gratified. – This a valuable woman is doing much in Jaffna instructing regularly in the things of the kingdom of God all who come to her house; but she receives little countenance from her own degenerated countrywomen, and not sufficient

haps from English christians. She is the grand daughter of Melloc a respectable and well educated native
initiated in the Dutch time, who at the instance of Government translated the five Books of Moses into very
egant, though rather high Tamul, which Books were printed and are still extant. Her father was of Dutch
scent and she now appears much like the Dutch inhabitants of Jaffna. She has besides various labours
the cause of Christ translated into Tamul three large volumes of sermons & prayers from the Dutch, and
rites the whole with her own hand. Two of these volumes is now in the possession of Mr Poor.

20. We are now at the commencement of the rains and the earth which has been parched with un-
mon heat & drought is beginning to shoot up every kind of vegetation. ~~and~~ The fields are already
essed in as fine a green as the pastures of New England. We do not, however, mark the difference in the
ery hue so much as in the change of seasons in America because in the time of the greatest
ought though the fields are burnt up, the gardens in which are tobacco, yams, plantains, & beans, as
ll as Cocoa nut, orange, lime, mangoe, shaddock, Jack, Areka nut & other trees, are in constant
ndure being watered frequently from the numerous wells & tanks.

21. Congregation at Mallagum today large and attentive. Most of the principal men for two or three
iles round were there. Oh! what vast benefits might result from the conversion of some of these leading
en. Come Holy Spirit Come! — The many here more than in almost any part of the world, are led by the few — What is seen almost every time a head man goes out, that is, a num-
er of dependants following after him in the same track (Indian file) very faithfully represents the moral
nfluence which the principal men possess. With as much blind confidence as the Laplanders follow the
incipal one of the sled do these people follow their leaders. Converse with the women about their
ouls and they say we & say these things are not for us, you must talk with the men and we must do
s they say — talk with the men and they ask, "Have any of the Chief Priests or rulers believed on him?"

Nov. 2. Attended one quarterly meeting at Manepy — It was an interesting & refreshing tarry spell,
though I was considerably affected by indisposition.

5. Prayer meeting at Oodville. On account of rain not many were present, but we had an interesting
eason. Subject the importance of securing our principal encouragements from the Divine promises.
t evening the Brethren met for business, and after a particular & very satisfactory examination licen-
ed Francisco Malappa, Gabriel Fonseca, and Nicholas Pacamapindie as native preachers in
onnexion with this mission. The Rev. T. Knight was with us, and assisted in the examination
nd expressed himself much gratified. It was an exceedingly interesting season — Bless the Lord
h my soul.

Nov. 21. Went to see the corpse of a head man's daughter burnt, the second which I have wit-
essed this month. It was brought to the place of burning on a rude bier borne by four men, before
whom were carried blazing torches, and behind went a person with a vessel of parched rice, which
e threw on the bier almost constantly. The bier was made of poles & leaves of the Cocoa nut tree, and
on each side were two saplings bent in the form of a half moon which kept the mat white thrown
hown over the bier from falling on the body. A large concourse of people followed the procession in
a disorderly manner, with drums & noisy music. On arriving at the place of burning, which was
in a barren field, the bier was set down while the pile was prepared on which when raised two or
three feet the body was laid and stripped of all its jewels & other ornaments. The face being uncovered
a quantity of rice & cocoa nut cut fine was thrown upon it, each of the near relations stepping
up and throwing a handful from the basket until it was emptied, nearly covered the head and
neck of the corpse. Occasionally a few small copper coin were thrown with the rice, which are said
to be necessary to the departed spirit to pay toll on its journey to the other world, as the rice is to
its subsistence. The relations of some other person, however, were careful to pick up all the money
that dropped and carry it home again. The more intelligent of course consider these things only as
paying their last respects. When this ceremony was concluded, the wood was placed upon the body
and the pile raised to the height of four or five feet — after which a quantity of oil was thrown upon
it near the head of the corpse. The husband then taking a chatta or earthen vessel of water upon his
shoulder, & steadying it with one hand, with the other took a torch and putting his hand behind him
walked three times round the pile attended by a Brahmin. Each time that he made the circuit of the
pile and came round to the head, a barber stepped the chatta with a pair of pointed scissors, so as to
make a small hole, out of which the water spouted and marked the ground round the pile. At the
third time of going round the husband threw the chatta from his shoulder, dashing it to pieces & stepping
forwards, directly the torch in his hand, behind him towards the pile. It did not take fire from
his hand, but was immediately lighted up by others, while he walked directly home attended
by all the principal men & mourners, not stopping to look behind him. Many stayed to see the fire
burn down. The quantity of wood was not so great in either of the instances I have witnessed, as to
prevent the body from being a good deal exposed at an early period of the burning. The scene was very
forbidding. The sound of the fire as it parched upon the hair, the skin, the flesh, made me fancy
for a moment that as in Bengal, the living were here with the dead, and when that illusion passed
away to see the head of the corpse first shrivelling only a disfigured lump of scorched hair & flesh and
then disclosing the naked skull from which I could track down the bones of the neck & back in
the midst of the blazing fuel, was in itself a painful sight, but all my thoughts were immedi-
ately swallowed up in one, when I said to myself here in the midst of this flame is the inani-
mate clay, but where is the living spirit? — Is it sinking in eternal burnings? — Oh! my God, I
cannot steadily contemplate thy justice when I have before my mind the sins, the abominable
iniquity of all this people, The conviction is too awful. "Shall the wicked be turned into Hell and
all the nations that forget God". — Overwhelming — overwhelming thoughts. — And Christian
men know this and yet sleep, while whole nations age after age plunge into that
whose sullen surface is never moved by them after they sink beneath it. They rise no more.
"All the nations oh! our God" "Constrain the earth to come." — After addressing the people col-
lectively in the most solemn manner I was able, I returned home almost overcome by my
reflections.

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is a species of the Bread fruit and realizes the fable pumpkin on the oak — the tree being
as large as the oak and the fruit not less than a common pumpkin.

23. Mr David preached for us to day to about 50 men & women and a considerable number of school boys from one different schools. He has an interesting manner in preaching dealing much in comparisons, which secure the attention. After meeting he went with me to visit a sick Odigar or head man of the village where we found almost all the principal men of the parish assembled. Mr David preached, or rather exhorted them in a very impressive manner, taking his text from the state of the sick man. — It is customary here as soon as any leading man is taken seriously ill for all of the same class to assemble at his house and wait the event. So far they show a fellow feeling but their appearance at such seasons is not expressive of much sympathy — they chew betel & tobacco — recount the news of the village or neighbouring town (for they do not stretch a thought farther than that) and thus pass away the time.

27. We have of late been much encouraged to hope that some at this station whose attention has been for a considerable time called up to the subject of religion, and who have lately manifested an increasing seriousness are becoming more established in the faith, and prepared to make a profession of Christianity. Have therefore commenced this evening an inquiry meeting for them to be held once or twice a week as opportunity may allow. — There were present this evening Solomon, the teacher of one boarding school — Moodoogun our principal Servant & Chellata the woman who has the care of our child — and the wife of Mallappa the native preacher here. Solomon was for a time in Mr Davids school at Tappa, and was baptized by him, according to the custom of baptizing all who enter the School. He was, however, a heathen by birth and thus far by education and he was then sufficiently advanced (being rather old to go into the school) to feel established in his religion. He began to enquire into the truth of Christianity, however, with some interest and read the Scriptures in connection with Nicholas now at Tillipally expressing many doubts as to their divine authority. At length he was rationally convinced, but did not receive the truth in the love of it. After being in Mr Davids school about one year he was employed by the Brethren at Batticotta in teaching the Changam School — but the wages which they gave in the habit of giving to teachers of out schools, not satisfying him, he left after some months, & returned to Mr David. About this time God sent upon him some of the troubles (as he says) and led him to think seriously of the concerns of his soul. It was much in this state of mind that he came to us soon after he returned to Mr David. This was a year ago. His deportment was serious but we did not regard him as a Christian nor his case as particularly encouraging until some months had shown that he had an increasing interest in Divine things. About four months since he expressed a wish to pray with the boys in the School and from that time has generally done so, when the school is dismissed at night. He has also of late become active in instructing & exhorting the heathen around us. — Moodoogun is the servant mentioned in Mr Meigs Journal as under serious impressions at that time there was some awakening in the School at Batticotta. He was when he went there a strict & conscientious Heathen, but from the time his attention was called up he forsook the temples and his heathenish practices, and at times seemed almost resolved to come out on the Lords side. But he had much opposition from his family & friends and says also that he has had many trials in his own mind and many doubts of the truth of Christianity. He appears now to be in a more promising state. His mind is awake to the concerns of his soul, and is becoming apparently established in the faith. He wishes to be baptized. He reads & writes his own language well and speaks both English & Portuguese. — Chellate was in Mr Poors family for two or three years previous to the death of Sister Poor, and about the time of that event was brought to very serious reflection, and there is some reason to think that she then experienced a radical change, though she thinks she has more recently been born again. She has been with us about five months, and we have had the pleasure of seeing in her an increasing attachment & love to the cause of Christ especially within a few weeks past. She wishes to be baptized & become a member of the Church. — Mallappa's wife is a daughter of Christian David and of course has been religiously educated. She thinks her views & feelings have been changed now about a year. and she gives us very pleasing evidence by her interest in the work of the mission that this is the case. — All the inquirers manifested much tenderness, and appeared at this evening. The Lord be praised for any tokens of his loving kindness & tender mercy. It has refreshed our souls to meet with these few apparently humble inquirers.

31. The Cholera which has been raging around us has now made its appearance in Oodooville. There are four have died within a day or two. To day a woman who is the mother of a boy & girl in our boarding school, was attacked ~~and~~ I immediately went to her & gave the common medicines. I also prayed with her. She has attended meeting very regularly of late and I was gratified to day to find that she has obtained considerable knowledge of the truth.

Dec. 1. The woman whom I visited yesterday is better, which is a cause of special gratitude, as had she died the superstitious natives would no doubt have attributed her death either to the medicine or the prayer.

3. While absent from home to attend the monthly prayer meeting the mother of the woman mentioned under last date was attacked with the Cholera and died after a few hours. Mallappa visited her — She said "I shall die & go to God — I wish to die & go to God" — and afterwards "darkness is dark here, but it will be light there." She was formerly a Roman Catholic, but for many years past has been to the heathen temples. Since we came to Oodooville, she, as well as her daughter, has acquired considerable knowledge of the way of salvation having attended preaching frequently and been otherwise instructed. — The fear which the natives have of the disease and the little regard they have for each other was manifest in the burial of this woman. As soon as she was dead all that were near, even a man who lived in the garden as a dependant fled and there was no one to bury the corpse. The son in law therefore & Mallappa took it up and just at dark bore it to a grave which they had prepared. The kindness of Mallappa in performing this last office seemed to make a very favorable impression on the family.

4. The Cholera is carrying off many around us and to save themselves the natives are flocking to their temples. One man is now lying at the temple of a female deity about 20 rods from our house. He says the goddess appeared to him, and ordered him to make some ceremonies at the temple, and consequently the drums are continually beating in our ears.

5. The sick man at the temple is better, and as his case is generally known around, the goddess will no doubt get much credit.

16. We are encouraged by the labours of some of our boys who go out every Sabbath afternoon and occasionally at other times to read portions of scripture & tracts to the people and converse with them.

They are sometimes much ridiculed; but appear to bear it very well. The people say to them. "Yes this all for your sin" "You are Christians because they find you". When the people saw some of them coming to day they said there come the fire & brimstone boys – What a pity it is they have left off their fathers religion & they will no more paint themselves with ashes". Often they dispute with the boys and it is interesting to see with what ingenuity they are able to answer the objectors. One said God is every where. So he must be in the images we worship, and we ought to worship God wherever he is". The boy replied "There is a palmyra tree is not God in that why then not worship it".

17. How true it is that the ways of God are not our ways. One of the most unlikely perhaps of those who have received any considerable instruction from us, and who is now quite removed from the means of instruction came to day professedly as a humble inquirer. His name is Cartasan & he is about 21 years of age. He was employed ~~about~~ at this station about a year as Cook for the boarding school, and during the whole time manifested more opposition to the truth than any one whom we have had on the premises. Though obliged to recite certain lessons appointed him, he turned them into ridicule. At length we dismissed him. It seems, from his account, that after he went away the instructions which he had received came into his mind with new force and especially as he was alarmed by the ravages of the Cholera around and by the death of his own brother. He then resolved he says to turn in the true God – to pray to him – and no more to put on ashes or perform any heathenish practices. A sermon from Mallappa which he heard at Santillipoy likewise around him and he came to day apparently filled with a sense of sin and with the inquiry "what must I do to be saved?" Time will show the reality of his professions.

20. Being unwell to day Br Spaulding who came up to spend the night attended the meeting for inquirers and was much gratified. One new inquirer besides Cartasan came – viz the woman mentioned on the 31st ult – as having the Cholera. Her name is Anthache. She is a respectable woman of Chilly Caste & her husband a man of some property in the village of Oodoville, about a mile from the mission house. Since her own sickness and the death of her mother, she has been under very deep impressions, has attended preaching regularly and seems to have her heart opened to receive the truth – We feel bound to exercise peculiar gratitude for this event, as it is a new thing for a woman not connected with us to come out to an inquiry meeting and especially to come out in the evening. Oh! what shall we render to the Lord for all his goodness towards us.

30. Am just recovering from something like an attack of the Cholera. Not very severe but somewhat threatening. The last three days have been with us a time of sickness. Mrs W– was taken very ill the night before last while I was confined to the couch – and an hour or two after Mary a European servant girl had a severe attack of the Cholera – and soon after Chellate was taken. Had not Sister Spaulding been with us, as providentially she was, we should have suffered for want of attention; but our dear Sister was able to go from one ~~and~~ to another until Br Scudder came which was towards morning – All are now through mercy nearly well.

25. Spent a precious day at Tillipally. Two girls of the boarding school and one servant man were admitted to the church. The occasion was one of much interest. The Lords name be praised.

27. The meeting with the inquirers this evening was very pleasant & refreshing. The husband of the woman before mentioned came as an inquirer and appeared to be sincere.

28. An encouraging circumstance today. An Odigar who lives near us brought his son a fine lad about 7 years and gave him up to live in our family and receive instruction. This is a very uncommon event, and such as has not probably occurred before in the mission for a man of property and one of the leading men in the parish to allow his son to take his food from us, and eat on our premises.

Sab. 30. This afternoon not being able to go out to preach I walked into that part of Oodoville where the sickness has principally been, to see if I could do any thing for soul or body. It was very feeling to learn, as I went from house to house, that this one & that one, whom I knew & had conversed with were dead and beyond the reach of further calls & warnings. In one house which I visited five have died. The house was deserted and there were no signs of inhabitants round it. This scourge is most dreadful. It takes away all classes of people yet they are not convicted. Many attribute the calamity to the Missionaries, saying "we knew nothing about this sickness before you came and now thou dieth who attend to your preaching. It is because the gods are angry at the christian religion. Sometimes they say too that the godden who sends the sickness is angry because the people apply to Europeans for medicine and this common language is when people are dying in great numbers the godden is at play and we must not spoil her sport."

31. Attended the formation of a Branch Bible Society at Jaffna. Almost all the respectable English Dutch & Portuguese inhabitants were present & some Malabars. In moving & seconding the resolutions some animating speeches were made. While returning home from Jaffna in company with Br. Poor we met a messenger from Tillipally with the melancholly intelligence of the death of Br & Sister Richards dear babe. How mysterious are thy judgments Oh. Lord.

January 4. 1822. Attended the funeral at Tillipally. One dear Brother & Sister are much cast down.

Preached at Mallagum in the morning and in the afternoon visited a village in Oodoville where the cholera is now raging. Found in one house 4 sick, and was told that four have died in the same house. About thirty have died in that small village within a few days among whom are three Brahmins, though the natives boast that the Brahmins do not die with the Cholera. Ceremonies were made a few days ago at the temple near our house to drive away the cholera. A long booth was erected in front of the temple lined with cloth of different colors and ornamented with wreaths of leaves & flowers. Under this booth a feast was prepared consisting principally of rice & curry and eaten with much noise & riot. The drums were beating most of the time for several days and the whole of the last night when the feast was prepared. About day light three goats & several fowls were killed and the people forming a procession marched off about a mile to carry the sickness away. All however did not avail. The next day the wife of the officiating priest at the temple was taken sick and also others near. Hence what followed. Last night the girls

in our family were roused from sleep - and, alarmed by some uncommon noises, fled into our room. They said the noise came from the temple and on inquiring we find that about midnight the priest pretended to be inspired by the goddess. His countenance was distorted - he writhed his body - groaned - beat his breast with stones - and opening his mouth utered the oracle, "The goddess is not satisfied - another ceremony must be made."

8. Meeting this evening with Inquirers. Six were present. Malappa's wife not being able to come out. Chellate said "I am a great sinner, Christ only can save me." "Do you hope he will?" "I do." "Why?" "Because I love him & pray to him and hate my sins. I asked the woman Anthache "If you repent on account of your sins and forsake them entirely can you not be saved without Christ?" "No for I cannot pay God for my former sins - Solomon said also. To repent of sin is not enough the magistrate will not forgive me though I cry & say I will do so no more." I asked Carpeasen "If your own sacrifices will not this atone for sin?" "No, for we only give God what was his own before." Moodoogun. "If you try to obey God and pray to him all your life and after all should be sent to Hell would it be right?" "If I poke sinner I think God would not do so; but it would be right"? "I deserve to go to hell." The husband of Anthache was also present and expressed his full conviction of the truth of Christianity and his determination to give up all for Christ. We have occasion for gratitude also for some other tokens of the Spirit's influence - A woman of low caste came the other day to Mrs W. — expressing a wish to be baptized and on inquiring we find that she has been in the habit for some months of coming to the boys in the school for instruction and they have among other things taught her a prayer. The servants have also conversed with her and she seems sincere in her desire to be a Christian so far as she understands herself. Permit us not oh! Lord to quench thy Spirit. but Oh! work here for thy glory & thine own name.

9. Going into a village at some distance to administer medicine for the cholera learned that a Brahminee was sick and went to the house. In approaching passed under an artificial gateway composed of plantain trees set up so as to form a square, and connected together by strips of cloth - back from which hung suspended various leaves & flowers, an offering to the goddess, who is supposed to send the cholera. While the sickness is raging these offerings are made before almost every house and often a handsome booth is erected for the entertainment of the goddess. In this is placed an earthen vessel of water on the top of which is a cocoanut and different leaves or flowers, an old copper or brass plate and some sort of a piece of furniture as a small table or chair which makes up the establishment of this demons house. On coming up to the house of the Brahminee I saw several females of the same caste in a neatly swept yard who made way for me to go into the house; but at that moment a Brahmin stepped up, forbid my entering. The women then showed me a back way, by which I went into a small room where the Brahminee lay sick; but just as I was proposing some medicine for her the Brahmin, who appeared to be her son, came round & peremptorily forbade taking the medicine saying, "It is contrary to our caste to take any thing from you, besides it is appointed to all at birth when to die and no efforts can prolong life." I argued with him a long time but in vain, and then left him with a solemn warning not to stand in the way of the temporal & eternal salvation of this people.

12. A violent storm of rain & wind which is probably the closing of the rains. This is the first day of the year according to one reckoning of the Tamul people introduced probably by the Roman Catholics from Europe just before the correction of the Calendar. The true Tamul year begins after the 7th & before the 13th day of April and all the months (in number 12 like ours and about the same length) follow in the same order, being 10 or 12 days later than ours. There are many affinities between the Eastern & western modes of keeping time which seem to indicate a common origin. Besides the division of months & years they Malabars have the division of time into weeks, in this they have the names of the days of the week, though they do not speak of the week as a period of time, except in imitation of Europeans. Instead of that they mention the number of days or nights. The names of the days of the week are taken from those of the Sun & Moon, & the planets, after Mars, Mercury, Jupiter, Venus & Saturn after the manner of the Latins, which we have also adopted in part. They have also a kind of age consisting of 60 years. But to return - as this is the beginning of a new period the people to day seek to know what may be their fortunes during the year. For this purpose they make an offering of rice to one of their idols, Vinayakar, and then boil it in water. From the manner in which it boils they conjecture their good or bad lot.

Sab. 13 One of our boys, Frazier, going out this morning to invite the people to meeting went into a temple where several were assembled to finish the ceremonies of yesterday. He sat down in the midst of them and began to read a tract. The people heard quietly for a few minutes and then began to revile saying "You eat the Padres rice - therefore you come here with this story". A man who seemed friendly then asked the boy to come out saying "The people will hurt you" — He answered "No, I will do my duty - I will stay & read. I care not what they do." — They then began to dispute with him; but he answered them so well that one at length said "Why do you talk with that boy. you only show your ignorance. Do you not know that he lives with the Padri and learns all these things?"

14. To day found a Brahmin very sick with the cholera. On offering him medicine which I did with the more confidence because I was acquainted with him, and had found him before all friendly, I was pleased to see him disposed to take it. His father, however, and the female members of the family objected at first, and partly because at the moment I spoke of the medicine a lizard cried out* which is a bad sign. At length however I prevailed with them & the Brahmin administered the medicine.

16. Our very souls have been made glad to day by the return of Br Woodward from Caleb improved health, and the receipt by him of a large packet of letters from many dear friends in America after a lapse of almost a year and a half without a line from any of them. We can

* A species of lizard is very common here being found in almost every house. Many suppose that these reptiles understand human conversation & have superior wisdom. There are therefore many foolish signs connected with them

only look at 60 or 70 sheets in one short evening, but we see enough of the goodness of God to one friend and the Zion of America to call forth the fervent gratitude of our hearts. Teach us Oh! Lord to praise & to pray.

17. Returned this evening from Panditenpo, thought it my duty to walk more than a mile though it was dark to see the Brahmin who has the Cholera. Found him better. Returning passed a large temple of Conda-Swamy in front of which a long temporary Bungalow or shed had been lately erected for the purpose of making some ceremonies on account of the sickness. Had the curiosity to go into it. At the farther end a small room was partitioned off. I went up to the mat-door which stood open to see what it contained &. In the middle sat two Brahmins on the ground, cross-legged and nearly motionless, facing each other. Between them was a large lamp with several lights — two or three small brass idols — some offerings of rice flowers & fruit — and various ornaments. Back of each of them and also in the farther side of the room was a platform, covered with different colored and tinseled cloths, done up in many fantastic shapes and wove round with wreaths of flowers and interspersed with branches of evergreens. At each end of the bench at the farther side were two representations in wood of the animals on which the god is supposed to ride, very much decorated, and between these leaning against the platform were rods & sceptres covered with tinsel, and two naked swords on the point of each of which was a lime. The appearance of the whole aided by garlands of flowers & curtains hanging in different parts, and lights well disposed was quite novel & imposing — and that is all — as to meaning like almost all the shows here you look in vain for any — As I stood looking in a Brahmin came directly before me and shut the door. I said "as to be heard within" "It is written in our books of certain persons that they love darkness rather than light because their deeds are evil." Upon this the principal Brahmin or rather the Gorooo for such he proved to be ordered the door to be opened. He was from the Continent and was a man of fine appearance and much art. The people who gathered round to hear our talk seemed to look up to him almost as a god. He did not however find it very easy to maintain a bad cause and rendered himself quite ridiculous. He had come to the place and with great expense to the people got up all this show with a pretence of driving away the sickness. The ceremony was to last 20 days and no doubt bring him much money — Many of the people easily saw the folly of this and joined in the laugh against him. He pretended also to believe in one true God but that he is both male & female and that we all descend from him. He denied that the idols worshipped generally here are gods — "A pious man" he said "is to be known by three things — He will avoid women entirely — He will never be angry — and never give advice". To the latter it should be shown that the Brahmins never act as religious teachers and are exceedingly annoyed when we do.

18. Most of the Brethren & Sisters spent this day with us as a season of special thanksgiving to God for his loving kindness in bringing back our dear Brother in better health — for permitting us to hear so much and such cheering intelligence from our native land — and for the recent manifestations of his Spirit & grace as we trust to some perishing souls at this station — We have gone back in our review of the mercies of God through all the way of our Missionary life and find every where occasion to bless his name. Bless the Lord Oh! our souls has been a precious day I believe to all who were present.

24. The Cholera is now very mortal around us and I spend almost all my time among the sick. Sometimes I go out in the night which excites the attention of the natives very much and they say "yours must be a good religion". When visiting a family a few nights since where several have been sick one said "If we send for a Samal doctor he first asks "what will you give me" and then if the fee be sufficient he will come, but only in the daytime yet the Devil comes in the night and for nothing. The sights which we often witness are such as call up all our christian sensibilities. I have attended for several days on a family where all have been sick. In a mud hut but not more than 16 feet long and 8 wide without any window and having no entrance for the light except where the mud wall was broken down on one side, and through a narrow door which one could not enter without stooping — lay five sick together. At one end was a small fire enough to heat water in an earthen pot placed on three stones, and round and over the fire lay all the two family utensils. Just opposite the door and near the fire lay the man of the house upon a bed of earth covered only by a mat of leaves — next him a lad of 5 or 6 — then one of about 8 — and next the Mother with a daughter 15 or 16 years of age beyond her. All were very sick and some in a dying state. They had no oil for a lamp — no food — no medicine & yet they are not what may be called comparatively a poor family. A large part of the population are poor — Oh! how little do those know who have not seen it the wretchedness of idolaters. The curse of God rests upon this habitation.

26. This morning a man taken with the Cholera came to the temple near us to be cured. He made an offering of rice, eating some part of it himself and then bathed according to direction. He could scarcely have done anything worse. Being told to go — and he would recover he made out to walk just to opposite our house and then fell down almost as one dead. I have caused him to be taken up and put into a comfortable place and have administered all the remedies at command but have little hope of success.

27. The sick man died this morning. I desired much that he might live fearing that his death upon the premises might have any unfavorable effect upon the people considering their superstitions; but the Lord sees not as man sees. We have had him decently interred. The day which I find has made a good impression & contrary is it to the customs of the people at large so great is the fear of the disease is so great that they bury even their relations in the most unbecoming manner. The Gorooos or travelling priests from the Continent are considered quite superior to the Brahmins here and are treated with the highest respect. They can hardly be called religious teachers, however all the instruction which they communicate consists in whispering a single prayer of a few words in the ear of such as are properly qualified to be initiated & will pay them well for it. This prayer must ever be kept private.

Sometimes they desert them before death. Mr Moorgaart in visiting a sick man at Jaffna the other d found him dying yet turned out of the house while his wife & children were locked up in it. The man whom we buried this morning was very low all night yet his son a man grown who pretended to watch with him slept so composedly that I could scarcely waken him when I went out in the night to administer some medicine.

29. To day our Odoovillie School Master has died with the Cholera. He was a man of good sense and some learning and having been employed as a Schoolmaster in the Mission more than three years he had heard much about the Christian religion. Nor was his conscience altogether alto Some months ago Br Spaulding in preaching very pointedly concerning the excuses of sinners for reje Christ turned to his Schoolmaster and asked him what excuse he had to render to God. He hes tated – the tear started in his eye and he said "None!" He was however, halting between two opinions until the last. I felt much for him after his attack and the night before he died his image seemed to be constantly before me. Yet he died a heathen. Being asked "In whom do you trust" he said "In the God I love the one true God". "Do you believe in Jesus Christ?" "No!" was the answer. Oh how awful to be made a savour of death unto death.

February 3. One of our boys, the son of the Odigar, is very sick with the Cholera. We are very anxious about him as should he die great advantage will no doubt be taken against us as there is much excitement in consequence of his father's permitting him to live with us. A neighboring boy ridicul him the other day until he made him cry. "What, you an Odigar's son live with the Padri do you yes, live with the Padri, and such bad bodies!"

4. The subject of discourse at the monthly prayer meeting to day was "The moral influence the times upon Missionaries – or the dangers & encouragements resulting from the present system of religious operations." Among other things some remarks were made on the dangers of Missionaries acting so much in view of the world – having their names & doings so much in the public pap and seeing too often that commendation which their Patrons find it necessary to bestow upon th for the good of the cause. Oh may he who was meek & lowly keep us all from loving the praise men. Alas how many are the motives which may impel a Missionary forward when even men who if unobserved would not stir an inch; and is it not a matter of regret that there is felt to be a necessity for so much worldly excitement and that the present system of operations is not mo silent and unobtrusive. Perhaps this great worldly system which is got up cannot be radically chan but at least some of that flattery which is lavished occasionally on living characters might be spa as long as the illustrious dead afford so much room for eulogy without danger of stirring up the sediment of a depraved heart.

6. Forwarded a copy of our Annual Public Accounts by way of Madras to Egr Evans. The expenses of the year under review system have been something more than 24,000 Rix dollars, or a the present exchange about 7000 Spanish dollars. This sum has maintained 7 Missionary families – 5 Stations – 4 Boarding Schools with nearly 100 Children all fed clothed & Bud 25 Native Free Schools with 1000 Children – 3 licensed Native Preachers, and several Native Assistants, besides building and various contingent expenses of a Mission yet in its infancy.

9. The Infant child of Malappa died this morning. It was 3 months old and sickly from its birth. The parents appear to be supported by Christian consolation. We have of late been much gratified in seeing them both becoming more & more interested in the Cause of Christ. "Whether any inquire of them they are our fellow helpers."

12. Had an interesting meeting with the Inquirers but only five were here. Malappa's wife having gone to Jaffna and Solomon to Manepy. There seemed more depth to their experience than I have before seen. Moodooppu said, in imperfect English, "I wish to join Church – be bap & follow Christ; but am sometimes ashame that my wife & relations think." To day my former thoug such thoughts, I now think wrong – This is great subject, therefore, friends they must not be ma They can do very little – Some & Jana all very little – Must soon die – Therefore I mind to forget th things and follow Christ." When I spoke to them of the shame which Christ had borne for them all were much affected and some wept. — We had just concluded the meeting when a no came from Br. Spaulding at Manepy saying that Solomon was there labouring under a violent att of Cholera and in a dangerous state. I went down immediately and found him in much distre but a good deal relieved by the medicine which Br. S. had given him. It was very gratifyi to learn that his mind had appeared to be in a good state. He was attacked by the disease before reached the house. As soon as he got in he obtained some medicine, and went into a room alone to pr He remained there weeping & praying a long time then took another dose of medicine and retire again. The disease becoming more violent he was in great agony of body, but happy in mind. H said, I shall die, but I do not think of death – My sins – I think of them: – Jana then immed diately burst into tears. Whenever he spoke of his sins he wept though at the same time he said, trust God has pardoned my sins and that I shall go to Heaven. Philip the Native Assistant at Man prayed with him, very fervently and his soul gathered new strength for the trial. When I saw him he was calm and happy. My trust is in Christ said he. Christ will take away my sins – I have fear – I wish to die and get rid of sin.

16. Mrs. W— in going out among the people to day found many ~~people~~ women who said "We did think of coming to your religion, but now the Cholera has come and we dare not. If we do we shall certainly be killed by the Cholera." The Adversary appears to be strengthening himself in consequence of the sickness as few men will now come out to meeting and so womenkind – is a little remarkable that the greater part of the women who were most regular in attend preaching have died. So the Lord sees fit to give occasion of offence to them who seek occasion, H time that this world is a state of trial to bring out what is in mens hearts. The people here have abundant evidence in favour of Christianity if they had any disposition to receive it and they, also find objections sufficiently plausible against it to amuse themselves in idolatry – Solomon is fast recovering from the attack of Cholera

17. Chellatte went out to converse with such women as she might meet this afternoon. One said, "I will hear what you have to say, but it shall go into one ear and out at the other." — A man who stood by said "You live with the Padri and learn their things. Go to Heaven with them. We do not wish to go." When she told him about some sins he said "These are not sins. It is sin to cut young Cocoa Nuts — to cut Cocoa nut leaves before they fall off — a sin for a washerman to tear the clothes in washing, and a sin to tear an ola writing."

20. Three of the boys taken by Br. S. and myself have left us to day to be connected with a boarding school now established at Nenepy. Seven remain. The reason of this division being unequal is that at the time most of the boys were named Br. & Sister S. were expecting to leave Ceylon for the Continent; and we have not for several months increased the number on account of the low state of the funds.

21. Mrs M— has received a short letter from the African before mentioned as a hopeful convert under Mr. Lambicks instruction in Kandy and as it tends to show the progress of light in a dark mind I quote it literally. It was written in a large but plain hand. It must be remembered that a few months ago this poor African could neither read, write, or speak the English language.

Kandy 25. January 1842.

My dear Mistress Winslow — I took this favourable opportunity to write these few lines to your Ladyship. About how I came to know God that while I was at Colombo in Kandy I having received a small Book from a certain poor Singhalese Man. and I read it with Great delight. and it shows me the blessings & good tidings of God and his son Jesus Christ. By whom are all things the Great Saviour of the world. That after 9 Months I left the Said Country and came to Kandy and By the mercy of God I went to the S S school. and learned Little to read & write and Speak the profitable English Language. While I am learning Thus the most favourable and Kind Gentleman Mr. Revd Samuel Lambrick came to visit the Said School then he seen Me. and became compassion upon me. and he said to me Come my hous any time By & By and I said very well thus I went and learnt the holy Law of God with great delight under the said Gentleman. after few weeks the said Gentleman Baptized me in the holy Christian religion and kind Mr Revd Thomas Browning Esquire and Mistress Ladyship Mary Browning Became My godfather and God Mother and Kindness this very day I learn under the ~~said~~ Charge of the said most Kind gentleman Mr. Revd Samuel Lambrick. I am your truly Brother in christ Jonathan Gambier and god is died for every one that I love him and so he died for Me Jonathan Gambier.

April 8. The last 6 weeks we have experienced deeply both the goodness & severity of God. He has graciously remembered us in a time of great extremity and given to our charge another dear babe. He has also seen fit to try our faith & patience. Mrs W— has almost the whole time been poorly and more than once dangerously ill. She has suffered much pain and needed much attention. But it is all well. The affairs of the Station have of course suffered particularly in her department the Boarding School, and the more as both Malappa & his wife have been absent since the 12th of March on a visit to Colombo. While able to do little ourselves, however, we have the sweet satisfaction of seeing the Lord carrying forward his own work. All the Inquirers at the Station except one, viz. Carlappan, have manifested a growing interest in Divine things. His case has tried and afflicted us much. Our souls have wept for him. He has shown in several ways that he is falling under the power of the devil and we are at present obliged to give him up, and bow in submission to His will which is inscrutable but good. Of the other Inquirers five are now Candidates for admission to the Church, one of whom, however, Malappa's wife is absent. Another, the husband of Anthachi appears well, but his change of feeling being more recent he will probably remain some months longer on trial. — Oh! how does the goodness of God shine forth in the midst of our weakness & sin, that any should have be brought to see & feel their lost state and go to Christ for salvation; or that any former impressions of the truth should have be revived, or even continued, seems almost that it cannot be; but it is the Lords doing and he delights to work in such a way as to glorify himself. Blessed be his name that He does so — that no flesh may glory in his presence.

19. Malappa and his wife who have been so long absent have we learn to day, only reached Manaar where they are detained much after work by head winds. This is a trial to us, particularly in the present state of things here; but it gives us much pleasure to learn that while at Manaar they have not been idle. The Collector has kindly given a large room in a Government building for preaching on the Sabbath, and Malappa has regularly a good congregation.

20. This morning had a specimen of the effect of earnestness in declaring the truth. I went with two or three of the boys to a neighbouring village to invite the people to the services on the morrow when it is proposed to admit the candidates to the Church. Met the head man of the village and one of the Sheets, and several with him. He at first attended to what was said; but soon began to ridicule the boys who were with me for changing their religion to get a little rice and a cloth, adding "You may get people enough to become Christians for money. I will become a Christian for two dollars a month." — For 50 dollars then, said I, you will leave your religion which you think true and embrace one which you say is false. This is the rate at which you value your soul. One to help him out of his difficulty, a man who stood by said "Show us Heaven & Hell" — Then you will not believe unless I show you heaven & hell. Suppose that you should remain standing here, and say "Show me a place where I will not believe there is such a place unless you show it to me." Go there and I can show you the place. Then fixed my eye steadily on his and added — You may now laugh because I tell you of a place of torment, but you will soon die and go where you can see it — and feel too — You are in the road to Hell and unless you repent you must lie down in eternal burnings. Tell you of these things I have left my native Country, My Father & Mother & Brothers & Sisters and my dear friends; and yet you only ridicule. Oh! it makes me weep for you — for I know your danger

and see you already bound, in the chains of Satan and ready to be dragged away to endless misery. Seoual things of this kind I said with an earnestness not common to me until my mind was so filled & excited with the thought of that awful misery to which he was hastening that I seemed to see the flames of the bottomless pit already enveloping him. I was overcome by the emotion — my voice failed and I could not proceed. The boys with me began to weep, and I have never seen such a solemnity fall upon any heathen before as that which then sunk down all the levity of every one present.

22. Monday. Yesterday was a new day at Oodooville, and the happiest of my missionary life — I enjoyed a privilege which I scarcely hoped to have for years to come of baptizing three adult heathen into the name of the Father the Son & the Holy Ghost; and we were allowed not only to dedicate to the Lord one dear babe, but to bring before him also the first fruits of this Missionary Station by receiving some members into the Church of Christ — Not that we consider them the fruit of our labours. With the exception of one, all of them received their first religious impressions if they did not actually experience a change of heart elsewhere; and that one received much instruction from Br & Sister Spaulding while here, particularly from the latter. But no matter who the instruments are if the work is done, and God is glorified. — The Brethren Meigs, Poor, Spaulding & Scudder; & the Sisters Spaulding & Scudder have been with us on this occasion. The Candidates Solomon, Moodooquen, Chellate & Anthache were examined by the Brethren on Saturday evening, with a good deal of particularity. The Sisters who were here and most of the Native members of the Church with a considerable number of boys & girls from the boarding schools at the different stations were present. The Candidates gave good satisfaction. Two of those who have for a considerable time attended the meeting of inquiry, and of whom we have hope that they are Christians Malappa's wife and Nacharamma the husband of Anthache were not examined for admission. The former is still absent at Colombo — the latter was present but his seriousness being of more recent date — it was thought best to defer bringing him forward. We felt some difficulty about having his wife come alone; but when it was referred to her she immediately chose to identify herself with the Church now, even if her husband could not. He also readily gave his consent though he said he had much sorrow because he could not come himself.

On Sabbath morning a large congregation of Natives among whom were some of the most respectable men in the place and several women assembled in our Bungalow-Chapel the earth-floor of which was entirely covered with mats of different kinds. On these the people all sat as usual according to their different rank, and gave good attention, throughout the greater part of the long exercises. Br Meigs preached, after which the ordinance of baptism was administered to Moodooquen who was named James (a name by which he has generally been known among us) and to Chellate & Anthache, whose names were not altered. After the baptism they with Solomon stood up before the congregation and gave their assent to the Articles & Covenant of our Church, which were read by Br Poor — all the members of the Church rising up when the Covenant on the part of the Church towards them was read. Baptism was then administered to one infant child by Br Spaulding, and by Br Scudder to two children of Solomon who were named Solomon & Ruth — to a child of Chellate's named Susan Huntington (being supported in one family) and to three children of Anthache named Clarissa Buchanan Joanna Lathrop, & Daniel (the two former being in one family and previously named) It was a very interesting sight to see three adults of so respectable appearance come before a heathen congregation and kneel down to receive an ordinance so expressive of their need of Christ and of their faith in him; and then to see six pleasant children, rescued as we hope from heathenism, and presented at once thus publicly to the Lord. The heathen around seemed to say "Is this nothing to all us who sit here?" After Baptism the Lords Supper was administered by Br Poor to eight of our own number, and eleven Native Communicants. All the exercises were in Tamul, except a prayer at the baptism of one child, and we concluded by singing the doxology in Tamul to Old Hundred. — As we were coming out from the Bungalow Br Poor remarked, "In all our great days we make some advance." This day we have made an advance in three particulars. 1. More persons have been baptized & more admitted to the Church than on any day before — 2d. We have made an advance in having one person come to us from without — that is, one in no way connected with us — & 3d. in having children baptized, which is a new thing." It might be added that the persons admitted to the Church are all adults and not children or youth from our schools — that the person from without, is a respectable woman — one that bids fair to be useful to those around her — The number of persons who were present was probably larger too than on any similar occasion. All these things call for gratitude, and not less for humility in view of the unworthiness of all of us who labour in this mission of any peculiar claims of approbation. It is the pleasure of God to grant a measure of success to the Ceylon Mission, which he has not granted to some others; but not for our sakes. — The additions now made to the church make the number received within a year (that is from the first baptisms at Tillipally just one year ago) to be fourteen of whom thirteen are Natives, all of whom make credible profession. What shall we render to the Lord for all his mercies toward us. We will take the cup of salvation and give thanks unto

25. As I was going from house to house this afternoon I passed near one of our schools. It was formerly a heathen school and has not been under our care long enough to lose all its peculiar features as such. I found the boys to the number of 40 collected under the shade of a

large tree near the Bungalow standing in a circle with the Master in the centre and singing a heathen song to conclude the day. The sun was sinking behind the tops of Palmyras on the West, so that the shade of the tree was not necessary, and the voices of the boys as they chanted alternately (or rather in succession) a verse each round the circle would have added much to the scenery had they been singing a Christian hymn, and how infinitely different the effect upon their minds! This led me to think of the importance of putting familiar divine songs into the hands of children here - and to reflect also on the slow but sure progress of that moral revolution which is commencing among this people. Yes! the children here will one day sing "Hosanna to Him that cometh in the name of the Lord" — On my return home was pleased to find that one of the boys, Israel Hooker who had been called in to read the Scriptures to Chellatte, had after reading a portion of Scripture requested leave to pray with her. When Mr Ta— had given him leave he knelt down and made a very appropriate, and feeling prayer — We consider this boy, and another, J. B. Frazier, as serious, though we are not now satisfied that they have experienced a change of heart.

28. In my excursions this afternoon went to the house of a Swan, one who eats no flesh or fish & pretends to practice certain austerities that he may be accounted holy, and found him busy in making wreaths and garlands of flowers for the temples - Some others were present among whom was a respectable man from a neighbouring village. I attacked them rather closely on the subject of idolatry and then at length exposed its folly; but said the great numbers of people live by idolatry - many by making images of cows and many by gathering flowers for the temple. The Brahmins too & Panaasams all get their living by the system therefore though it may not be right it is necessary! — James went out to talk with the people, and read to them. He returned with his heart full of joy" as he expressed it, "because some had listened to him. He said to them "I was once a heathen as well as you. I have lived both ways - you have lived only one, and you cannot know as well as I do what is best." — Hooker in going out encountered a Brahmin at a temple. as the boy approached the temple the Brahmin said "Why do you come here you child of the devil" The boy replied "I did not come in the service of the devil, in whose employment I see you are hard at work" — "Why, who are you a Christian boy" "Have you not a black skin? Do you think to make it white by living with the Christians"? He then added some abusive language. Hooker said very mildly "Were I a heathen boy I should say hard things in return, but our religion teaches us to be humble & forbearing and I wish you to see how excellent a religion it is" — Although we had an opportunity of observing how the boys talk with the people. A watch which is kept at the bungalow, consisting generally of 4 men, happened to night to have 8 men and a boy all of whom came into the bungalow to lie down with the boy. Before the boys went to sleep as they are accustomed to pray together, one of them knelt down before all the watch, and made a very appropriate & impressive prayer — two of them then entered into a long conversation with the watch and defended some of the leading points of Christianity with much ingenuity.

30. To day a poor boy came and begged admittance into our Boarding School. He is an orphan — his mother died when he was very young - his father about a year ago. Since the death of the latter he has been a poor wanderer. He appears to be a promising boy and being also an object of charity we have taken him in with much pleasure.

May 1. Meeting with the Communicants. Anthyache, said "I had much comfort when admitted to the Church because I was doing my duty. What I pray principally thought of since is, how shall I get rid of sin?" Chellate said, "I then thought much of the love of Christ and now I love Him more & more" Solomon - "I have gladness & sorrow - gladness because I have such great privileges & sorrow that I am so unworthy of them" — James said, "From that time I have had new joy & it grows - I have no courage as I had, to shame my relations, but courage to speak of the love of Christ." — It was pleasant for me to bring before their minds, afresh, the solemnity of the vows they had taken upon themselves in their own behalf and in behalf of their children, who were baptized and the duties they now owe to God — to each other - and to the heathen, as members of a Christian Church. I never before felt so awfully my responsibility in having the care of souls - so slippery, is the path of new converts among the heathen, rocky way upon the mountains is so full of dangers - Blessed Jesus do thou teach me to guide & direct them; and oh do thou keep them from falling, and present them spotless before the presence of thy glory with exceeding joy.

## Conclusion.

It may be proper to conclude these remarks by a brief view of the Station.

Buildings. No addition has been made to them, and no alteration taken place except that the bungalow for a Chapel, mentioned in the last Journal, has been completed. It is large - being capable of accommodating about 700 persons in the native manner, but is of slight construction having nothing more than an ola roof supported by double rows of common hard wood posts, round the outside of which bamboo nut leaves are tied on so as to inclose it on three sides the other being left open to admit the people. It has a hard floor of earth and is sufficiently commodious for present use. But we think much to our Church expend which can easily be done for about $200.

Boarding School for Heathen Children. Of the number mentioned in the last Journal three, Thomas Adams, Rufus W. Baily & Edwards Payson are removed to Manepy - and Serens E. Dwight has been dismissed. Principally on account of the low state of the funds only three boys have been added to the school - One a brother of Solomon one Schoolmaster whom we name Paul Tilcomb - another, the son of Odigar near us whom we call Frederick Hall - and the poor boy taken on the 30th ult. why, if faithful he is found to answer our hopes as he now promises we shall name Stephen Church, in place of the little boy Abiathar name who died about one year since. It has given us much pleasure to add these valued names to our list, and we hope to be able hereafter to communicate favorably concerning them to those of our dear & respected friends more particularly interested. We hope also that circumstances may soon allow us to report other names for the support of which in our family we are not the less grateful, because unable at present to answer the expectations of those who have been generous enough to provide the means — Of those mentioned before Richard Bayley Israel Hooker - Jno. B. Frazier - Solomon M. Allen - Joshua Huntington - Allen Goodrich - & Claudius Buchanan still remain, and make good progress in their studies. Bayley is employed in part as an assistant and on common subjects is a ready interpreter. Hooker & Frazier are considered as more serious than any of the others and have sometimes been ready almost to hope that they are Christians. Huntington & Goodrich are particularly interesting on account of their amiable manners and good progress in their studies. With the exception of Buchanan they are the

smallest & youngest of the number yet are scarcely behind either of the others in English or Tamul. They often on account of some fancied resemblance put us in mind of those dear men whose names they bear & both of whom probably now rest from their labours. — Allen is a good scholar and Buchanan though young is of late coming on well. — Besides these boys who are supported there are in the school five others who are studying English & Tamul and who attend daily but do not take their food here being the sons of head men who are are unwilling to submit to the reproach of having them live with us. — We have also in the female department six promising girls some of whom take their food on the premises, and the others are clothed & educated so that there is no difference except that the latter two go home a few rods distant to eat & sleep. — Only three of them are married. Fanny Hall, a very considerate & pleasant girl of about 8 years of age. She is a pupil of Solomon — Susan Spurlington, about 6 — a daughter of a Chellate who was baptized on the 21st a forward & promising child — she was for a time at Tillipally and advanced there so much that she is now able to read the Testament with some degree of facility — a great acquisition for a girl of her age considering the difficulty of learning the Tamul Characters — Joanna Lathorp — a daughter of Esmorach also baptized on the 21st ult. about 4 years old, and a very interesting little girl. The other three girls are generally about 10 years of age — studious & attentive to their task — All now learn to spell and read and will hereafter learn to write the Tamul language as well as to commit to memory the same variety of catechisms and scripture lessons which are put into the hands of the boys — The general routine of the whole school is the same as is mentioned in the lines forming a

Native Free Schools. The number of Native free schools now attached to the Station is seven — one having been taken from the former number and attached to Manepy on Br. S.'s going there another added from Panditerippo, and two new ones formed. The Schools are at the following villages — Mallagam — Chunagam — Maloody — Maigrappetty — Santillepoy — Ennaville — & Oodooville. The five last being newly formed are not yet large — The three first contain from 50 to 60 boys each the remaining two about 30 each — The whole number now in all the schools reduced as they are by the Cholera 280 and the average attendance from day to day is 210 — The management of conducting them remains in general the same as before.

Preaching. Malappa and myself usually preach at 3 or 4 different places on each Sabbath and also occasionally during the week; but the greater part of religious instruction given to adults is in the home & by the way "in the corners of the streets and the chief places of concourse". Though we speak of regular congregations, and have great reason for gratitude that we are able to assemble a few sheep to sanctify the Sabbath, by the public worship of God (which is of itself a most important thing) yet so small is the number of those who assert that to preach to them only would be doing very little to disseminate religious knowledge. This is generally to be done by more laborious means — by going from house to house — by preaching the gospel to individuals — to every creature.

Communicants. The number of Native Communicants now at this Station is five and there are two candidates for admission. Nothing need be added concerning them but that in common with all those who are in the midst of heathen countrymen & relatives — surrounded by heathen scenery and in a country peculiarly under the power of Satan, they are in danger of making shipwreck of faith & a good conscience and most urgently need an interest in the prayers of all Christians. Brethren pray for them — Oh! ye who love the Lord keep not silence — "With all praying also for us that God would open unto us a door of utterance to speak the mystery of Christ."

With Christian Salutations to the Committee
their Servant in the Gospel.

M Winslow.

To the Corresponding Secretary
of the A. B. C. F. M.
Care Jeremiah Evarts Esq.
Boston.

Oodooville (Jaffna)
May 4. 1822.

In Christian Herald to Feb. 23. p. 5.

May. 1823

# Extracts from the Journal at Codoorville. M Winslow.

The red marks were made for transcribing — but now the have been transcribed yet what is printed

Sabbath May 5th. Took an excursion this afternoon of 4 or 5 miles, spending most of the time however in Enneville about a mile distant. At one of the small temples then found a small circle of women listening to the Conda Puranam. I did not venture near them lest I should give offence, but stood at a gate leading to the temple conversing with such as were willing to hear me. While there, talking with a Brahmin, whom I had called out as he was trying to hide from me, a Gosaw came up, and without the least ceremony or looking to the right or left, brushed haughtily by me. All paid their most profound respects and seemed ready to throw themselves at his feet. He was attended, among others, by a son about 18 years of age. As soon as possible I resumed my talk with the Brahmin on the subject of their departing from their own system for idolatry is condemned by their high books and the Puranas (historical fables of the exploits crimes & virtues of their gods) are of later origin. When a line was quoted from one of their own poets saying "Gold is nothing — silver is nothing — stone is nothing" I heard a voice from the opposite side of the hedge saying in a deriding tone saying — "Stone is nothing is it?" Looking over the hedge I saw the large gold earrings of the Gosaw's son, as he was partly hid from me by a tree, and said to him "Yes, stone is good to stone wells — to build houses to make steps — but stone is not God." The young gosaw was a little nettled at this and said "Stone is God. If you strike it against steel fire comes out — fire is God". To answer a fool according to his folly I said — "but if you come near your god he hurts you — if you put your hand in the fire it will burn". "No! If I put my hand in the fire and think it will not burn it will not." "If then you are in a house on fire, and think it will not burn you it will not" — "No". At this the people laughed, and the father of the young Gosaw called him away.

12. Preached this afternoon at the house of Kathuaman, the candidate for communion. He seemed much gratified, and several individuals both men and women collected. Was encouraged to appoint preaching there next sabbath.

June 3rd. Prayer meeting at Codoorville. It was peculiarly solemn & interesting. Mr Bailey who has just returned from the Malabar Coast gave us some account of the state of the Syrian Churches, from which it appears that the Missionaries are doing something effectual towards improving the character of this ancient body of Christians. They are on good terms with the Metropolitan, who consults them on most important subjects, and the Catenaars, or native preachers, in the college near the residence of the Missionaries are much under their influence. Learning is beginning to be more valued by them.

June 9th. Had an interesting congregation of men & women at our School Bungalow in Malvetty. Mrs W. went with me and about 20 females came out, besides several men and a large number of boys. As the bungalow could contain but a small portion of those who assembled we were favoured in having the shade of a large tree near, and spreading mats under that, and under a

temporary shed, we had a very pleasant place to worship Him who "dwelleth not in temples made with hands." The heat of the day being past, with a fl sky over our heads and a declining sun on one side sinking from our view- light up the holy day for our friends, we returned thinking of the evening of t the close of our labours and the final meeting with our friends and our Saviour

23. Have heard to day that a Bungalow of one of the out schools of this p tion was burnt by design yesterday. Suspicion rests upon a Brahmin liv near who has some scholars, and probably wants more. Had two good conveg tions to day, and the boys who went out to read met with a considerable number who were willing to hear. Two of them, however, were much troubl with some questions put to them. One was asked "Is not God every where? Then is he not in hell?" And another. "Are not the children of God with h "Yes," "then they must be in hell if God is there."

July 6th. Spent last night with Br. Richards, who is very low and appa ly very near his release from the toils of the flesh. His mind is composed & p ful - not merely resigned but waiting. "Mark the perfect man and beho the upright, for the end of that man is peace."

10th. Have just returned from being two nights with Br Richards. is good to be with him, though his mind is much affected by his weakn and pain of body so as to be at times a little deranged. But his spirit s seems hanging on the precious promises and turning, like the magnet the pole, to the great centre of his hopes and desires. He repeated last ne with much emphasis. "By faith I see the land - The port of endless rest; Soul thy sails expand - And fly to Jesus' breast."

July 2nd. S. Malappah the native preacher at this station has wo his wife returned today from Colombo, after an absence of nearly four mo I have felt much the want of his assistance.

July 29th. During the last week have been four nights with Br Rich who after a few days of apparent convalescence is again gradually & sweet sinking into the grave. His mind is now clear - his views not transp but very animating and he seems on the wing for eternal glory - "I long depart" is his frequent language - "and pray that I may have patience think I am not deceived - No, He is the chief among ten thousand - you had such views of the Saviour as I have had for a few days past." Sister B. spoke of some circumstances as favorable in his case and of t mercies which he enjoyed he said - "It is one of my greatest trials that my is so weakened and my mind so dull that I forget my mercies" but he a with great emphasis "In heaven I shall not forget, no more - there I shall remember all - there I shall sing - there I shall sing - glory to God" - In speak of singing he said "I have sometimes had as much joy in singing the p of God here as my body could bear - Yes as much as it could bear - what it be in Heaven." He asked me some questions concerning my religious e rience and then spoke of himself. "I have long had a degree of quietness,

Christian have long free from all distressing doubts, and lately I have tried to examine myself more thoroughly. "I have a comfortable hope I on any other subject I should say I am certain." In regard to his exercises when his mind was first called up to the consideration of eternal things he spoke of his acquiescence in the divine will as giving the greatest comfort in the review. "For months said he I thought myself a castaway and used to go about singing "Yonder is my godly neighbour, who was once despised by me; Now he's clothed in dazzling Splendour, waiting my sad fate to see. Farewell neighbour" &c. I thought that the case was my own that it was right that God was just & glorious in my condemnation & in reference to his views & feelings now he said, whatever they are, or might be, I could not rely on them did they not correspond in some measure with those which I had in health, I view the expressions of a dying bed very differently from what I once did."

Sabbath 4. Our dear Brother rests from his labours. He departed yesterday morning in a peaceful manner and we have to day paid the last sad offices of affection and respect. "Blessed are the dead who die in the Lord" &c

12. Preached yesterday at Tillipally and partook of the ordinance of the Lords Supper. An interesting young man named Philip formerly a Roman Catholic was admitted to the Church.

18. Mrs W. went with me this evening to Ennerville a village about a mile distant in consequence of which several respectable women came out, among whom were the wife Sister & mother of a Brahmin. This is quite uncommon but the Brahmin women sat quietly on the same mat with those of other castes, and made no objection. They came no doubt because they felt some obligation to me for having attended on the Brahmin when he had the cholera.

21. Held a public examination of all the Schools attached to this Station. There were present of Native free Schools 284 boys who recited in their various books including a dictionary of their language, and in the catechisms and portions of Scripture put into their hands by us with a degree of promptness & accuracy which would not disgrace the Schools of a Christian land; but we need exceedingly better school books and without them can do but little effectually. Held a Church meeting & Inquiry meeting at evening. Chellache & Antache said they felt their love to the Saviour increasing and the husband of Antache expressed his determination still to follow after Christ.

22. Our quarterly meeting was held to day at Ordonville. According to our practice having a sermon in English from the Brother at the Station to here we meet preached "On the danger of mistaking sensibility for piety." Brother Scudder administered the ordinance and it seemed to be a time of love & refreshing at the table. All our members were present except the Sisters Meigs & Woodward. The principal subject of the afternoon was "to give a reason of the hope that is in us" and it was an interesting time to those present. Some of the Sisters & myself were prevented attending in the afternoon on account of a severe ill turn of Mrs W. from which she did not recover until the meeting was closed. Mrs W's health until the last few months has been much better than when she first arrived in India, and better than it was some years previous to her leaving home, but she has not yet fully recovered from her long & violent illness in March & April but though usually able to take the principal care & instruction of the Boarding School and to provide wholly for the family.

23. In going out among the people to day had a conversation with a nat
Doctor of some learning, and read a tract in which are some verses against
idolatry written by their own poets. He listened to these very attentively and th
said it is good and added some verses of the same nature from his own mem
ory and concluded by professing himself a true theist.

24. This afternoon had a conversation with an old man now probably
years of age and nearly blind, with whom I have frequently spoken, and op
see on the shady side of the road, in a pleasant morning, tumbling on his
staff, which with difficulty supports his withered arms and skeleton limbs.
He remembers the days when the churches here were filled once a year with com
nal christians. He was himself then baptized and he says that ever since he ha
kept himself from idols. He does not now visit the temples, and he professes to
have faith in Christ - repentence for sin and love to God. He is not able to atten
our meetings on the sabbath.

26. I have been intending to spend this week in visiting some Island
about 20 miles distant in company with Br Scudder, but the illness of Mrs Winn
prevents and Br Spaulding is going. He has taken with him Malappah and t
of our boys Horton & Brazier to assist in the distribution of tracts &c. There remain
eth yet much land to be possessed. Many places around us (in some of which a
the crumbling monuments of christianity have never been visited by a mission
yet every falling stone from these old churches mocks our delay, and calls
upon us to arise and wipe off the reproach cast on the christian name.

September 1st. Sir Richard Otley the Puisne Justice of Ceylon called on
this evening and took tea. He was accompanied, as usual, by a guard of arme
men and noise of drums &c. as it is necessary to make some display among t
people to inspire sufficient respect for the constituted authorities. He appears
humble man and an experimental Christian. He knelt down with us on le
ing and offered up a devout prayer.

2. While we were absent to day attending the prayer meeting at Panditen
the Brahmin mentioned above, whom I attended when sick with the cholera
came to Malappa and had a long talk with him on the nature & evidence
of Christianity expressing his belief in it, and conviction of the absurdity of id
atry. He even stated some proofs of the falsehood of the Brahminic system,
drawn from the contradictions which are found in it, "Thus", said he, "while w
teach the people that after death the soul will enter into some other body, and
happy or miserable according to its previous character, we also go yearly to the
latives of the deceased and obtain from them a gift for the benefit of the dea
that he may go to Heaven, though we fully believe and teach that the state
of this same soul is already fixed". - Several things of this nature he said a
then added - "What shall I do? There I away from my family & friends I mi
be a christian but I cannot here - I should starve - Yet this religion is be
I see it - What can I do?" Malappa talked with him a long time affectiona
& pointedly and prayed with him. His state of mind appears encouraging. I ha
often conversed with him and he has received more instruction than many othe

other Brahmins around us.

18. Heard of Br Parsons death. "Alas my Brother!" "Very pleasant hast thou been unto me."

October 26. Attended the first anniversary of the Tamul Bible Society at Mallaqum. A considerable number of the most influential Natives in the parishes around us were present and it was encouraging to see the interest which they (although heathen) manifested in the distribution of the Scriptures. The Collector of the District, or principal government officer, C. Scott, Esqr. was present. A promising circumstance considering the distance at which the Natives are removed from the Civil Servants and that few of the latter manifest any interest in the spiritual welfare of the former. After the meeting was closed, Mr Scott, Mr Morgaat and Mr Speldewinde, together with our own Brethren, dined with us at Dodoville.

November 1. Our Monthly fast. Observed it to day in reference more particularly to the Communion here next Sabbath. Held a meeting with Church members at the Station and with the Candidate for admission. It was an uncommonly interesting time. Much love and gratitude & joy seemed to be excited among the little flock in contemplating the nature & design of the Lords Supper. The Candidate, Kathuaman appears well and his wife is an interesting woman and a growing Christian.

Sabbath 3. Communion season. Brethren Poor & Spaulding and Sisters Richards & Spaulding with us. Br S. preached and administered baptism to Kathuaman. Br Poor ~~pre~~admitted him to the Church and administered the ordinance of the Lords Supper. Most of the principal men in the parish were present and glad to see the ordinances administered. They appeared solemn and we trust a good effect was produced upon them. It was certainly a day of much encouragement to me in my own soul, and in view of the progress of the Gospel among this people. Every real convert is a stone taken from the fortress of idolatry & added as a lively stone to the building of our God. Malaappa's wife who was also a candidate for admission was prevented attending by ill health. In the afternoon we preached at four different places, and had small congregations.

4. Prayer meeting at Dodoville. Subject "Force of Example." This led to an inquiry into the practical effect upon those around us of our conduct, habits, principles &c. Our situation in this respect as we are brought into contact with the avarice, the prejudice the superstitions of this people at almost every turn is peculiarly difficult. Many things that are necessary to us, such as in food and drink, are obnoxious in the extreme to them. Our customs & habits too are diverse from theirs and not to be measured by their standards of right & wrong; and yet, with these, and a thousand other difficulties in the way of recommending ourselves & the religion which we preach, it is almost the only method of producing any effect upon the minds of these idolaters — They think but little, reason less, have no knowledge of history to help their understanding the evidences of Christianity — have no correct notions concerning the weight to be allowed to human testimony, and consequently are as ready, and from the love of the marvellous, so prevalent among all partially civilized

nations) perhaps more ready to give credit to the wonderful & ridiculous than to what is true. They are certainly more ready to believe every absurd legend in their own books, than to give credit to the simple history of the New Testament. It is christianity as exemplified in life & character that produces the greatest impression. To be "living epistles of Christ known & read of all men" should be the great object of the Missionary.

13. Sick with a bad cold & cough. Was roused from my couch this evening to kill a very venemous serpent in my study. We have of late killed many poisonous snakes & reptiles in and about the house to some of which we have been much exposed, but have been kindly preserved from all injury. Mrs W. was once stung by a small scorpion but, except an hour of severe pain in her finger, no bad consequences followed. The bite of several snakes here is said to be certain death. Among these the Cobra de Capello of which I have killed six or eight.

24. Still unable to preach or to study. My cough has been for more than a week very troublesome attended with fever and violent pain in my head. My fever now is abated, and my cough is better. The weather is unfavourable as it has rained almost incessantly for the last 10 days.

December 1. Br Reigs preached for me today. I am still laid aside by my cough. This is trying but no doubt for the best. Have been bled and have tried the usual remedies but am as yet very little better. How long my strength is to be thus weakened in the way is known but to Him in whose cause I profess to be employed and who can raise me up by a word if he needs my services. To Him I cheerfully commit my health and my life. I wish only to be enabled to say with faith "for me to live is Christ and to die is gain"

7th. Through the tender mercy of God I am again better.

11. Had a long conversation with the Brahmin whose case I have several times mentioned. He seems convinced of the truth and I hope is seriously impressed but it is almost impossible to judge of his feelings. He freely confessed the danger & folly of idolatry and almost as readily gave up the more refined system of Deism to which many of the more learned pretend to hold. When pressed solemnly on the danger of delay and of halting between two opinions he was affected but still irresolute. I prayed with him and I desire to feel that it is only by the mighty power of prayer that any thing can be expected in his case.

15. Have so far recovered as to be able to attend meeting at Panditeripo and administer the ordinance of the Lords Supper. A girl of the Boarding School was admitted to the Church and the occasion was very interesting. One dear Brother & Sister have much reason for encouragement & gratitude in regard to their school-girls being already members of the Church and two others being serious.

22. Preached to day with little difficulty by an interpreter and in the afternoon went out among the people without much fatigue. My cough has almost entirely left me and I feel a degree of gratitude in having strength again to lift up my voice to the benighted wanderers around us every hour my soul has mourned secret places when unable to speak to them. Oh! the almost hopeless as well as wretched state of all these multitudes. The congregations in the Bungalow were

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large than usual to day. Some or five head men were present and gave good attention. In the afternoon I met a Roman Catholic who said "I know nothing about Christ." If I sin I must go to the Priest and confess and he will whip me on the hand with a stick or on the back with a chain and my sins will go away. Then I must pray to the images.

24. As it is now near the close of the rains which have been uncommonly severe and cold many of this poor people are sick with fevers rheumatisms &c. and we have daily applications for medicine. Many also fall from the well sweeps which they climb & tread in drawing water, and from trees. We have had for several days five or six cases daily of those who have come with bruises or sprains or with some sickness arising from the season. It is favorable that we can do any thing for the body as it gives us some facilities for benefitting the soul.

January. 7th. The hand of the Lord has to day been most graciously extended for our preservation. While Mrs W. myself and our two children were going out for an airing in the Chaise the horse started, broke the reins and, running, upset the carriage. Our little boy fell from the chaise before it turned over and one of the wheels passed close by his body, yet he was but little injured. I jumped from the carriage about the same time to attempt stopping the horse and escaped unhurt. Mrs W. with an infant in her arms remained in the chaise until it upset and received some injury to one of her limbs, which will probably confine her to the bed some days at least. The babe was not at all hurt. It seems almost a miracle that neither of us was killed. "Oh God the dead cannot praise thee the living the living he shall praise thee as I do this day the father to the children shall make known thy truth."

12. Preached at one Bungalow and at Ernville. Was much gratified at the latter place to hear several men repeat some extracts, or parts, of the Catechisms taught in the school there; and which they had learned by hearing their children recite and study them at home. Thus knowledge is increasing by indirect as well as by direct means.

31. At our Church meeting to day two women of whom we hope well came forward and expressed a desire to be admitted to the privileges of the Church. One is the wife of Solomon who from the time of her husbands admission to the Church, and more particularly since the death of a little child of theirs a few months ago has been very serious, and now expresses a hope in Christ. The latter is a sister in law of Antaäke and has for several months heard the truth preached, apparently not in vain. On being asked if her friends would not reject her should she become a Christian she said very firmly "and what if they should, that is nothing to me if God is my friend." We cannot but hope that God has prepared the hearts of both these respectable females to receive the truth as it is in Jesus. To Him only be the praise.

Sabbath 9th. Spent the day at Manepy. Baptized Br. & Sister Spaulding's infant and administered the ordinance of the Supper. Kanthan an adult native was baptized and admitted to the Church by Br Spaulding. An interesting and will we hope a memorable day in Manepy.

15. Last night about 12 o'C. was awaked by the noise of voices in the road near the house and thinking there might perhaps be a gang of robbers, I rose hastily and on going out about 20 respectable looking men with torches &c. had brought a young woman with a broken limb. A well sweep had fallen on her leg below the knee, and fractured the front bone and torn the limb very much. I urged them to

carry him to Panditeripo; but they said "We belong to Vodoville (being from the southernmost part towards Jaffna) and the Padre must please to do what he can for us." I therefore set the bone, as well as I could, and bound up the limb. Whatever the event may be I hope it will tend to the furtherance of the Gospel by bring some now at a distance within the sound of instruction.

Sabbath 16. Preached to day at Mallagum after having been unable to do so for a long time on account of my own ill health, and that of my family. Br. Spor has preached there almost every Sabbath since the first of December. I have now the prospect of better health, and Mrs. W. is beginning to recover from the effects of her fall after having been unable to walk a step for more than five weeks.

23. As the people are now too busy with their harvest to attend meetings in any considerable numbers, we had no appointments for preaching this afternoon; but went out among the people. In the quarter to which I went found almost all occupied gathering in their harvest. Conversed with different collections of the reapers. Few were inclined to hear. Some said "God is in the rice and we worship that. Some God is in us and we worship our appetite." The Manegar of the Parish seeing me at a distance requested me to come into his field, which I did and conversed with him some time. He said "Your religion will prevail." I gave him a small book, containing the principles of the Christian Religion, which he received very readily and promised to read. In looking at the people who were heading out the grain, by driving round their cattle on it, was reminded of the scripture command "Thou shalt not muzzle the ox that treadeth out the corn" for part of the oxen were muzzled, and part were not. Their threshing floors here are very simple, as they merely choose some level place and spread on it large ola mats, on which the bundles of grain are spread, and the cattle driven round. The straw is afterwards taken off, and the grain winnowed on the spot. Saw a specimen of another universal custom. While I was near one of the piles of grain several Carpenters & Blacksmiths came to receive a share. All the mechanics & dependants have this privilege of coming in the time of harvest, and receiving payment of the services of the year (except that they also get something when the palmyra fruit is gathered) such quantity of rice as the employer is pleased to give without any particular regard to its being a little more or less than has been earned. The gleaners also come after, and gather up the scattering kernels of rice one by one, sweep the earth where the reapers have been and gather up dirt and all. This they continue to do for many days, getting perhaps one or two measures of rice a day.

Sabbath March 9th. Preached to day at Manepy. Soon after meeting a note came from Br. Woodward at Batticotta saying that Maria Davis was very ill and requesting me to come if possible. I immediately went as did George Rock. We found the dear girl evidently affected with symptoms of the lock jaw, and dangerous. Indeed it was probably too late for assistance from any medical skill, of which we had little, Br Scudder being absent from home, and George Rock having as yet not sufficient experience from practice. We did all in our power but the disease made rapid & irresistible progress and at 11 O'C. she breathed her last. We have closed her eyes — sung a hymn and commended the bereaved parents & themselves to God. Br. M. is absent which makes the affliction more heavy to Sister M. She is much supported. Maria was aware of her danger, and while able to speak said she was afraid to die, and wished us to pray as we frequently did that she

Apr.
might "go to Jesus". Br & Sister Woodward Mrs W. and myself are all of one number that are here.

Monday 10th. To day we have committed the remains of dear little Maria to the grave. It is the first death, except of infants, among the children of the Mission; whom God hath hitherto very graciously preserved. Harriet the oldest Sister of Maria seems very much impressed, and we cannot but hope the affliction may be sanctified to her.

April 12. Have just returned from visiting a holy bathing place, a few miles beyond Tillipally, to which great numbers resort annually at this season. The origin of the worship is said to be as follows. The daughter of a certain king had the misfortune to have a horse's head. To obtain a human shape she paid devout homage to Conda Swamy the son of Siwan, and, he appearing to her, ordered her to bathe in this place. She did so and obtained a handsome female face. In gratitude to her god, she built a temple not far distant, to Conda Swamy; and taught the people to worship him also by bathing as she had done.

I went as far as Tillipally the preceding night and at dawn of day proceeded to the place of worship. Though I did not know the way, I soon found it unnecessary to inquire. The roads were filled with people and all were bending their course in the same direction —— As I drew near, and saw the multitudes in their finest white cloths, winding their way along the foot paths, now over the barren & stony fields, whitened by their number, and now again lost amidst the low shrubbery near the sea, I was forcibly reminded of similar scenes in my native land, when I have seen the people flocking from the fields and from the woods, to the house of God; but oh! how different the moral aspect of the scene. There they were hastening to engage in a most ennobling [illegible] which is used in dying cloth and makes a durable red colour. They were so entirely ignorant that I could scarcely make them understand the most simple truths. They seemed only to know how to put this little wooden bar, pointed with iron, into the ground and tear up the grass, whose roots they were in search of. I next went to a neat and decent looking mud house, and found among others a very respectable looking woman, who seemed as indifferent to me and to my message as though she had seen me a hundred times and knew that I always prophecied lies. She walked back & forth in the yard in front of her mud cabin, as erect and with as much state as a Sultana; and I had at length to go to the door of her cookhouse (into which she had retired for shelter from my words) and stand so that she could not come out before she could hear what I had to say. In one other instance during the day I met with a still worse reception; but though the influence I believe of fear. I had gone into a yard where was

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worship — here to bow down to senseless idols. — The sun was just rising in all his Eastern splendor, as I came down to the beach which was covered for a quarter of a mile by the throng. Perhaps hundred men, women, & children, were at that moment in the water. As they went down to bathe they threw off their upper cloth & clasping their hands together, and raising them over their heads went slowly a sufficient distance into the water, and then plunged with their faces downward so as to meet the waves rolling into the shore. They at took up a small quantity of water in their hands tasted it and poured it out as a libation. — Near the shore, on the beach, were two small stands composed of four stakes surrounded on three sides with a cloth. In each of these was one or more small brass idols, such as those often shown in America, and vessels containing holy ashes colored with saffron, for smearing the forehead & neck after bathing. Around these stands, the Brahmins were quietly seated to direct the ceremonies & receive contributions of rice fruit &c. from the people. Both before and after bathing all came & worshipped the idols. Near the extremity of the beach there was also a large stone lingam to which the people did homage. — I conversed with the people, and preached to such little companies as I could gather around me for about four hours, and then returned to Pillipolly after having distributed, with the help of Malhappa and some boys with us, about 200 tracts.

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ed to her.

30. Our congregation to day was larger than usual, there being near 60 men and
men and 240 boys & girls, and what was particularly encouraging 25 men &
men, some of them among the most respectable around us, came into our vinay-
h to attend the second meeting held for free & personal conversation with those
o wish "to know the way of God more perfectly." It should be remarked in speak-
g of congregations here that though we might in some public places collect
ore perhaps than we could address; and so perhaps be able to talk of hundreds &
usands, it is so disgraceful for any to come often to our appointed places of wor-
ip, that it is a great thing to have but a few tolerably constant hearers.

April 1. Spent the day in company with Br. Spaulding in visiting the
nolest parts of Manepy & Oodooville, and the region between us & Jaffna which
had not before thoroughly explored. We found the population large, and though
nearly within the sound of the Gospel, the people generally very ignorant.
he morning being warm we took horses something more than two miles, and
hen leaving them went by different routs between the roads leading from Jaffna
Manepy & Oodooville to search out the land. I passed at first through rather a
anen Sandy country with here & there a tope of palms. The inhabitants were few
nd scattered. Almost the first man I met was a Vedan, the police officer of a
illage to whom I talked some time and gave a tract. He said "Idolatry is wrong
he people are ignorant - they ought to be instructed". He then tried to persuade me
go in a direction which I had not intended saying "My neighbors wish to hear
ese things". I went with him until I came to an old Catholic Church, small but
ilt of stone, and apparently very ancient. Finding I was going much out of my
ay, I then left the Vedan with a few words of advice and pursued my course. Soon
ter leaving, came to a number of women, who were digging on the barren plain, a
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a neat but small mud cabin, with several others near, and having sat down in the viandah, spoke to the woman of the house, who was at a little distance mending or making a basket from the leaves of the Palmyra tree. She was as much alarmed as though a robber had come, and hurried away saying "there are only women here - no men - you cannot come". In a moment after she returned, having called all the women in the neighborhood and attempted to drive me away. I told her, and the others with her, not to be alarmed I had come to do them good and not hurt; and attempted to quiet and talk with them; but their countenances expressed the greatest terror; and they did not dare to approach within several rods. At this distance several of them stopped, and heard what I had to say; but seemed much relieved when I proposed to go. From several other more respectable women, I met with a different reception. They had collected together before a small mud temple at the sound of a drum, beaten by a Brahmin to hear the Conda Puranum read. The reading had not commenced and they heard me attentively. In the course of the afternoon found several companies of men, who treated me civilly, listened to what I said, and received tracts. At noon met Br. S. at a place agreed upon, and took some refreshment in the viandah of a native doctor, who treated us very kindly, and with several others, heard us declare the way of salvation. In the afternoon we again parted. I visited at first several silver smiths at their shops (a kind of open shed) where they were at work. Their method of working the precious metals is very simple; and yet they show considerable skill in many articles. Rings, beads, jewels &c. they prepare with a good deal of neatness and dispatch. They have a small pot of charcoal, which is made to burn by blowing with the mouth through a thin iron tube of about a foot long, something like a crucible. The metal is placed, amidst the burning charcoal, under this blow pipe, and easily melted; but their tools for shaping it seem almost as little adapted to the work as would those of a common blacksmith - a small anvil, hammer, and a pair or two of pincers & files, were all that I saw; though they were making gold earrings. With many of this class of people I conversed, and visited many houses, where they received the Word with more or less attention. At length came to the house of one of the richest Natives in that part near Jaffna, and formerly the head man of the parish. He treated me with the greatest politeness and offered any thing his house afforded for my refreshment. In conversation he professed to have renounced heathenism and to be a pure deist - said "there is God and every thing is a part of him" - "that by good deeds alone we can go to Heaven". When I attempted to open to him the true plan of salvation, he said I have long wished to see some of the Missionaries, and talk with them; as I am convinced that idol worship is absurd. Throughout the whole time he treated me very kindly and appeared to receive well all that I said. After leaving him and conversing with several companies of people I found Br. S. in the street near Jaffna with a considerable number around him, some hearing, some disputing, and some asking questions. As the day was sinking in the west, we took the road to Manipay which winds along by the side of extensive paddy fields on one side, and the vill

hich we had been visiting on the other. The sea on one right, on which the
t rays of the sun were glimmering, was in sight, for about two miles; and we
joyed one weary walk, conversing more on the moral than on the natural
ing around us. Not because it was more cheering — Alas! darkness covers the
th and gross darkness the people.

April 4th. Had an interesting conversation with the Interpreter of the Court
Mallagum — One of the most respectable Natives in this region. He has some
equaintance with the Christian Scriptures. About a year ago he began to read
e Old Testament in course; but proceeded no farther than Levitious, when he tired
t among the ceremonies & laws of Moses. He however seems still ready to hear
e truth, and not quite satisfied with the experiment he has made of Christianity.
the course of one conversation to day he had three difficulties, one — that Christian
g all wicked people will go to hell — to one place, whereas there are many kinds
wicked people — some commit great sins, some less, while all are to be (as he
pposed) punished alike. Another — that children are liable to go to hell. Now
id he, putting his hand on the head of a fine boy about 8 years of age, this
ttle innocent boy never did any thing wrong in his life; and I cannot be-
ve any religion that says he is liable to go to hell. Another difficulty is about
asts. The Christian Religion says, there are only two places, heaven & hell,
herefore, I think beasts must go to one or the other. I talked with him freely
these and other subjects, and endeavoured to show him wherein he had
rong notions of the Christian Religion. He seemed in part satisfied and I believe
lmost persuaded to be a Christian.

April 6. Commenced a Sabbath School to day, with 165 boys, divided into
classes. A small school for girls & women was commenced, a few sabbaths
go, by Mrs. W. but at present there are, besides one's own family, only 3 girls & 1 woman.

12. Spent the day at Kanefy witnessing the heathenish ceremonies at the
mple of Tollear. It was the closing of the principal annual ceremonies, and the
eginning of the Tamul New Year. The idol was carried out on a large car, after
hich more than thirty rolled in the sand & dirt, the whole length of the circuit.
t was an affecting sight. Br. S. and I distributed a number of tracts and talked,
s we could get opportunity, to the people in the crowd.

14. Attended a meeting of the Committee of the Bible and also of the Tract Society
Jaffna. The latter lately formed. We are encouraged with the prospect of hav-
g 2000 Tamul New Testaments, of which we are in great want. As to tracts
00 copies of a tract, prepared in our Society for the cultivation of Tamul, on
e overthrow of idolatry in the South Sea Islands, have just come from the
ess at Madras, and a few hundred copies of some other tracts have been pre-
nted us from the Archdeacon of Colombo as an agent of the Church Mis. Soc.
~~a few copies in the Tamul~~ also several hundred of an abridged history of the
w Testament from the Tract Society in Madras, we have had a few hundred of different
umbers of their publications. We have to day ordered 5000 more, most of them
m Madras. The distribution of tracts is becoming a more & more important

means of doing good here, as the inhabitants are becoming more of a reading people, through the influence of the many schools among them. Br. Scudder Br. Knight & myself went into the large bazar near Jaffna after meeting and distributed something more than 200 tracts a good many of them to Brahmins.

18. Received a few letters from America, by way of England. Though they have been 10 months in coming, having been detained for a private conveyance they are to us animating & refreshing. We have been more favoured of late than formerly in receiving our letters regularly, and desire to be thankful for this great favour.

May 2. This is our monthly season for special prayer. Br & Sister Woodward are with us to day, and we have spent a pleasant season together. One of the most refreshing cordials, kindly given us in this wilderness, is Christian Society. In the afternoon held our weekly church meeting in which the benevolent exertions of Christians in America - the self denial, even of children to send assistance to the Heathen was mentioned and many facts & particulars were given. All were much interested and some affected to tears. A Brahmin was present, and one of our neighbours, who has been of late more attentive to the truth, had come in and seated himself and was seen to weep.

27. Preached in the morning to a good congregation in the new Court Bungalow at Mallagum. It is a matter of much thankfulness that the Magistrate Mr Speldwinde continues to favour our object. He has just finished a very pleasant & convenient Bungalow, and he exerts himself to bring the people out to hear the word of God.

28. We have now for several days had rain at intervals sometimes very violent. This is usually the only part of the season, from January to October when there is much rain. Sometimes none at all, for two or three months. The figures in Scripture drawn from Wells, fountains, rivers, rain &c are therefore inexpressibly lively here; and as rivers of water in a dry place, so are all refreshings from the presence of God in this land of drought, and of darkness as of death itself.

4. Preached at Panditeripo, and administered the ordinance of baptism. The services of the day were very pleasant. Br S. administered at the Table to 9 native and 6 other members, and it was a season of refreshing.

6. Accompanied the Brethren Spaulding & Woodward to Caddive, a popular Island lying a few miles west of Batticotta from which it is separated by a strait, which at high tide may be two miles across but is often not so much and is passable either on foot or on horseback. The latter, however, is not very safe, as the horse plunges suddenly into the holes of the uneven bottom and perhaps throws his rider into the water as one of us found not much to his comfort in going over. We therefore walked most of the way, the water being low. After landing at the Island we went in different directions, and I spent most of the day in the principal village. The people generally treated me very kindly and were glad to receive tracts. At the house of an Odiyar I saw a sort of

June
devotee a venerable man, with a long grey & bushy beard and large gold earings. The people call him Swamy, or God. He is from the Coromandel Coast performing a kind of penance, and begging for the use of a celebrated temple. He lives on milk & vegetables, and has vowed to maintain a kind of fast until the object of his begging is answered. I got no opportunity to speak to him. Had a long conversation with a Brahmin, who, among many violent & frolick things, said I will bring out a serpent here before us, and you may call on your God to keep it from coming near you, I will call on mine and the one who can command the serpent shall be considered the true God; or, we will both speak to an Elephant, coming near us, and the one to whom the elephant obeys shall be right. He boasted of many wonderful things, which he could do, and ridiculed the simplicity of the Christian Religion. After going through a great part of the village conversing with many people, and distributing about 50 tracts, met the Brethren at the house of the Maniegar, and took with them some refreshment. We then separated again and I preached at the house of an Odeigar, in the village where Br. Woodward had been visiting, and where he has just established a school. But before sunset, we met on the shore, and crossed over to Batticotta a little fatigued; but well rewarded for our days mission.

10. Established a school for low-cast boys having found a low cast man who reads well, and is capable of teaching. This is a new thing, and I hope will help to break down the barriers of caste.

13. At a meeting of the Brethren to day the wife of Solomon - a sister of Antony and a low-cast woman at Oodooville, were received as candidates for admission to the Church.

16. The Brethren held a meeting at Oodooville to day to consult on the manner of commencing the intended College. This is the second meeting we have had on this subject since the return of Br. Rice with the printed plan, in both of which we have found that the more the subject is examined the more its importance appears, and though many obstacles intervene the more we are encouraged to go forward.

22. Attended our quarterly meeting at Tillipally in addition to the usual exercises of which was a Church meeting for the discipline of the two native members C. Porter & S. Anthony who have fallen into the great besetting sin of this country people. They were publicly admonished and suspended from all the privileges of the Church, and connexion with the Mission for six months. The addresses of Br. Poor (who acted as Moderator) to them, and especially to Porter, whom he had nourished and brought up as a child, was very affecting; and scarcely a dry eye was to be seen. Though this fall grieves & humbles us we are much supported in the hope that good will result from it to this people especially as it will bring the purity of the Christian Religion more directly in contrast with their abominations. The exercises of our quarterly meeting took a tinge from the sad circumstances preceding and were more than usually impressive.

June 2. Prayer meeting at Tillipally. "The importance of our exerting a salutary influence upon each other", was the subject discussed, and it seemed to bring

with it much reproof as well as admonition. The meeting was more solemn than
interesting than most of our late meetings.

13. At the Church meeting to day Solomon's wife gave a more particular ac-
count than she has before done, of the reason of the hope that she has be an inte
in Christ. She thinks that from the time of her affliction, in the death of her little
child, she has felt the worth of her soul — the hatefulness of sin — desires after holin
comfort in prayer — and delight in the worship of God. At first when brought to
see that there is no salvation in the Tamul religion (in which she had trusted
though baptized when an infant at the request of her grandfather, who was
nominal Christian) she had much distress of mind, but soon saw the suffic
cy there is in Christ, and felt happy in going to him. She seems now to have
the love of God, and man in her heart.

21. Attended the General meeting of the Mallagum Tamul Bible Societ
Though it is only 6 months since the last meeting, nearly 200 Rds. have been collected
(a considerable part of it from the Heathen, and such as have little to give) for
purchase & distribution of the word of God. The meeting to day was interesti
& encouraging and the very fact that Heathen men who reject the truth have
many months already continued to give, though but little, for the Bible, show
the overruling Providence of God in favour of the Scriptures; and should shame
those who profess to be Christians, yet will give nothing to extend the knowledge of
Christianity.

23. Held a quarterly examination of Schools to day. There were present fro
nine Schools 326 boys and six girls, of whom 63, beside Catechisms & prayers have
learnt the whole of Christ's Sermon on the Mount, and 23, in addition to that, ha
learnt the whole of a small book called True Wisdom; which contains all the
leading principles of the Christian Religion — the latter committed the last quar
Some have also commenced learning Ostwalds Abridgement of the Scripture hist

24. Mrs. Schrader, from Jaffna, came by request to day, principally to ma
some effort among the women, who are generally very unwilling to come within
the sound of instruction. We succeeded in collecting at the house 35 respec
women, many of whom had never before ventured near the house, or the Bunga
and several of the principal men also came in, so that Mrs. S. addressed a con
gregation of 50, besides boys & girls. They gave good attention, and seemed quit
pleased with Mrs. S's manner. We consider that a great point has been gai
in getting the women out in a manner so contrary to their former customs,
desire to praise God for his goodness and his wonderful works towards the c
dren of men.

27th. Have been much gratified by the appearance of Vaglache the sister i
of Antache at the Church meeting to day, and also last week. Considering her a
tages she has made rapid progress in Christian knowledge, and appears to f
the force of truth in her own heart. I asked her "What do you think need to be
state of your heart?" "All bad". "Do you hope it is better now?" "I hope there
some good". "Do you not still sin?" "Is there any one without sin". "How can

ally
go to Heaven?" "Through Christ." "If you hear the word of God, come to Church, be baptized and partake of the Lords Supper, will you not be saved?" "No, unless I have faith in Christ." "But if you do all this will not God do wrong if he send you to hell?" "No". Can you obtain faith in Christ by your own works?" "No, it must be of the Holy Spirit." I then took occasion to explain to him and the others present the electing love of God in choosing some of one race to be heirs of glory while others are left to continue in sin, and spoke of their obligations to be grateful who have been selected from among all this people to hear & understand the truth. They all seemed much affected in reflecting on the distinguishing love of God.

30. Spent the Sabbath (yesterday) at Tillipally, and administered the ordinance of the Lords Supper. Mr Poor being about to remove to Batticotta preached his farewell sermon. It was an affecting occasion, and many, even of the Heathen, expressed their regret that their Padre, who had preached to them seven years, was going to leave them.

July 3. The anniversary meeting of the Branch Bible Society at Jaffna has been held to day. It continues to flourish, in a good degree, and is an instrument of much good in the District. I have been prevented attending by several circumstances, among which are having two sick natives here. One a boy with a compound fracture of the arm, and the other a man with a fracture of the jaw-bone and injury of one limb by a fall from a high tree. Both seemed but a step from death, when brought here, but are now apparently recovering. George Hoch has attended them principally, but he is now absent. Many sick & wounded are brought here, and the benefit they receive tends much to make the people feel that we are their friends. Many are thus brought under the sound of the Gospel. The woman mentioned Feb. 9 proved to have a bad compound fracture of her limb, and was here more than two months, unable to remove. In that time a great number of her friends from a distance came here, and seemed to receive very favorable impressions of Christianity.

July 4. The anniversary of our coming to Oodoville. Three years are gone and yet we have hardly commenced our missionary work. How much have we done — how much did Brainerd do in the same time. The review of our deficiencies, especially when in contrast with the mercy of God in granting us the privilege of seeing some fruit, is most humbling and oh! that it might excite us to more diligence. Three years ago all was comparatively new here — few could be induced to listen to instruction, when carried to their doors, and fewer still would come up on the Sabbath to hear the word of God. For the first year we preached generally in a small open shed, yet were not often crowded for want of room. Now we have a Bungalow which cost us not a cent, capable of containing several hundred hearers, and sometimes it is well filled. Three were at first three Schools transferred to this Station, since then six have been established and there are now nine. At first there was only one with us, or around us (now our native Preacher) who had any love for the truth and we now hope that ~~are~~ ten have the love of God shed abroad in their hearts. This is little compared with what some have seen — little perhaps compared with the expectations of the Church; but something in this land of death — much more

than we expected, and infinitely more than we have deserved to see. It is the Lord's do
As to day is the monthly fast, and the season for Church meeting & preparatory
lecture the coincidence has been pleasant & profitable to the devotions of the day
July 5. The ceremonies at one of the temples in Erneville the largest in the pa
closed this morning. I went to the temple, but being obliged to return before the
people generally collected left the boys to distribute tracts which they did to the
number of 350 printed tracts & portions of Scripture. At a temple a little fa
off, about a week since, they distributed about 800. Much might still be do
in this way, even near the Station, but our stock is entirely out; and there se
no prospect of its being soon replenished. We exceedingly need more ample fun
for the purchase of tracts and still more ample to procure the Scriptures.
July 6. Sabbath. This has been a most interesting day to us, and brought som
good we hope to the people. Three of the Candidates for Communion have been
received, (the low cast woman not being propounded at this time). The Bret
& Silas Spaulding & Scudder & Br. Poor have been with us; and a large congre
tion including nearly all the most respectable natives in the Parish & some
from Manepy assembled to hear the preaching and to witness the administrat
of the ordinances. Br. Spaulding preached. The Candidates were admitted and
of them baptized by me. The other two were baptized in infancy, though Solom
wife was brought up a heathen. Br. Scudder baptized a child of Vaylache
administered the ordinance of the Lord's Supper. Br. Poor preached his farew
sermon at Mallagum, and did not return to take any part; but was w
us at the Table. Two native members from the other Stations being presen
there were in all 19 members of our little Church together, who with weep
joy commemmorated the sufferings of our Lord, in the presence of the larg
Congregation collected on any similar occasion in the District. One Brahmi
sat in a chair the leading head men Moodelies & Odigars 12 or 15 in num
on mats in a half circle immediately in front of the communion Table, a
back of them the Vedans and other respectable people according to Native
About 30 women & 25 girls were present, and the Bungalow was crowded wi
men and boys. They were all very quiet and attended with much apparent
intent, throughout the whole of the exercises; and some, even of the headmen
wept. Certainly some of us could say we had never felt our souls so dear
out towards them before, and never longed more for the descent of the Ho
Spirit. "Oh that thou wouldst rend the heavens and come down, that th
mountains might flow down at thy presence!" —

Fifth Sheet

## General view of the Station.

Buildings &c. These remain in much the same state as last year. The front of the old Church has been repaired a little, to prevent its going further to decay. A Bungalow has been built for the use of the boys of the Boarding School, and the dwelling house has been partly tiled. The buildings are, therefore, a small but convenient dwelling house – a low stone building for kitchen & store rooms – a good Bungalow for the family of a native Preacher – a bungalow for the boys to sleep in – a large bungalow which answers for preaching on the Sabbath, and a school during the week – & the walls of an old brick Church which is capable of being made with little comparative expense a convenient place for the worship of God; but which though we dwell in a decent, if not in a "ceiled house" – "lieth waste".

Native Free Schools. The number now attached to this Station is nine three new ones having been formed & one given up to Br Scudder without about – who attend daily and who are considered members of the Schools. They are all superintended by Solomon, a native member of the Church, who spends his time in visiting them; and the children generally make pleasing progress. There is, however, a great deficiency for want of the necessary School books, and the principal benefit to be at present calculated upon, from these Schools, is the raising up of a reading population; an object, however, in itself of vast magnitude. We have as yet been able to do less for the instruction of females here than at either of the other Stations there being only 15 girls in all the Schools. One circumstance connected with them is encouraging – two of the girls are from one of the highest families around us, and their example will no doubt eventually be more or less followed.

Boarding School. There are now connected with our family 32 boys and girls, to all of whom, except five, we have given assigned names. They are Richard Baxter &c &c * As a particular account of these children is just now ready to be forwarded, it will not be necessary to go into any details here. Some of them have been mentioned, in former Journals, and they still appear to deserve the patronage to which they were then thought to be entitled. Indeed we have no reason to be particularly dissatisfied with any under our care. They are generally obedient and make good proficiency in study. To facilitate their progress in studying English we have lately brought them under our more immediate inspection; having them study in one viandah, under monitors, while Mrs W. spends most of the forenoon with them. The older boys, likewise, write Essays and declaim freely in Tamul or English. The outline of a day with them is as follows. They rise at the ringing of the first bell at 5. O'C – prepare to take their food – eat – go to the School bungalow – at seven, attend prayers and then study English in the viandah until half past eleven. They take their dinner at 1. O'C – go to school at 2. when they study Tamul until 5. and are dismissed with prayers. They play, or work, until supper at 7. after which all assemble in the Viandah to attend family prayers in Tamul; and to hear such remarks & exhortations as their conduct or circumstances may require. The older boys study in the evening, but the younger go immediately to bed after prayers. Their meals

* See Note at the end.

are all taken in common, one of the elder boys, asking a blessing. They rec
daily from a pound to a pound and a half of rice, with vegetables, fish, or eg
and cocoanut for curry (a small quantity) or instead of the latter on the Sa
bath a little dry fish with some fruit — generally three or four plaintains eac
They eat rice & curry twice a day, noon & night, and congee or rice & butterm
in the morning. Their clothes (generally, only a strip of cotton from 1. to 2½
in length, and about 1½d in breadth) are exchanged every Saturday evening
after they have bathed, that they may be clean on the Sabbath; and though
may appear singular to those accustomed to see every part of the body covered
it is certain that they now appear to us when they have a clean cloth girt
round the waist, so as to hang down nearly to their feet, and especially whe
(as the larger do occasionally) they add a light muslin cloth, thrown loose
over their shoulders, they appear not only decent, but neat, and well dress
Indeed, were it the place to make the remark, a Native of good figure, with
such a dress, and added to it two or three pair of gold earrings in each ear —
Cashmere shawl formed into a kind of turbant, on his head; and a pair of
sandals on his feet, appears not only more comfortable in this hot clima
but even more respectable; and, if any please, more elegant, than the same
Native, in a European dress. — The girls, in addition to a cloth larger in proportion
their size than the boys wear, have also a kind of loose jacket, or coarse shortg
This is almost wholly confined to the girls in one families, as the women in th
district seldom wear any thing on the upper part of the body except that the m
respectable cover themselves with a large loose cloth over their shoulders. With t
help of this, however, which is often very large & fine, they contrive to cover themse
so as to make a much more modest appearance than many ladies of fashio
in England & America. To return to the School — it would be matter of the
greatest thankfulness could it be added that some of the children appear to ha
received the truth as it is in Jesus, but though many have at different tim
been serious and under apparent conviction, there is no one who now give
evidence of a change of heart. — This is our grief, and should no doubt b
our humiliation, but we do with some faith endeavour to commend th
subject of Christian Charity & Christian prayers, to the God of all grace, and
hope they will never be forgotten, in the supplications of those who contri
to their support. —

Congregations & Preaching. Our congregations at the station on Sabba
mornings have been much better the last year, than at any time previous
consisting usually of from 250 to 300 persons of whom about 50 are adults a
the remainder children from the schools. Among the former are always some
women, but the number is small. Only 8 or 10 are regular hearers. At the
ferent school bungalows, the congregations have varied but have generally
encouraging and sometimes rather large. At the Court Bungalow in Ma
there have been pretty uniformly about 20 and sometimes 30 many of

few respectable men and constant hearers. The manner of spending the Sabbath as to preaching is as follows Sunday School from 7 to 9 o'cl — then preaching until half past ten, after which a second service or a kind of Conference in the Viandah until 12 — Preaching in the out School Bungalows in the afternoon, and attending to the Sabbath & other Christian lessons of the boys & servants through the evening. In all these branches Maleappa is a very useful assistant and is particularly acceptable as a preacher. - Since we received a small supply of printed tracts in March, we have distributed about 1400 and might easily have given away, profitably, many more had they been in hand.

Effects of Preaching. Had we that evidence that God is sometimes pleased to give that the Word has been preached with the Holy Ghost and with power, we should greatly rejoice "we should be "exceeding joyful in all our tribulations." But though this is not the case we have still occasion for thankfulness for a degree of evidence that the truths made known have been the wisdom of God, and the power of God unto salvation. Three, since the last Journal, was sent have as we hope passed from death into life and a few others have been under more or less serious impressions. Of the former two have just joined the Church, and the other is a Candidate for admission. She is a low caste woman, probably between 40 & 50 years of age, and possessed of some information for a woman in her circumstances. She has for many months appeared very tender on religious subjects - a constant hearer - and seldom hears without weeping. She is still ignorant, but appears to make progress in divine things, and will we hope be long be united with the professed followers of Christ. — Of the latter class those in whom the truth seems to have made at least a temporary impression, one is a neighbour of ours, and the principal proprietor of a small temple. On our first coming to Oodooville, he appeared much opposed to Christianity and seldom came near us. When the cholera was prevalent last year, he and his family were taken, but most of them recovered, by the use of medicine received from us. Afterwards he had the dysentery, and was brought so low as to require medicine daily. The attention he received at this time seemed to make a very favourable impression upon his mind; and he not long afterwards became pretty constant in coming to preaching on the Sabbath & sometimes attended the Church meetings. He is now frequently in at family prayers in the evening — The most that can be said of him is, that his mind seems somewhat awake to divine things; but it may soon settle into stupidity or opposition. Another instance is that of the Brahmin, frequently mentioned in the Journal, who also had the cholera. He for a time seemed under deep impressions, and often expressed his entire conviction of the truth of Christianity; and that he was almost persuaded to renounce his idols, and take up the Cross, but of late he has been much occupied with idolatrous ceremonies, and it is to be feared has hardened his heart against the truth. The result in these and all other cases, however trying to us, we desire

[, W. Winslow's Journal. May. 9.]

cheerfully to submit to Him who is great in counsel and wonderful in work. For any the least degree of success in the work to Him & Him alone be the praise. "We are weak but He is Mighty." We are sinful but Oh unspeakable grace he pardoneth our iniquities, that we may teach transgressors his ways and that sinners may be converted to Him.

Communicants. The native members in communion at this Station are nine in number. viz Kaleappah & his wife - Solomon & his wife - Nathaniel & his wife - James - Chellache & Vaylache. George Hock, who formed the Church at Panditenepo is also at present with us, so that the whole number of communicants including ourselves is, twelve; a little flock, but we may remember who said "Fear not little flock it is thy Father's good pleasure to give thee the kingdom."

On the whole we have never had more occasion to humble ourselves, and never more occasion to speak of the loving kindness of God. Through the year, we have generally been favoured with comparative health; our daily returning wants have been supplied - we have had a table (loaded to bolt) with spiritual & temporal things (spread for us here in this wilderness - have seen the word of God taking some root among the poor people around us - and, though the time may be distant when the great harvest shall be gathered in, it will come, and "both they who sow (whether personally or by those whom they send & support) and they who reap shall rejoice together." This is a consummation which is indeed to be wished; and for this may united prayer & thanksgiving arise to Him, who is able to do abundantly above all we can ask or think". "To Him be glory both now & forever".

M Winslow.

Oodooville (Jaffna)
July 7. 1823.

Names of the Children. Richard Baxter - Joshua Bates - Asa Biglow - Claudius Buchanan - Sylvester Buckin - Stephen Church - Jacob Coggin - Salmon Cone * - Hugh De Hart - Luther B. Dimick - Sereno E. Dwight - Samuel Farrar - John B. Frazier * - Joseph Goffe - C. A. Goodrich * - Frederick Hall - Asahel Hooker * - Daniel Huntington - David Kellogg - Charles C. Lathrop - Rhodolphus Miller - Simeon Parmelee - Arthur Stansbury - Paul Titcomb - Nathan Strong - Edward H. Henry Martin - Jonathan L. Pomeroy - David Stickney - Joshua Huntington * - Solomon Allen * & two others not named.

Fanny Hall - Susan Huntington - Mary H. Huntington - Elizabeth Appleton - Betsey C. Pomeroy - Joanna Lathrop - Catharine Dimick. * First Class

Bay of Bengal, on board Brig Indus

Oct 24. 1859

Rev. & dear Sir

Our joint letter to you and Mrs Saunders, Esq. Evards will inform you that "hitherto hath the Lord helped us" though he has disappointed us about going direct to Ceylon, he has made us abundantly content that we are longer on board the Indus. It is indeed good to be here. The work of the Lord is in the midst of us, has been wonderfully surpassing, probably, every thing of the kind in extent. Every soul on board has been touched, we hope, by the Spirit of God. How many of those who are now like clay in the hands of the Potter will be made vessels of honour fitted to their Master's use, time will probably discover. Without rest in the night, there dances will not indulge the hour of temptation. We have some pleasant proofs almost every day that the work is genuine, in many instances the heart. It is no small thing for those accustomed to do evil to learn to do well. But this appears to be the case with not on board. Those who used to steal, steal no more. The lips which formerly mentioned the name of God only to profane it, are now

Perhaps, Sir, you will expect me to say something of Br. Scudder, as he is more of a stranger to you than the rest of us are. He has all the Southern ardour, and needs, sometimes, a little of the cold New-England foundness. In other words he sometimes goes so fast that we think it our duty to hold back a little. His Southern density has sometimes tried us a little but he never studied theology enough to defend any of the disputed doctrines. We have carefully avoided controversy, though we have attempted to ignite the truth when he sought for information. His progress in the study of theology has not been very great, and probably never will be. His religion is more of the heart than of the head, but such as fits him to do much good as a missionary of the cross. As a physician he does not seem defective either in theoretical or practical knowledge, though I do not think him remarkably skillful. I mention these things merely for your special satisfaction, and because I suppose you wish to know every thing about us. We have no secrets in the prison house. and we love this Brother very much.

Bay of Bengal, on board Brig Indus

now opened in prayer. The heart which was formerly like the nether millstone, appears like clay under the seal and the eye unaccustomed to weep has become waters, & the head a fountain of tears. This too has been apparently through grief for sin. The change is very great in the attention given to religious instruction, all being eager to seize every opportunity of learning any thing respecting the great salvation; and, in some instances, the progress made from a state of almost entire ignorance to a pretty good understanding of the leading doctrines of the Bible has been astonishing. All now appear to be frequent in their private devotions, and in reading the Scriptures, and they meet often for prayer among themselves, in which they lead by turns. A very good sign, too, is that they are often talking about the temptations which await them in Port, and of the means of overcoming them. At one time, when Capt Hills asked them, if instead of going to the punch houses on Calcutta on the Sabbath they were willing to go with him to Church, nothing was heard but, "Yes, Sir! Yes, Sir!" "But remember", said he, "you must go through the Lall Bazar, where your fellow scholars, and must bear the scoffs of 3000. who will

call you long faced praying fellows. Can you bear that?" "I don't care," said one, "if there are 50.000." and another said "I think I could persuade some of them to go with us."

The change is very manifest in the officers. The first mate is from your town. He has been a midship man. He says, "I am just like a child, and go crying round the decks." The second mate is from Newburyport. When he came from home his mother said to him. "You are going with the missionaries. I hope it will be the best voyage you ever made." Oh," said he, "I suppose we shall hear some praying and have some fun." I never saw a person more broken hearted than he was for three or four days. He could scarcely eat or sleep. One night he almost alarmed the Captain by his groans in prayer. He appears now very well, as does the Clerk. The Cabin boy got up one night about 11 oc in great distress He could not sleep. The Cook was in agony (almost) for a time; but now he does not appear to have so much feeling as some others. But I must stop attempting to give particulars. You will find them in our Journal, and praise the Lord for his wonders on the deep. Such a time I never experienced. A revival on land is a different thing. The characters are different, and more

removed from observation. We were in the midst of them.

You will expect me, Sir, to say something about ourselves, and I am happy to say there is nothing we wish to conceal. Br. Woodward appears well. Her wife, we all know, is, because of her continued sickness, the hope she will prove a helpmeet. We are all in pretty good health. My wife has been more or

Rev. A. Wheelock
Brig Indus Oct. 14. 1820
29

SHIP

Rev. Samuel Worcester D.D.
Salem
Mass.
U.S.A.

NEW YORK
MAR
25

less sick during the passage; but we hope she will soon be well after being settled on land. She desires her respects and most affectionate remembrances both to yourself and lady. My heart, I remain, Rev & dear Sir Your servant in the Lord

Miron Winslow

Oodooville (Jaffna) Jany 31. 1822

Very dear Sir,

I have the pleasure of enclosing to you a copy of our Publick Accounts for 1821. Some delay has taken place in despatching them in consequence of the absence of Mr. Woodward, until the middle of the present month, on a voyage to Calcutta for his health. The accounts will I hope be found satisfactory.

The allowance in the Family Department is less by 240 Rds. for each married missionary & wife than it was last year, according to a regulation noticed in my letter accompanying the Accounts last year. This regulation was made on account of the embarrassed state of the Treasury & the Board. Our experience has shown, however, that it reduces allowance so much that we cannot meet our necessary has ses, and must return to the sum formerly stipulated.

The expenses of the Boarding School continue about the same as last year, as we have not felt at liberty to add to the number of children to be supported until the means for their support should be increased. We have now agreed, however, to make some few additions in consequence of the last communications from home and particularly your letter accompanying the remittance by the Sally.

Our Native Free Schools have fluctuated during the year having in the former part of the year been increased, & afterwards diminished when we learnt from your letters by the Palmyra & Pacific how much the Treasury was falling into our arrears. The average for the year has, however, as you may see increased from 22 to 25 Schools. It is exceedingly desirable still to increase the number

The disbursements for Building & Repairs you will doubtless rejoice, as we do most heartily, to see lessened. It has been found necessary to add considerably to the expense contemplated at Manipy, in order to fit it for the more permanent residence of a Missionary; besides which two Bungalows have been erected for preaching places at Battecotta & Vedvoilly; and two houses at the same stations for the families of the two Native Preachers at their stations. The sum of 325 Rds. which Dr Scudder expended at Pandetirpo from his private money has been refunded.

As it was necessary to advance Mr Fawcett money for his expenses to Bombay the charge is brought into the accounts of this mission, the Brethren at Bombay not expecting, of course, to meet any expenses incurred before his arrival there.

The remittances forwarded through your kindness during the year, have all been rec^d and have been exceedingly seasonable. We had felt ourselves obliged to draw on the Treasury through the Wesleyan Missionary Society for the sum of 600 £Stg as was mentioned fully in a letter of mine to yourself Dec^r 28. 1820; and it was not until the funds derived from this source, and from the remittance of 2417 £p.d by the Indus in 1820, were exhausted that we had the very pleasant intelligence of the arrival at Madras of 1600 £p.d by the Pacific and about the same time of 2200 £p.d by the Palmer to Calcutta. About three months later, for the first of November, our hearts were further cheered, and our gratitude excited by your most encouraging letter, with a remittance by the Sally to Madras of 5000 £p.d. Surely the Lord doth

provide.

The two last mentioned remittances are credited to an open Account for 1822, and the charge of Rds. 1299.9 which has been anticipated on the remittance to Madras is made debit to the same Account.

You will wish to know our prospects of expense for the Current year. They will of course depend in a great measure on the directions, which we receive from the Committee either to extend our operations or to diminish them; but they can scarcely be less ~~and~~ will probably be considerably more than they were last year or 1821. We have, however, now funds at command for the greater part of the year.

Mr. Woodward has returned in comparatively good health. Mr. Richards has within the last 2 or 3 mo. been more feeble, but is now a little better. He has lately been called to mourn the loss of a dear babe of about 8 months; but is much supported, as also his wife — The other Members of the Mission are in general health and we have all much encouragement in our work. At the last Com. at Tillipally Dec. 25th two girls from the Boarding School, and a young man Servant of Mr Richards were united with the Church — One lad in the Boarding School at Panderipo is a Candidate for admission; and 6 adults (3 men & 3 women) at Oodooville promise well & some of them if not all will probably soon be baptised & united to the Church — It is the Lord's doing and marvellous in our eyes.

A most melancholy report reached Calcutta just before Mr. Woodward left of the decease of the beloved servant Dr. Worcester. We try not to believe it

but the account which your letter gave of his health leads us to fear it must be too true. And can it be — Alas! our friend & Patron! What a breach! Who will now stand in the front rank — but the Lord hath done it, & He will be exalted among the Heathen He will be exalted over all the earth.

Thos. Mitson Winslow.

Aug. 8, 1822.
Acknowledged, Apr. 1823.

Postally
Rev. Levi Parsons
Boston
Care Messrs Shaw & Stimson
Mass.
Mr. Winslow
Mr. Winslow
Mr. Winslow
Rev. Levi Parsons
Jerusalem
Palestine

15 FEB 1823

You will, Dear Sir, I hope excuse my writing in the greatest haste as I have this morning an opportunity to send to Pondicherry & hope to be in season for the Sally on her return — Pray accept the assurance of all unitedness & prayer affectionately Yours T. M. Winslow &c.

Oodooville (Jaffna) Sept 14 1820

Rev Dr Rice
Rev Mr Meigs
Rev Mr Wilson
Rev Mr Poor
Rev Mr Richards
Rev Mr Todd
Rev Mr Hoisington
Rev Mr Graves
Rev Mr Spaulding
Rev Mr Woodward
Rev Mr Winslow
Rev Mr Hubbard
Rev Mr Fisk
Rev Mr Newell
Rev Mr Bardwell
Rev Mr Richards
Rev Mr Stone
Rev Mr Hall
Rev Mr Ingersoll
Rev Mr Fairchild
Rev Mr Lyman
Rev Mr Ellsworth
Rev Mr Chamberlin
Rev Mr Parsons
Rev Mr Pomeroy
Rev Mr Grout
Rev Mr Cornelius
Rev Mr Evarts
Rev Mr Ellis
Rev Mr Bliss
Rev Mr Fairbank
Rev Mr Ingersoll
Rev Mr Hubbard

Odooville (Jaffna) Sept. 14 1820

Rev. & Dear Sir

Rev. Chas. Hall
Rev. Jas. Richards
Rev. Wm. Ashmun
Rev. Jos. Tracy
Rev. Jos. Emerson
Rev. Jos. Hale
Rev. Jos. Lyman
Rev. Jos. Hale
Rev. Jos. Lyman
Rev. Jos. Hale
Rev. Jos. Lyman

As you come into Jaffnapatam, you see low white houses of stone or brick plastered & white washed — regular sandy streets — many houses in a state of decay, and other marks of a place going to ruin. This appearance is not deceptive. Jaffnapatam was every thing with the Dutch. The English have neglected it and most of the old Dutch inhabitants of ~~almost any~~ respectability are gone to Batavia or returned to Europe. The place is considerably extensive, and is still populous. Back of the town, on rather on all the three sides is a swarming native population in the midst of the Palmyra & Cocoa Nut trees. There are a few English families in the town and some respectable Dutch families remain. There is the residence of a Collector, the Head Civil Servant of the District — of a Commendant of the Fort — Provincial Judge — a sitting Magistrate — and a Fiscal (answering to our sheriff). Two Wesleyan Missionaries now reside in town. They have a small chapel, and a pretty good Congregation of English Portuguese & Malabars. Their labours among the latter class are of course principally out of the place, as few native are allowed to reside within the bounds of the town. There is a native or Malabar congregation just out of the principal settlement, over which is Christian David, well known as the disciple of Swartz.

If you leave Jaffnapatam to visit the stations we occupy you may go round them all by taking a boat and doubling ~~round~~ the Western Point of the island, which forms the District until you come opposite Jaffnapatam at Tillipally on the northern shore. Your way there about nine miles, by land, from Jaffnapatam; and in passing across would come to Oodooville, about half way from Tillipally to Jaffnapatam a little distance from the main road between them. The other stations you would have passed in going by water from Jaffnapatam. First Batticotta about 7 miles distant on the Southern shore; and then, after doubling the Point, the station to which Br. Scudder has lately gone, Pandateripo, on the northern shore, about 10 miles by land from Jaffnapatam.

I visited Batticotta first. Br. Meigs had come down to meet us. We left the town a little before sunset, and I was very much struck in going with the great population of the suburbs or rather the native part of ~~the town~~ Jaffnapatam. The streets for a considerable distance were so crowded that we could scarcely get along. On leaving the suburbs we came to an open plain by the sea, perfectly level (as indeed all the Country is) and with the water, and distant bordering Palm trees ~~presenting~~ a very handsome scenery, over which the Sun was casting his last beams. Proceeding near the shore we

crossed several paddy (rice) fields whose raised borders to retain the water were not very pleasant to our carriage wheels. Two or three large tanks like fish ponds — some groves of fruit trees — and two or three white pagodas or temples were more agreeable variety in the scenery.

It was evening before we reached Battecotta. More than a mile from the Mission house we met a number of boys from the family, who had come out with lights to conduct us on the way. As we came up they generally said in pretty good English — "Good evening"! But I was delighted and astonished in being suddenly accosted in an almost perfectly English accent with. "this is Mr. Winslow I suppose". "Yes"! "I met Mrs Spaulding a little forward — he said you were coming". "Well, are you glad to see missionaries coming? Glad"! "Why should I not be, "Yes, Certainly I am glad but the Brahmins, they tremble to see the missionaries". I cannot say these were exactly the words used; but what struck me was the pure English idiom & pronunciation. I had heard nothing like it, and in the darkness which almost prevented my seeing the speaker (except as the lamps turned so as to cast their light that way) it seemed almost as though he must be an Englishman. I however entered into a very interesting conversation with him, and found that he had not long before become a hopeful subject of divine grace. His name is Gabriel. He has been with our Brethren from ~~the time~~ almost of their first arrival, on the Island and he has for most of the time served Br. Meigs as Interpreter. He is the most interesting native I have met with, and is possessed of a very good mind, with much general information for a native youth. He is very valuable to the Mission.

Our meeting with the Brethren & Sisters at B. I will not attempt to describe. Suffice it to say that as I went up the long walk in front of the mission house, bordered on each side by the plantain trees, and saw the long veranda & white walls of this spacious house, and especially the dear Brethren & Sisters running with open arms to welcome us home it did seem like the pleasant harbour & the long expected friends to the tempest-toned mariner. Our salutations you may believe were not cold. Br Richards, whom on leaving home, we did not expect to see alive we found able to welcome us most cordially though only in a whispering voice. His better health seemed almost a miracle. Br. Meigs had been feeble, but we found him better than we had reason to fear we should. The dear Sisters were both well; as were the three children of Br Meigs

and one of Br. Richards. We all united in singing "Hindered in Christ for his dear sake". It was a precious season. Br. Woodward arrived a fortnight before us. Since we parted from him at Calcutta he had passed through affliction, in the sickness of Sister W., and the death of their dear little boy; but both he & his partner appear much supported.

To some of the native part of the mission family we were soon introduced. Gabriel the Interpreter, and Philip the schoolmaster are both members of the Church. Of one other youth the Brethren had pretty good hope. His name is Shandre, ~~and~~ he has been mentioned in the Journal of Batticotta. More than 20 fine looking boys soon made their appearance. They are supported in the family and the number is since increased. Not like the boys in your ~~stations~~ at the West, they ~~eat~~ by themselves; and are connected with the family rather as boarding scholars than as inmates. The teacher understands both English & Tamul. At 6 OC in the morning the bell rings for prayer, in the school room, and one of the missionaries generally attends, as likewise at five in the evening. After prayers the boys take their rice, for which purpose they arrange themselves around on the floor of their cook house, or eating room, and take the food with their hands from leaves of the plantain, or from plates. Before eating they fall down upon their knees, while one of the number asks a blessing; and the same manner after eating they return thanks. The school bell rings eight, and the boys, according to their progress, study Tamul, English — read, write, cypher &c. In the interval of school hours they sometimes work in the gardens, but little is done in this way. Both parents, & children are averse to much work. On Saturday evening an inquiring meeting held which such of the boys attend as please. These meetings are sometimes very interesting. On the Sabbath, before divine service, the boys are occupied in learning Scripture lessons & catechisms. After meeting they are called together, and questioned about the sermon which they have heard. They generally remember what is said to those boys of the same age in America. Indeed they learn every thing where the memory is concerned with much readiness. It was an interesting sight to us to behold these plants taken from the garden of Satan to become trees of righteousness in the vineyard of the Lord; and especially at Tillipally when the school has been longer established, to hear the names of Dwight, Porter, Woods, Stuart, Niles, Putnam & ~~especially~~ Worcester gave me sensations of joy & hope which I cannot describe. I saw many of those precious souls falling on these young Martyrs & confess

The following day, which was Friday, we went to Tillipally (8 miles from Batticotta) where we met with sensations that may perhaps be conceived, the Brethren & Sister Poor & Scudder — from Br. S. we had been separated more than two months. Our dear Sister, & he had been again called to mourn as well as rejoice in the birth, and death, of an infant. We found them much comforted, and happy, among the heathen. Br. Poor's health was much better than we had reason to fear we should find it; and it has since much improved. Sister Poor enjoys pretty good health.

The road from Batticotta to Tillipally, is generally an Indian foot path — through cultivated fields, and groves of the Palmyra & Cocoa nut. As we approached Tillipally, at evening, we came, unexpectedly, by a winding road, upon the Church; whose white walls made a very handsome appearance in the midst of the trees and native huts. Coming round to the front of it, we were directly in front of the house, which is elevated from the ground, and forms an angle with the Church. The situation, altogether, is not so pleasant as that of Batticotta, nor is the house so large or commodious; but it has some peculiar advantages. The Church was in such a state as to admit of being fitted up without very great expense, while that at Batticotta is so large that the Brethren have not yet ventured to touch it. The inhabitants of Tillipally too seem rather more disposed to hear the Gospel, than those of Batticotta. It is on the whole an interesting spot, and as I entered the house I thought, with much feeling, "This is the spot where the ascended Warren, laboured & prayed for the heathen" — "He rests from his labours and his works do follow him". He is remembered by many here with much tenderness. His labours in the mission were abundant. He was the pioneer who led the way, and who prepared these stations for some measure for his Brethren. Among the sick his exertions were blessed. The hospital, which he erected, was pretty much gone on the arrival of Br. Scudder, but his memorial remains.

On the following morning, I attended prayers in the Church with the Children of the family and was exceedingly gratified by their apparent seriousness & devotion. Indeed of two or three of the boys there is much reason to hope that they are real Christians. After prayers, two of the boys sung a hymn in Tamul.

I need not say that it was peculiarly interesting to hear the pious of the Redeemer sung in this heathen language. It is very pleasant to hear the boys sing, but more delightful to hear them lisping out their supplications in private to this compassionate Saviour. Often are they heard in some retired place praying apart. — There are in the school at Tillipally now 9 girls, the greater part of whom were there on our arrival. The obtaining of these is a great triumph over prejudice, as the heathen here have no custom for their girls to learn. Much good too may be effected from teaching them the arts of domestic life as well as the great truths of the Gospel, and enforcing upon them all its pure, sacred doctrines. Indeed the benefits of this system of educating Heathen Children is, both as it respects the boys and the girls, incalculable. I think that all the children, so taken, may be considered as much more likely to become real Christians, than any the same number of children in our schools in America. How important, then, that the benefits of this system be felt especially as it respects the Mission here. There is no spot, probably, in the Heathen world, where children can be so easily obtained & so cheaply supported, where the prospect of usefulness if they become christians is so great. A conversion among them (or may be made) a very different thing from a conversion in Africa or among the tribes of America. The soul of the child is in both cases equally precious; but here the child may declare the ~~same~~ grace of the Gospel to millions, speaking the same language, which there perhaps a few thousands constitute the whole nation. It is a little leaven thrown into a large lump.

On the Sabbath, I preached at Tillipally to about two hundred hearers, including boys. You would have been interested to see the preacher standing near to one end of a church 130 feet long (with only a ground floor) on a level with his hearers; and a table before him for a pulpit, while his congregation were all seated cross legged on their mats before him. The people gave very good attention. The eldest boys wrote some parts of the sermon on their ollas which they are able to write with much facility. During preaching questions are often put to individuals which they answer. This serves to keep alive attention. In the afternoon I preached at the Rest House where Br. R. has had a regular meeting most of the time since he has been here

I will say but a word about Dodoville. Br. Singleff were settled here the first of July though our house was then in a very unfinished state. We had much to do to put in up again — little less than if we had built a new one. The walls being of brick were very much injured by time, and one end entirely gone. The Church is in a better state. It stands very near the house, and will yet we hope be filled with humble worshippers. The Population around is large. The Country pleasant.

Just before we left America I recollect your mentioning a wish to have some particular account of the expense of living in this Island. It is naturally supposed by many people that if we can support Heathen Children for 12 pounds Sterling a year the missionary himself can live on very little. This however, is not the case though the expense of living is less here than in many parts of India. The missionary cannot, like the natives, live on rice, nor can he wear only a single sheet of Cotton. He must live and dress & furnish his house in some degree as he would do at home, for here he is surrounded by the World — he is in the immediate vicinity of many English people, who pay much more attention to these things than Americans in general do; and he must at least be decent. His health requires him to eat bread & flesh, indeed the same kind so far as it can be obtained, to which he has been accustomed. In general these will cost him nearly the same price it would in Boston; some articles are cheaper, such as fowls & eggs, but many as beef, mutton, hams, pork, are dearer especially if we take into the account the very great difference in the quality. The expense of a family establishment is much increased here by the number of servants, which you must maintain — I say must, because you cannot do without some servants, however willing you may be. The smallest number possible is one head servant to go to market & wait upon the table — & one Cook — and one female servant, besides whom you must have Coolies more or less to carry burdens for you almost every day. One must be here according to the vulgar saying from hand to mouth; and if your servant buys food abroad he must have a man to bring it home. It is quite as expensive travelling here as in America. If you would have a horse & chaise (or bandy as it is here called) they both cost more than in our Country and are much less valuable. If you go in a palanquin it is still dearer

cannot reach much, the chief
[illegible] for the [illegible] of missionary & civ[illegible] since
[illegible] of those in the devil's service. & [illegible]
[illegible] by devoting my time & talents
[illegible] more & often and [illegible] necessary
[illegible] to [illegible] cover that were [illegible] provided
[illegible] Brethren have [illegible] be justified to
[illegible] as they do, I indeed the general [illegible]
[illegible] I do not altogether agree with that they
[illegible] me to have [illegible] a way
[illegible] which I had a different opinion
[illegible] before I came to this spot after [illegible]

[illegible] of travelling [illegible] Government
[illegible] too [illegible]. Every steamship [illegible]
[illegible] Carts. Nine tilted common [illegible]
the Missionaries in it more or [illegible]
[illegible] seem to require. No doubt
[illegible] considerable [illegible]
[illegible] Palanquin [illegible] [illegible]
[illegible] I do not think that [illegible]
[illegible] Palanquin even on [illegible]
[illegible] which [illegible]
[illegible] not use enough. They [illegible]
[illegible] medicine. Before [illegible]
[illegible] about I shall be [illegible]

[illegible] — There are many [illegible]
which is very high. Every [illegible]
Spanish Dollar — and the [illegible]
[illegible] with one [illegible]
[illegible] 10. My [illegible]
[illegible] I now forward it through [illegible]
some future communication [illegible]
Br Garrett is about leaving us [illegible]
[illegible] my first [illegible]
8 Months from the time of [illegible]
[illegible] first to that day. [illegible]

[illegible] 4 penny [illegible]
[illegible] letter to and from Calcutta cost us Rs [illegible]
[illegible] connected if we have much [illegible]
America by that route —
My letter has unfortunately [illegible] from my
[illegible] if Orphans Estate of importance. [illegible]
[illegible] Pope to say something more to the purpose
being [illegible] away by Government —
[illegible] the Cash Institute — a bill more than
[illegible] the Study of the Language. Br Woolsey [illegible]
[illegible] in what he writes —
Yours dear Sir affectionately
Thomas Winslow

Jeremiah Evarts Esq.
Boston,
Massachusetts.

Care J. Cryder Esq
Messrs Palmer & Co
Calcutta.

Received & forwarded by Crabtree
Calcutta. Feby 5 '21

Thomas Winslow
Jany 2, 1821.

Jeremiah Evarts Esq.

MARIA
10 DEC 10
1820

GEO.
DEC 26
14

26

20b Cotonville Jaffna December 28. 1820

Very dear Sir,

Accompanying this you will receive a Bill of Exchange on you, as Treasurer of the A.B.C.F.M. for the sum of 600 Lstg in favour of the Revd James Lynch, and forwarded by him to the Committee of the Wesleyan Missionary Society in England. Though a source of deep regret to us we have been obliged to draw this Bill, which through the kindness of our dear friend and Brother the Revd Mr Lynch of Madras, we have exchanged for a Bill on the Treasurer of the Wesleyan Miss. Soc. in England. I say it has been a source of regret to us, because we are unwilling to draw on our beloved Patrons, at all, while our regular method of supplies is by remittances directly from America, much less to draw on them in a way not pointed out, and, probably not expected, by them. We are confident that the Board and Committee use every proper exertion to make our supplies sufficient & regular; but aside from the want of means to send us large sums, in consequence of the smallness of their receipts & the number & expensiveness of their Missions, we know that they often are unable to obtain specie for remittances, & when it is obtained, cannot always ship it immediately to India. These circumstances, as well as a sense of duty, impel us to use the strictest economy, & not to extend our plans beyond what the prosperity, & almost the existence of our Mission has seemed to demand. Most heartily do we adopt the language of our dear Brother among the Western Indians, "Gladly would I live on bread & water if that would prevent the necessity of my drawing so much money from the Board." But like him we have something else to do besides live, otherwise we would better have remained in our native land. A Mission with four stations-25 Schools of 1000 children -90 boarding children-6 Interpreters & Assistants-cannot be maintained without funds. — We have within the last two years, been often in

Jeremiah Evarts Esq.
Treas.
of A.B.C.F.M.

difficulty

difficulty, and have borrowed money until we can borrow no longer; and could c
borrow the rate of interest is very high. In Ceylon we have commonly paid
pct. The House of Arbuthnot & Co at Madras did for a time
supply us on more favourable terms; but just before the arrival of y
remittance, by Mr Garrett they declined any further loans, & requested p
-ment or security for what we had already borrowed.

This remittance enabled us to redeem our credit with
House, but after balancing our accounts with them left us but a sho
supply for four months. We have, however, drawn it out to the prese
time hoping for supplies from America. There remained no other wa
meeting our wants but by a Bill on England, which was kindly offere
by our Wesleyan Brethren. After we had concluded to avail ourselv
this aid we still waited, hearing some American Ships had arrived at
-cutta, hoping they might have money for us — To day we received letter f
Capt. Hill, but no intelligence of money.

We have not thought it prudent to wait any longer a
cannot live a week without funds, and cannot obtain them without s
delay.

Under these circumstances the Committee will we trust
justify us in drawing a Bill especially when we add that besides relievin
you from the difficulty of making Specie remittances, we are persuaded t
is no material loss in this method of obtaining Supplies. — This may appear
the following Statement.

Proceeds of a Spanish Dollar.

$ 3532 at 5131.9 co. Mad. Rupees 2.122+

Deduct.

Interest from time of Shipping the dollars in Antwerp &c — 1 } 1063+
say 6 Mo. at 6 pct. = 3 pct }
Insurance say 4 pct. — 1084+
Premium on Spanish Dolls. say on average 5 pct. } 1106+ 0.253+
Nett proceeds of $1.00 Mad. Rupees 1.869+

Proceeds of 4/6 Sterling.

600 £ Stg. 5142.10. co 4/6 = 1.9

Deduct.

Probable loss in Exchange between America and England — say 7 pct. — .13
1.7

Add.

Interest on the Bill before paid. say 8 Mo. 10
Nett of 4/6 — M.R. 1.

(Copy)

Very dear Sir

Accompanying this you will receive a Bill of Exchange on you, as Treasurer of the A.B.C.F.M. for the sum of 600 £ Stg in favour of the Revd. James Lynch, and forwarded by him to the Committee of the Wesleyan Missionary Society in England. Though a source of deep regret to us, we have been obliged to draw this Bill which through the kindness of our dear friend & Brother the Revd. Mr. Lodge of Madras we have exchanged for a Bill on the Treasurer of the Wesleyan Miss. Soc. in England. - - - I say it has been a source of regret to us because we are unwilling to draw on our beloved Patrons, at all, while our regular method of obtaining supplies is by remittances directly from America must left to draw on them in a way not pointed out and probably not expected by them. We are confident that the Board and Committee use every proper exertion to make our supplies sufficient & regular; but aside from the want of means to send us large sums in consequence of the smallness of their receipts & the number & expensiveness of their missions we know that they often are unable to obtain Specie for remittances & when it is obtained, cannot always ship it immediately to India. These circumstances as well as sense of duty impel us to use the strictest economy & not to extend our plans beyond what the prosperity & almost the existence of our mission has seemed to demand most heartily do we adopt the language of our dear Brother among the Western Indians "Gladly would I live on bread & water if that would prevent the necessity of my drawing so much money from the Board." But like him we have something else to do besides live otherwise we would better have remained in our native land. A Mission with four Stations 25 Schools of 1000 Children - go boarding children 6 Interpreters & a pastorate cannot be maintained without funds - We have within the two last years been often in difficulty and have borrowed money until we can borrow no longer and could we borrow the rate of interest is very high. In Ceylon we have commonly paid 12 pct. - - - The House of Arbuthnot & Monte & Cost Madras did for a time supply us on more favorable terms; but just before the arrival of your remittance by Mr. Garrett they declined any further loans & required payment or security for what we had already borrowed. - - - The remittance enabled us to redeem our credit with that House but after balancing our accounts with them left us but a short supply for four months. We have however drawn it out to present time hoping for supplies from America. There remained no other way of meeting our wants but by a Bill on England which was kindly offered us by our Wesleyan Brethren. After we had concluded to avail ourselves of this and we still waited learning some American Ships had arrived at Calcutta hoping they might have money for us. — Today we received letters from Capt. Wills, but no intelligence of money. - - - We have not thought it prudent to wait any longer as we cannot live a week without funds & cannot obtain them without some delay. - - - Under these circumstances the Committee will we trust justify us in drawing a Bill especially when we add that besides relieving you from the difficulty of making Specie remittances we are persuaded there is no material loss in this method of obtaining supplies. — This may appear from the following statement.

Nov. 26, 1831.

| Proceeds of a Spanish Dollar. | | Proceeds of 4/6 Stg. | |
|---|---|---|---|
| $ 3332 at 8131.9 on Mad Rpt. | 2,122 | 600 Lstg 5142.10 4/6 = - - - | 1.928+ |
| Deduct | | Deduct | |
| Interest from time of shipping until rec.d say 6 mo. at 6 p C.t | - 063. | Loss in Exchange between A.r & Eng. 7 p C.t | - 134 |
| Insurance say 4 p C.t | 884 | Add | |
| Premium on Sp. Dols say 5 p C.t | 106.253 | Interest 8 mo. 6 p C.t | 077 = 1.871 |
| | 1.869 | | |

The statement is founded on our last of dollars & the sales of the present Bill and if it be correct the advantage is in favour of procuring Supplies by the sale of Bills rather than Specie remittances, & very much in favour of drawing a Bill to procuring loan at 12 p C.t

We have thought much on the subject of Supplies & in a late public letter ventured to recommend that the Board establish a Credit in some mercantile House in Calcutta on which we might be allowed to draw. There may be difficulties in doing this which we do not anticipate & perhaps it may be found more convenient for them to make a Credit in England. On this subject Mr. Lynch in answer to a letter concerning the present Draft says. "After consulting with my Brethren & some other friends engaged in mercantile business, it appears to us that the following plan would be your surest & readiest in order to obtain remittances from America

That is your Board or Committee to deposit money or establish Credit in some well known & respectable Bank or House in London & your Missionaries to draw upon that House or to establish Credit with our Committee, but the former would be the most convenient for you. - - - As you will be able fully to appreciate all the advantages & disadvantages of this channel of communication it will be unnecessary to add any remarks. You will perceive that it is very different thing for us to draw Bills here or England & sell immediately from what it is to have you procure them in America & send them to us - the latter method is attended with much loss. &

I am &c.

Ex.d by Francisco Malcappa
native Assistant
at Vodovilly.

(Signed) M. Winslow
Treas.
Am. Mis. Jaffna

This statement is founded on our last sales of dollars & the sale of the present Bill; and if it be correct the advantage is in favour of procuring supplies by the sale of Bills rather than by specie remittances, & very much in favour of drawing a Bill, to procuring a loan at 12 pct. We have thought much on the subject of supplies, & in a late public letter, ventured to recommend that the Board establish a Credit in some mercantile House in Calcutta, on which we might be allowed to draw. There may be diffeculties in doing this which we do not anticipate & perhaps it may be found more convenient for them to make a Credit in England. On this subject Mr. Lynch, in answer to a letter concerning the present Draft, says "After consulting with my Brethren & some other friends engaged in mercantile business, it appears to us that the following plan would be your surest & readiest in order to obtain Remittances from America. That is, your Board or Committee to deposit money or Establish Credit in some well known and respectable Bank or House in London, & your Missionaries to draw upon that House or to Establish Credit with our Committee; but the former would be the most convenient for you."

As you will be able fully to appreciate all the advantages & disadvantages of this channel of Communication, it will be unnecessary to add any remarks. You will perceive that it is a very different thing for us draw Bills here on England and sell them immediately from what it is to have you procure them in America & send them to us - the latter method is attended with much loss.

From our annual accounts which will be forwarded in the course of two or three weeks you will have the means of knowing definitely what are our pecuniary wants.

With much respect & affection
I am, Dear Sir,
Your, Servant.
Miron Winslow,
Treas.
of the Am. Mis. Ceylon.

Missionaries in Ceylon.

Dec. 14, 1821.

Ship letter

SHIP 20

SHIPPED
LONDON
DEC 8
11

Jeremiah Evarts Esq.
Treasurer,
of the American Board of
Commissioners for Foreign
Missions — Boston
United States

Single

Oodooville (Jaffna) May 20. 1822

My dear Sir,

I enclose to you can a Copy of the Journal of this Station, brought down to the 4 Inst. in conformity with an arrangement which makes it necessary to forward from each Station, on succession, a Journal once in two Months — I could not forward this immediately when due on account of sickness in my family. The same reason, or rather, the long sickness of Mrs W — with the care of the Station in the absence of our Native Preacher has prevented my sending a Duplicate of our Publick Accounts about, which, however, I can the less anxious as the first went by a direct conveyance from Madras; and I have little doubt will have reached you long before this Journal. I shall forward a Duplicate (D.T.) in a few days — The melancholy report which we had heard from Calcutta of our dear & revered Dr Worcester's departure, has within a few days been confirmed by a letter from Bombay. Our Brethren there have the intelligence from England — "Help Lord for the godly man ceaseth" — Our Mission though the blessing of God makes some progress — Br Richards has been more feeble for a few weeks — & had some new symptoms which seemed to him a sure indication that the time of his departure is at hand — The other members of the Mission are in usual health. — You will probably have heard that Mr. Sanders & Mrs. Newell are married — Mrs. Graves is supposed to have the liver com-

Plaintiff in many of the children in their family have been
discouraged — Mr Newcotts illness & grief ill & cruel
treatment from a Japanese — our calling
Sally — with Orlando & Hodson
perfect — Scarlet — Bury Pomroloc

Nov. 14. 1822.

By the Clarion.
Ashmunelin

Date
May 20. 1822

Per Paid
Pomroloc

Per Ship Reed Wm H. Pearce.
Baptist Missionary,
Calcutta.

G.P.O.
JUNE 9
B.S.P.S

JAFFNA
PAID

MADRAS
26 MY 26
1822

To Jeremiah Evarts Esquire,
Boston,
Massachusetts.
N. S. A.

My dear Sir

I have only time to say in great haste that inclosed is a Duplicate of my Journal which I forwarded by way of Madras — the original having been sent a few days since to Calcutta — As I hear a vessel is expected at Madras in all this month this may reach home before the other — Accompanying it also is a Duplicate of the Publick Accounts — Mr Richards seems again a little better — Rest as usual — The Lord is smiling on the mission — You will receive a publick letter probably with this — We have information of the affecting upset of our Sta. Dr Wheeler's Cheeth — also we yesterday news of some arrivals for us in Calcutta among which are Mr & Mrs Smith — Nothing any late from Bombay — Mr Smith is married to Miss Newell — Mrs R. Such girl is ill — and Sister Graves is thought to have the liver complaint —

Affectionately dear
Sir Yours —

Oodeyville May 24. 1822

D Worcester

I take the liberty of enclosing the Journal to you not knowing who succeeds Dr W —

Rev. Minas Wanders.
Nov. 14, 1822.

Athenaeum, &c. &c.

Aug. 24, 1822. Sale

1823.

Mess^rs A. & C. will be kind enough to forward this
and the accompanying by an Am. ship expected at Madras in all this month and
much oblige the Lord MW.

MAR 2 JU 1822

Samuel Cook Esquire,
Care Mess^rs Cushing & Co. Boston,
Madras. N.S.A.
Recd Madras Postage

Duplicate. Jaffna. January 25. 1823.

Very dear Sir

You will receive, with this, our Publick accounts for 22, and will I hope find them correct. They will need but few words of explanation.

The allowance in the Family Department is regulated by the rule st agreed on by the members of the mission, and which was altered for the year 1821 ly on account of the very embarressed state of the Treasury. The reduced allow-nce was found insufficient, & it was unanimously considered necessary to return the original sum. Our experience also shewed, that the allowance to children as not sufficient, and it is now increased to 20 Fids. monthly for those over 5 ears of age, & 18 for those under.

The expense of the Boarding Schools has increased principally on ccount of the increase of the number of children. There are, however, some inci-ental charges attending the dismission of such girls as are married, while mem-ers of the School, and some extra provision for boys as they become older, which e have found it necessary to allow, and which have increased some of the ills this year. We do not feel at liberty to incur much expense in settling e boys, & girls, who leave us, but cannot avoid doing something for them — n building there have been at all the Stations, several small additions, & pairs, besides covering most of the buildings with glass (an expense, & in con-nience to which we are annually subject for want of tiles) and also the ection of a Bungalow at Manepy for preaching a large room for study at Batticotta, and some mud buildings for the boys, & girls, & a ook house, & viandah at Pandeteripo.

The amount of Contingencies is much enlarged by the expense Mr Woodward's voyage to Calcutta; the benifit of which however, is an

an abundant recompense.

There is an item for the support of George Stock, as he has been received into the mission, as a permanant assistant.— The want of almost every thing like printed tracts has made it necessary for us to have them written on ola, at considerable expense. We have now the prospect of being able to supply our wants thro' the medium of a press about to be established by the Brethren of the Church Missionary Society. The Government having not allowed a printing establishment to be put in operation by them, but presented them with a press!

The account current is closed by a Balance in favour of the Bd of 6325. 7. 1., and in an open account, is a credit of 9000 Rds as the probable avails of the remittance by the Herald, (Capt. Wills) not yet disposed of— The calculation is, however, rather large, as the Spanish dollar is now worth at the most only 3 Rds, and there will be some attending expenses, in the sale &c. to be deducted.

Our available funds for the current year will be of course, about Rds. 15000; or a supply for one half of the year, allowing for no extraordinary expenditures. The sum charged as advanced, the members of the mission have been anticipated, more or less by all, from our future allowance, in consequence of being unable to bring our expenses, within the limited sum. One reason of this is, that the allowance of the preceding year was too small. The money received from the Estate of Mr Richards (the avails principally of stores, furniture &c. sold) is to be refunded, when called for— The only old debt against the mission, that in favour of Mr Poor has been paid, and the money, which was advanced for him, and for Mr Morgan in America is accounted for.

A box containing various articles for the Boarding School at

Tillipally

principally has been received, and many of the articles have been applied to lessen the expenses of the school. In the same box was the value of 40 Spanish dollars in silver, which Mr Poor, although one quarter of it was designed for his private use, put into the Treasury, and it is accounted for in the credit of the Boarding Sch: Department.

It will appear from the account that the rate of exchange becoming more & more unfavourable — a very sudden, & probably permanent rise of the currency of this Island took place, a few month since, in consequence, principally, of the introduction of a silver medium — the standard of the new coin being 3 Rds for one Spanish.

The Government of Ceylon has also made an arrangement for drawing Bills on Madras, for all who apply at the rate of 15 f.s the Rupee & passed a regulation for the payment of the Civil servants principally in currency, instead of Bills on England. All these things have conspired to lessen the value of silver; so that it can hardly be possible, that the Spanish dollar should again be worth more than 3 Rds. whereas we used to sell for 4, & even, four & a half. Did this reduction effect the price of living in any such proportion, the loss would be less felt; as we should then be able to reduce the wages, of our schoolmasters, assistants, &c &c, and our own allowance; — but this is by no means the case. While the exchange has fallen every year, since the mission was established, the price of living in most of the essential articles has <u>risen</u>. The prospect now is, that in consequence of opening the cinnamon trade, & introducing a silver currency, foreign articles will <u>lessen</u> in price; but this will effect the principal expenses of the mission, and even our own support, but in a very slight degree. Of course, our drafts upon the Board, must increase, although we should not, as it is to be hoped we shall, extend our operations.

It is not unlikely that since specie is so much reduced in va
that Bills on England may offer, a more favourable medium of remitta
than shipping dollars to India. The exchange between America, & Engla
is by no means the only thing, to be taken into the account in determining on
the best mode of making remittances. The rate of exchange in India, the in
terest of the money for the time, which elapses, between the sale of the Bill h
and its payment in America, and that from the shipment to the time of rec
ing the dollars. — & the cost of insurance, freight, sales, &c. The freight fro
Calcutta to Ceylon, only is half p^r Ct. & the commission in the sales of dollars
is the same; — and whatever may be the case hereafter, it has been the fact,
during a considerable part of the last year Spanish dollars have bee
worth only 40 fanams, and Bills 16. & even 17 Rds the pound Sterling, ma
ing the difference of more than a Rix Dollar, & a half in favour of Bills, ab
specie. This remittance to England, in Bills, as the Gov.^t now draw, but,
Bills the demand for them is increased.

It will be seen that the remittance, by the Clarion, & the Herald
have arrived since the last accounts were forwarded.

Your very kind letter, accompanying the former, came also du
to hand, and we have since received one from Mr Anderson; but the boxes,
pamphlets have not yet arrived. We have had nothing from America the
last year, excepting a small box, which came to us only a few days ago — B
very favourably it contained, what we most wished to have, complete sets of
the Herald, from the numbers formerly rec^d down to April 1822. also the p
tract of one, much revered, & greatly lamented Dr Worcester, the sight of wh
not only draws forth our tears, but reminds us, of his fatherly, and powerful exh
tations to be diligent & faithful, even unto death — We have of course, a
connected account of the operations of the Board, & have traced with adm
rab

tion, & gratitude, the wonderful working finger of God in them. Surely the missionaries of the Board need not be discouraged, when God is so evidently prospering his own cause.

To assist in forming an estimate of the probable expenses of the mission the present year, we shall soon forward a statement of our plans at some length. We are about forming a native station, to which one of the native Preachers, T. Malleppa is to be sent. We are also gradually enlarging our Boarding Schools, and increasing the number of native Free Schools. But the principal expense contemplated is to make some preparations toward establishing a College for Samuel, & other youth. It is designed that the College should eventually derive its support from other sources. — but in the first instance, it must employ some money from our funds. — We are now making a Prospectus, or Plan of such a College, which will be submitted to Government, & if approved immediately forwarded to the Committee.

The breach in our number made by the lamented death of our valuable Sister Poor, has lately been made up by the addition of Miss Knight, Sister of the Rev. J. Knight of the Ch. Miss. Soc. Miss K. came out from England, more than a Year ago, as an assistant to her brother, who is unmarried — though her object was to act as a female Missy of the Society, under whose patronage she came out, Mr Poor succeeded in obtaining her consent to remove the scene of her labour to Tillipally, and on the 21st Inst. they were married at Jaffna, according the forms of the English Church, by the Rev. Mr Daily, and immediately after were thankfully welcomed to Tillipally by all the brethren, & Sisters in our Mission, assembled there. The very favourable auspices, under which our new, & dear Sister came to this country, & being with the special approbation of the Secretary, & Comittee of the Ch. Miss. Soc. (together with the evidence we have of her unfeigned piety & devoted-

ness

ness to the cause, make us confidently hope that the acceptance of our member will ever be a cause of rejoicing & thankfulness. It is a very pleasant circumstance attending the connection, that it is highly approved by our Brethren of the Church Miss. Society on the Island, and regarded by them, as another tie, to bind us more firmly together. The members of our Mission have authorized me to suggest to the Prud. Com. the propriety of requesting the Church Miss. Society to accept some compensation for the expense which they incurred in bringing Miss K. to the field of labour, as they did it under the expectation of her continuing under their direction.

The members of our mission are at present generally in health and we consider the mission in a prosperous state. Many have been the tokens of the loving kindness of the Lord — and they are not withdrawn. There are now — 20 native members in our Church, & several more are looking forward to the privilege of uniting with us. There is also much to encourage us in a general readiness among the people to hear the word — more solemnity in many cases — and special seriousness & apparant conviction in a few — Oh! may we have the prayers of all, who love Zion. —

Very affectionately, Your servant in the Gospel. —

M Winslow.

Sec. & Treas.
Am. Mis. Jaffna

P.S. Jany 30. The letter of which the above is a Duplicate was forwarded by way of Calcutta. I now send this via. Madras where it may probably remain

some time before an opportunity of forwarding it will offer. — I have said that we are generally in health, though my own health has not been good, for some time. I had in December a pretty serious attack of something resembling inflammation of the lungs which laid me aside almost the whole month, and it has now returned within a few days but will not I hope prove so obstinate as before. — It is now the effect of writing too much and relaxation will I trust restore me — Mrs. W. is also suffering under the effects of a fall from the overturning of a bandy which has confined her three weeks and will probably as many more.

One additional member will probably be added to our Church the Sabbath after next at P[illegible]fy — The candidate is a man of some respectability and gives very satisfactory evidence of a saving ch[illegible] There are 5 or 6 others in the mission of whom good hopes are entertained. — The Lieut Governor appears friendly to Missions. — It is stated that 40 Missionaries male & female died in Bengal & left the country in the course of last year. Madras too has sustained heavy losses — those pious Chaplains one dead the other 2 returned home — two Missionaries gone home & 1 dead. — In Bombay the loss has been proportionably great within the last two years and from Ceylon two Missionaries have gone & two others are about to go — Alas! alas! — But the Lord can conquer by many or by few and He will do it. I am more & more convinced that the day is hastening for the conversion of India but tho it tarry long

we must wait. — I mentioned in a hasty line added to my first letter that should it be convenient I should like much to receive a set of Scott's Family Bible & Foster's Essays on the evils of popular ignorance, on account of the mission. —

Rev. M. Winslow.
Aug. 21, 1823.

Oct. Herald.

4 FE 4 1823

Jeremiah Evarts Esq.
Treasurer
A. B. C. F. M.
Is the shipping agent of Miss. Soc. Boston.
Mr. Winslow. 3 Mulberry St.

1500
300

The addition of Sunday School Books or Elementary books for children of almost any kind would be very acceptable. We are in great want of Geographies, Grammars, Arithmetics & shall be soon of Spelling books —

Mr. Winslow's Letter & Journal.

Vodoovile July 11. 1823

March 9. 1824.

Very dear & Respected Sir,

I have the pleasure of sending my Journal brought down to the 7 Inst. — A general list of all the children in our mission made out by Br. Spaulding goes also by this mail — I wrote about a month since a long letter on our pecuniary concerns — We have as yet rec'd no intelligence of arrivals for us since the Acasta — the box of letters & papers by this vessel we fear are lost — Mr. Newton shipped the box for Ceylon on a vessel bound to the Persian Gulph but to touch at Point de Galle — It is probable she was prevented from touching by strong winds — We are exceedingly anxious to get accounts from home —

Mr. Poor has removed to Batticotta and intends to open the Central School there in about 10 days — A letter on the subject of the School he is preparing and the plan of the College which he intends will be forwarded with it —

Please dear Sir to accept the best regards of Mrs. W. & myself — to [illegible] all your family —

[illegible] affect. Sir Yrs. M. Winslow

Rec. 31 July 1823
Ans

Omiah Earle Esq.
Corresponding Secretary
of A.B.C.F.M.
Boston
U.S.A.

Rev E. A. Nott Esq
Min Fahr S
Calcutta.

Mr Winslow

G.P.O.
JULY 31
RECD 1/5 ag

POSTAGE
1823
JUL 30

PAID

A public letter was forwarded a fortnight since
the members of the mission are in health and our
prospects flattering — We have heard nothing
of late from Bombay or Palestine. I have been
authorised by the Brethren here to solicit funds for
the repair of the Oodeyville Church which needs but
little compared with the others (except Pondicherry
now partially repaired) to put it in a comfortable
state quadly to the furtherance of the Gospel by inducing
the people to attend public worship. I design therefore
[illegible] to solicit about $200

Tillipally, Jaffna - Ceylon. March 26 - 1820

My dear brethren in Christ,

You must not conclude from my delay, that I have forgotten your kindness, or ceased to be grateful for the interest you manifested for my welfare. I should have written from Calcutta, but concluded a letter would be much more interesting, when it could speak from my field of labor. For the same reason I did not forward a letter from Columbo, although I wrote while there. I am now in the field, where I hope to spend my days in leading the heathen to Christ. Here I raise my Ebenezer, & by the help of God hope to fight in some humble manner the battles of the Lord. Br. Winslow & I landed here the 18th of last month. Br. Scudder & Br. Woodward had already arrived. The reason of our separation you will have from other sources. I only say, that sickness & necessity parted us. We find the brethren in very low health. Br. Richards, it is true, has revived beyond our hopes - is able to be about - but is not yet able to speak above a whisper, though he has signs of the return of his voice. Br. Poor is very low, & br. Meigs is now absent for his health. We hope neither is dangerous. All the sisters enjoy comfortable health. All, who left Boston with me, are in as good or better health now, excepting br. Woodward, who is rather feeble, having a slight complaint of the lungs. I ought also to except sister Winslow, who I think is not so well, as when she left.

You will perhaps hear before you receive this that His Ex'y. Gov. Brownrigg has left the Island & is on his way to England. We arrived in season to have an interview with him and get his permission to proceed to Jaffna to join our missionary Brethren. He treated us very kindly & spoke in favour of our mission. His successor is only Lieut Gov. - With him Sir Edward Barns - We also had an interview & tho' we had impressions that he would not be friendly to missions We were happy to find him enquiring with much interest

into the situation of Schools. We had some reason to hope he would patronize them which we are happy to learn he does. He seems to be a man of great energy and I think will make it his first concern to promote the interest of the Island. How much moral influence we may expect & of what kind remains to be shown. You have frequently heard of our eastern climate & its effects on the european & American constitution. In some parts of the year this country can vie with any in the world for refreshing air & beautiful scenery both celestial & terrestrial - but at other seasons the extreme heat or great rains makes us feel that tho' it may be as some suppose Paradise "Still it is Paradise lost." The climate is not materially different from what might be expected suppos'd from it, geographical situation and the productions of the earth are those common to the torrid zone. The Shrubbery is beautiful but uniform to such a degree as to become uninteresting in a short time - Forests are little if any more than the second growth of N. England soil. the trees are such as we should expect to find at home should we suppose them constantly under the enervating influence of Spring. In short fields animals & men are little more than shadows compared with those in our own country. There is more tinsel than gold - more to charm the eye of a traveller than to feed the understanding of the resident - You must not conclude from the above remarks that this country is barren or that its inhabitants are an inferior order of beings. As I said above all very much as we should expect. You must remember that as a general thing the soil is uncultivated and

untaught. Should Christianity take root here and Science enlighten the minds of this people we might expect to see genius & strength of mind approaching to what is found in Europe & America. You have also heard of the cheapness of labor & food. From all I am able to learn from the different statements which have been made at different parts in this Island & in other places I think I am safe in saying that it will cost a man nearly as much to support a family in India as in America - Of this however I can judge better in 18 months -

I am happy to find so much already done on this Island for the spread of Christian knowledge among the native inhabitants. In Jaffna there is as much mission labor compared with its extent as in any part of the heathen world. Still we hardly see an impression made. A very few children & youth are willing to yield so far to christian instruction as to take a stand against the customs of their fathers. I think many of them are many of their parents are rationally convinced that the christian Religion is true but the aged will not and the young dare not embrace it. I have been out among them as often as two or three times a week since I have been here preaching by an interpreter from house to house & I am persuaded that nothing but the operations of the Holy Spirit can compel the aged; for tho' they can have nothing to say against the religion of Christ they seem to have a settled determination to shield them-

selves

selves from conviction. They almost fear lest they should be so far instructed as to leave them no room for excu
The females are more settled in their opposition than the men and have more influence in keeping their chil dren from the truth. I am happy to say the prejudices of the people are wearing off & that they make no scruple when we ask them in doing what a few years since they would hardly hear named. The Schools of ou Mission here are flourishing best I think. most of our hopes must spring from the boarding Schools. Here we must look for early converts - here for interpreters & preachers.
In the two Schools at Patticotta & Tillipally there are about seventy or eighty boys & here some girls 6 or 8 — some of them seem to be entirely convinced - some con- victed & are more or less concern'd about their Sou & a few give some evidence of a change of heart. You must however look to other sources for authentic information remembering that I am giving such an account as a common conversation would suggest on supposition I were in your stead. So being thus fam iar & retired I speak without that precision necessary for public documents. The subject which excited the feelings of many when I left & which interested you when I saw you has never been perfectly understo by the Brethren here. They were not aware of wha

was doing in America for the education of Children. Those boys they had taken & named they had taken at their own expense & named them almost without design. They did not know that such names had been sent from America for boys supported by individuals & by Societies. I conversed with Dr Poor about the child you supported in his family & that you talked of removing to me. It was news to him. the first information he had of such a child. He express'd considerable anxiety to have the child & said he saw no reason under existing circumstances why he should lose the child. By this you see the blame of all the suspense felt by you & others in America should be charged rather to the board or rather the failure of letters than to the Dr here. From these considerations you would perhaps do well to continue the child under the care of Dr Poor tho' I feel it a sacrifice on my part to give it up - a sacrifice both when I think of my obligations to you & when I think of my situation as just begining in the work & as having very few only 2 or 3 who are to be placed in our family. Your feelings on this subject I shall hope to have forwarded as soon as may be convenient. Dr Winslow & I are building a house & other buildings at Oodooville a station about 4 or 5 miles from Tillipally where we hope to move before the rainy season. - When there we shall be in a favorable place for Schools & shall have under our care

a large population. At present we are constantly engaged the little interruption of building excepted in the study of the language & in preaching by interpreters to the people.

April 18th. I intended to fill the sheet immediately when I wrote the above but have been entirely unable as I have been obliged to be at Dodooville at work upon the buildings almost ever since the date. But I will proceed.— There is considerable christian society in this district & every first monday in each month we meet for prayer & conversation. They we make up in some measure the loss of the "great congregation" & hold up each other's hands while we work. Besides these monthly meetings we have a union of Prayer each day at o'clock. It is a very interesting thought that missionaries of all denominations are not only friendly but brotherly — not only labor in the same field but unite their labors. They in all important things "see eye to eye" & as far as I can judge "love one another".

It is not only pleasant but promising well when we look at the progress of the cause in the Island. We almost feel when we get together as tho' the Lord was near the time to pour out his blessing at hand. The subject of giving names & supporting children which I mentioned above is a very important one in this place.

The name ~~of~~ it is true is of little consequence compared with the support but even this has its effect. Children are very much pleased to have a new name & consider it as a token of our favor at the same time feel a little responsibility. It also keeps the kindness & prayers of the dear friends whose names they bear so much alive in our own bosoms that it is no small encouragement to us. The support is absolutely necessary either from individuals - Societies or the Board - I say necessary for it enables us to pluck from the very jaws of death & verehope of hell those Children who are literally perishing for want of food. I need not paint this subject to make it strike your fancy or your feelings. Its own native colours in which it has often been presented before the Christian public in America are enough to awaken feeling in any bosom. One consideration however is too often forgotten & too little felt at home. I allude to the thought above mention'd - To them - such as we are permitted to keep constantly under our instruction in our boarding schools - to these we must look for those who will lead the hosts & bear the standard in the first battles. - Them must teach others to fight so that all our hopes whether the sound of victory be sooner or later hang on those who are supported by the liberality of Christians. I will not dwell on this subject now as I hope ere long to be able to speak with

more experience at another time.

I would also mention the importance of School houses or School bungalos as we call them - These we must have if we have Schools - & they cost very little compared with Schoolhouses in our own country. - We only set up 6. 8 or 10 posts to support the roof & cover them with the Palmyra leaves.

This keeps the Children from the sun in the hot season & from the rain in the wet season. I say the expense is inconsiderable. A Bungalo can be built for 25 Spanish Dollars so that any individual or society who contributes the small sum of 25 Drs. in America can build a house in Ceylon in which 50 or a 100 boys may be taught the rudiments of science - the first principals of civilization and the most important truths of Christianity. Other buildings will also be necessary for boarding Schools such as cook house &c. - Wells also in this country are indispensable. Quills, Inkstands, pencils (most of them Slate pencils) & School Books of all kinds. These things are very dear & sometimes not to be had here. - Now dear Sirs will not some individuals or Societies furnish us with these things - will not one give a dozen of Quills - a very scarce article here - another a doz of Pencils - one a doz.

of Inkstands - another School Books - one help us to a well - & another to a Pungato? Or will our dear friends put Children & Youth under our care make us responsible for their progress & not give us the means? - Will not you be so kind as to keep a Packing Box in your Store into which those who "offer willingly" may throw Quills, Inkstands, Family Books, Geographies, Atlasses, Catechisms & Grammars - Needles, Thimbles, & a few Scissors (as we have a few little Girls now at this Station & hope soon to have them at all) and after the box is full carefully put them in to keep them from damage & send them to us. — They will be worth more than twice their cost besides paying for their freight & serve as a strong obligation to us to be faithful to such children as are placed under our care. - Perhaps I ask too much especially as I am already much obligated - but I ask it because I know you are in a more favourable situation than any of my other friends & I do not believe you are "weary in well doing". I ask it too because I think you will find very little difficulty in filling such a box if it is not too large - one a year. - Suppose you should begin & the next year place the Box at Mr. Armstrong's - the next at Mr. Proctor's & so let the care be divided between our dear friends at Boston. — Now I am well

aware that this is begging but I add only by way of excuse that I was taught by honorable men in my own country & that it is much more important when imprinted upon the ~~breast~~ heart ~~of~~ by the idolatrous tribes of this Country with whom we are daily conversant. If hearing would make a man beg — what would seeing & feeling do?

Do, Dr Sir, accept the kindest wishes of myself & wife & remember us very affectionately to your dear families. My dear wife expresses her obligations to Mrs Homes & Homer to write but makes for excuse the labor of getting the language & the care or partial care of the School at this Station —

I remain very gratefully & affec.y

Your brother in Christ

Sign'd Levi Spaulding

Mrs. Homes & Homer

NB. Dr Door says on the whole he is not anxious about the Child & as he has a number already supported in his family I could better have it in my family — He has none particularly selected as yet.

Mr Spaulding's
Letter
Ceylon

Calcutta 215 ~~[illegible]~~ 1819

Dear Sir. —

Will you be so kind as to put into the Post Office those letters directed to you # and please to keep those directed to Edwards Spaulding in your care till some one of my friends shall call? Will you write a line to my Brother Edward informing him that you have them? — The Bundle contains my Journal & letters to friends living near him — —

I am sorry to give you so much trouble but am under the necessity as I have few with whom I am familiarly acquainted in Boston — —

Mrs. S — wishes to be remembered very affectionately to Mrs. Evarts. Please to accept our grateful acknowledgements for your kindness. —

I remain sincerely
yours

Jerh. Evarts Esq. —

Levi Spaulding —

# Since writing the above I have sent the letters directed to you by another conveyance & of course you will not be troubled with them

Rev. Levi Spaulding.

April 10, 1820

Ans. Ap. 12.

Jeremiah Evarts Esq.
Care of Elias H. Mosseau
Boston
Salem
N. J.

21b Coodooville July 4. 1821

Revd & dear Sir

As a year has now elapsed since we first entered upon our missionary labours at this Station we feel that we ought no longer to delay giving to the Prudential Committee some account of our proceedings. Indeed we should have made this communication before had we not been connected with a mission whose general features are already well known to them, & whose particular interests are frequently presented in publick letters.

It has already been mentioned (in the Journals of those stations) that for about 4 months after we joined the Mission Br Winslow resided at Batticotta & Br Spaulding at Tellipally, during which time we made some little attainments in the language and assisted our Brethren occasionally in their work; but were principally occupied in making such repairs at Oodville as to render it tenable. This proved to be a very troublesome business, both on account of the extent of the repairs & the character of the workmen. We found (with the exception of the church of which the walls were almost entire) little else than a heap of ruins to begin with; as a part of the walls only of a low brick house (50 feet by 30) which had been without a roof door or window for the last 50 years and had been beaten by the early & latter rain of two centuries was all that remained of the former residence of a Franciscan Friar. In the place of floors were weeds & rubbish and the ground around was overgrown with bushes. The ivy which ran over the broken walls seemed to insult this mouldering monument of ancient Christianity, while the Serpents and poisonous Reptiles within were more really formidable than the Ghosts & Devils which the Natives thought inhabited the ruins. The out buildings, which in this Country are no small concern, were all to be raised from the foundation while the house was to be repaired with a great part of the labour and expence requisite to build a new one. On account of the ignorance of the masons & Carpenters & the indolence of all the workmen it was necessary that one of us should be constantly with them; and we therefore took turn in being on the Spot. This for want of the necessary accommodations was found to be very inconvenient; and as we wished to commence our missionary labours at the Station as soon as possible, we removed our families into the house while it was yet in a very unfinished state. The walls were up but not plaistered, a part only of the roof on, no doors or windows or floors; yet we found it a pleasant abode after having been so long seeking a Home among the Heathen.

From this time (July 1820) we have through the Kindness of Providence with the exception of some time occupied in overseeing the further necessary repairs at the Station, & occasional interruptions from sickness in our families been able to prosecute our studies of the native language & our more appropriate missionary labours with some degree of diligence & not altogether without success. We have for 8 months preached occasionally, though in a very imperfect manner, to the Heathen around us in their own language. The way having been in a good measure prepared by the successful exertions of our elder Brethren in the Mission, we have already done something in the establishment both of native free Schools & a Free boarding School as well as to collect at different places small congregations to hear the Gospel preached.

The following extracts from our Journals may serve to show the nature of our work and perhaps to throw some additional light upon the native Character.

June 25th 1820. Br Winslow preached to about 200 hearers. To collect the people he went out the evening before to invite them & in his walk came to a place where a feast was held. A temporary shed was erected covered with green leaves & lined at the top with calico. In front of this a large mat was spread on which were several pillows for the company to recline on. There were collected perhaps 30 of the principal men of the place & a number of women much ornamented with Jewels. It seems that feasts of this kind are provided by any one who wishes to get a little money. He procures things necessary for the entertainment, and then invites those who are able to make him a present. The custom brings to mind the command of our Saviour to his disciples "when thou makest a feast call the poor the maimed the lame & the blind for they cannot recompense thee".

July 9th Any Christian friend would have been highly gratified with the attention of the ignorant heathen in our house today sitting down on mats around an unfinished room. Among them was a headman of the neighbourhood who seems to have some indefinite view of Christianity. He objected to coming to hear us on the Sabbath because he must sit in the same room with his Slaves; but we removed his objection by giving him a better mat than the others had. The distinction of Casts is not so much observed here as on the Coast or in Bengal, Still its power is great. The principal distinctions here are these. The Rajah or princely Cast (of which there are perhaps none in Ceylon) the Bramins or Priests; the Chettys, or merchants; the Verlallas, Cheniers, or weavers, Washermen, Cheviars, formerly palankeen bearers, Coviars, Pallars, & Nalevars, the three last of which are Slaves, & are the present palankeen bearers; & Still below these are the Parcars, or Tomtom beaters, and lowest of all the Toorumbars, or washermen of the three last casts.

10th A great noise of Tom-toms led Br Winslow towards evening to the place whence the sound came. It was a hut of the better order not far from our house, in which it is thought by the natives that a female deity Before Ummen Resides. She is worshipped by the Sacrifice of Animals, which is not the case with

with most heathen Gods here. A considerable number of people were collected round the Residence of the Goddess; fruit & other offerings were brought for the occasion, & a goat was tied up to be slain in Sacrifice. One of the leading men being asked in what manner the Ceremonies were conducted, he said that boiling & distributing rice, offering & fruits which were afterwards eaten by the people, composed the greater part: The goat was slain with some forms similar to those used by the Jews in their Sacrifice, but the meaning of them, he said, the people did not understand. They practice these things because their forefathers did.

11th. This afternoon while Br Spaulding was going from house to house, his curiosity was excited by seeing a number of people collected at a house apparently preparing for a feast. On inquiring, he found they were about concluding a marriage Ceremony. In this country when a marriage is celebrated the bridegroom before leaving home, bathes, puts rings into his ears, & one or two on his fingers, dresses in new clothes, & puts on a turban made of a large white handkerchief or cloth. ~~The bridegroom~~ He then preceded by musick walks to the house of the bride where he is received at the gate by the brother, or some near friend of ~~the bride~~ parents who pours water on his feet; ~~the then~~ after which he sits down with the friends & relations of both parties, & is entertained with ~~betle~~ betel-leaves which is eaten with the ~~betel nut~~ & tobacco* or betel-nut, & lime. The agreement between the parties is then concluded, the father of the Bride writing on the same obligation the articles which are given as her dowry. At the same time a suit of clothes & a wedding ring is given to the Bridegroom by the Brides father. A place for the celebration of the marriage is then prepared & in one place you see the curry stone for grinding seeds (used in making Curry) in another a lamp & in another a preparation for fire. The Bridegroom & the Bride are then seen coming from opposit direction the former accompanied by two Friends & the latter by three female attendants. They pass on careless of each other & of the Company & sit down within the circle of Spectators. The brahmin who is seated near them kindles a fire to burn during the Ceremony as a witness of their plighted vows & at the same time repeats a few verses of the Sanscrit which none understand. The Bridegroom then fastens the clasp as a token of wedlock upon the Brides neck & taking a present of cloth spreads it loosely over her head. They then tie the corners of their cloths together join hands & walk three times round the circle each time treading on the curry stone after which they go into the house where the Bridegroom & the Bride mutually help each other to food. The ceremony is concluded by a feast suited to the rank & condition of the couple. All the ceremonies generally occupy four days, and are too numerous to be mentioned. The principle part is conducted in the night & when the lights are numerous has a very splendid appearance.

20th. Br W. going out this afternoon found several men digging a garden & after saying to them that they might one day be buried in the earth which they were digging. He asked where will your souls then be. The principal man among them said — "In the body of some animal; if we have done good in a good animal". — "But have you ever been in this world before"? "Yes, & beause I did something bad I am now obliged to work in this body. You were not so wicked as I was so you are now in a better situation. The Governor was still better than you even and the King best of all." — "But where will the King go? he does much good in his present state". "He will be come a God". Such are the absurd notions of these heathen.

August 1st. In visiting the people this afternoon Br W. called at a house where the woman only was at home & invited her to come to church. She said "I will not, unless you pay me I must work. You have nothing to do but walk about and may as well worship God as not. If you will give me two hundred dollars I will come to church."!

4th. Today Br W. found a very noisy set of men & women at a house he visited. A young man said "I cannot attend to religious things unless you pay me for it". Being told that God would reward him he said "the God I now worship provides for me, & if you will not provide for me then I will not leave him. When I get up in the morning & see the Brahmnee Kite (a species of the hawk) then I worship him and he brings me food." — "Ah! then you worship a God who steals our chickens, does he bring our fowls to you"? "No he is not the God himself, but only the conveyance for the God.

5th. This afternoon Br Spaulding went out into a village & met a number of people busily engaged in their different employments among whom was a man with a shepherds crook (or large circular knife fastened to a pole) cutting leaves for his cattle. After a few words from Br. S. showing the nature of the Christian Religion, this man stepped forward and said "Our religion teaches us all these things, therefore it is like the Christian Religion. But the Christians God is a Spirit, is your God a Spirit? No. He is not a Spirit if He were we aught to be Spirits for we aught to be like God; besides if He be a Spirit we cannot see Him, & of course can know nothing about him". He then attacked the Christian Religion in what the heathen think quite a vulnerable part & said "Your religion allows you to kill & eat animals." — "That is very wicked — It is a great sin." While Br S. was showing him that what a man eats cannot [illegible] his m[illegible]

* Nu[illegible]

Character in the least, one of our workmen undertook to answer the mans objections and said to him very abruptly — "You eat meat, you catch fish & eat them, you eat fowls, & the reason why you dont eat other meat is because you cannot afford it, so you think it is sin." This excited a laugh among all the by standers and the poor man said no more but turned away and left us. It is not uncommon for the heathen themselves to rediculle their own customs if they can in this way gain any advantage or promote their own interest.

6th This afternoon Br W. found a man sorrounded by a very fine garden & asked him. "Who gave you all these good things?" "God." "Where is God?" "I dont Know." "I think he is in the temple." "Have you seen him there?" "No." "If I should make an image of Gold & tell you this is a God would you believe it?" "Yes." "What kind of God is this, you might make a thousand of them — We do not worship Gods which we make our selves but the God that made us." We said "that is very good." "Where do you expect to go when you die?" "When we die we must give a Cow to a Brahmin & then if we take hold of that Cows tail it will carry us to heaven." "What kind of place is heaven." "It is a place where there are a plenty of flowers & fruit & rice and every thing good to eat & drink." "Does the body go to Heaven when it dies?" "No, the Soul." "Can the Soul take pleasure in eating or drinking?" "I dont Know."

8th The annual ceremonies & procession at the principal temple of Conda Swama at Nallur in this vicinity have closed today. Neither of us was present at the closing scene, which is the most grand, tho' both of us were several times at the temple during the 14 days of the feast. An idea of these processions may be gathered in part from one which we witnessed at a smaller temple in Tellipally.

We went to see the ceremonies about 8 ol in the evening. As we approached the temple (a long but low building of stone in front of which was an extended open shed court covered with mats & leaves) we found it brilliantly illuminated & surrounded by thousands of the natives. A large band of growling & entirely discordant music (of tom toms, horns, cymbals, trumpets, bells, and almost every thing on which a noise could be made might be called music) was playing, and preparation making for a short procession of the Gods. We talked to the people as they came round us, but soon found we were exposed to showers of dirt & small stones, it being night & no one be able to be called to account. We therefore thought it best to desist & witness quietly the tour of the idols. First a long line of people was extended from each side of the door of the temple keeping the crowd back & leaving an open path between them down which the vehicles of the Gods were brought viz. a Rat a Peacock & a Horse! These were all as large, & the Rat much larger than life carved of wood and elegantly painted & gilded. On each side of the open way or path were stationed a great number of standard bearers, as they might be called, with ensigns (much like those which are used in public processions) bearing the names of Washington Jefferson &c except that they were rather more in number. Many were covered with white cotton with various kinds of fringing. Of the same material were likewise a great number of very large umbrellas, & many stood round with fans & the feathers of the Peacock. Soon after amidst a great noise of the music the Gods were brought out, and placed on their vehicles. On the Rat was Karnepathu (or Ganpattee as he is called in English) on the Horse Canda Swamee & on the Peacock the two wives of Canda Swama. They were small golden images so sorrounded with dress & frippery that it was scarcely possible to discern their figure. After being seated on their vehicles under which poles were placed they were carried round a large circle in procession; thousands of natives crowding round lifting up their hands beating their breasts or falling down when ever the idols were lifted up higher than usual or whenever the procession started after having stopped. A great number flambos were borne both before & behind the Gods, a great many stood round fanning them. Several Brahmins were borne with them on their vehicles & so much were the images & the vehicles decorated that altogether the scene was quite attractive.

At Nallore the processions were still more imposing. The large car on which the idols are borne in the great procession is not less than 60 feet high & so large that many hundreds of men are required to move it. There are other cars used at different times, but all are on the same plan.

Those who have seen a painting of Jaggernauts Car will not need a discription; for those who have not the following may perhaps answer. First an two or more pairs of strong plank wheels, like those of a small cart, on which is placed a large rack, as it may be called, or frame of strong timbers from 15 to 50 feet long according to the size of the car. From this ascends a pyramidal tower devided into open galleries leaning one above the other till you come to the canopy at the top. These galleries are supported by pillars which are of fine carved work filled with images & decorated with many white, red purple & other gay coloured wreaths & tufts hanging around in every direction. The lower galleries are generally filled by the Bramins & in the upper in a kind of chair of state is the God covered with a rich canopy ornamented with flowers & surrounded with almost every thing either gaudy or elegant. To the car is attached strong cables by which the multitude draw it slowly along. Before goes the band of music then a great number of lamps, ensigns, & umbrellas; after these the

attending

attending brahmins & the dancing girls immediately before & around the car. The latter often dance before the c
They are generally among the most handsome native females and are very gaudily dressed with as great an abundanc
of Jewels almost as they can carry. Their dress is commonly a blue silk robe covering all their body girt
them by a variety of bands of different coloured silks & with chains of Gold. On their feet are a kin
of greaves covering their feet & some part of the ankle sorrounded at the ankle with small bells that
"make a tinkling as they go". Their appearance is much less offensive & their manners less disgus
than we expected to find them. Their dancing is a kind of hopping to the sound of music so as to st
the bells on their feet together & keep time, attended occasionally with a swinging & indecent motion o
their bodies & waving of their hands. The number of Brahmins which attended at this time was very gr
the dancing girls about 30. Behind the Car at the procession ~~which~~ we saw more than 20 miserable div
rolling on the ground after their God the whole circuit of procession in a most wretched condition s
of them entirely naked. The number of those who roll is sometimes ~~two~~ or three hundreds. They do it to
perform vows made in sickness & to obtain some temporal favours of the God or for ~~some~~ similar objects

10th. Today Mr. Garrett has arrived Br W. went to Tellipally to meet him. Had a delightful intervie
with our dear Brother & a rich feast likewise in precious letters from our beloved distant friends. Ah how lit
do those who remain at home know the happiness of getting any communication from the land of our fa
-thers concerning our dear friends & the blessed Zion of our God! The intelligence we have now received is refresh
indeed especially animating in the information that our beloved patrons the Board have since our departure
fitted out two new missions one to the Sandwich Islands & one to the land of our Saviour & his apostles
May the God of missionaries go with the dear Brethren of these missions with whom we have often ver
often taken sweet counsel & gone to the house of God in company.

14th. This morning in a missionary excursion Br W. found several women of high cast who listened t
his conversation with attention. This being unusual (as the women of high cast generally refusing to be sup
he enquired particularly after their family. They told him their grand father was a minister in the Dutch
time & that after his death their father become a heathen & they are of course educated pagans.

15th. This afternoon while Br W. was preaching to a little circle of the lower class of natives a doctor cam
up who after hearing for some time became very uneasy & said the man to whom you are talking cannot
read. We cannot defend his religion, talk with me. The challenge was accepted & the proof
in favour of christianity derived from miracles were mentioned. "How can you bring as good evidence
from your religion?" "Yes, there are miracles in our religion." "What miracles?" "I will not go ba
said he, to old times, but here is a man standing by us who has experienced a miracle. He had
a stiff neck but going three successive years & rolling after the car, he is now nearly cured. Another
had a colic sick as is never cured. He went to the coast where is Holy water in which he bathed, at the
same time fasting 40 day & was cured." "But in our religion the miracles were wrought to answer
an important design." "Well, Vishnoo wrought miracles when he came into the world to do good.
Once he was pursued by an enemy & like to lose his life. We came to a water & having no boat took two stone
& made one, which saved his life. Many other miracles I could relate." "Were these miracles performed
in the presence of many people & have they told you of these things." "Yes thousands."!

The truth is that the miracles of Christianity are nothing, are mere common occurrences compared
with the miracles recorded in the sacred books of this people. Tell them that Jesus Christ walked on
the sea and they will answer Vishnoo drunk a sea dry! In short the most wonderful events recorded
in our Bible make no impression on them. Br S.

20th. After publick worship at Manepy having given the people liberty to ask any question
they wished, one of them enquired "How could Christ die if he were God? The character of Christ as
being both God & man was explained to him. We then said." You say christ was born of a woman"--
"Yes." "Then he cannot be God." "That does not follow because, as I told you, in him the divine and
human natures are united. But supposing it did follow supposing he is not God how will your
argument apply to your own religion. Some of your Gods were made by women & some born of woman and
all guilty of many sins for which some of them have been punished." Upon this they all exclaimed against the
man saying - he dont know any thing. Then turning to the man they said. Why did you say that foolish
thing for & get all this for it, dont you ~~know~~ think that the Padri knows all these things.

When Br S. left them this man asked for his tamul Testament that he might read about J. Christ

1st Sept. The monthly prayer meeting of the missionaries in this District was today uncommonly interesting. Many
plans for increasing our usefulness among the people were proposed & most of them approved, particularly opening a corres-
pondence with missionaries in different parts of India for the purpose of giving & receiving information. We like-
wise agreed to set a part a portion of time each meeting for communicating any interesting religious information that

might

might be obtained during the preceding month.

14 In visiting today Br W. had an interview with the Kadam of this place a native officer whose business it is to keep the peace. Having asked him if he found the people wicked he said, Yes very wicked." But most of them say they are not sinners what do they do that is wrong"? "One thing is they tell lies, and bear false witness." "Do many of them tell lies"? "Yes" – If there are ten men in a village eight of them are liars & I cannot say that the other two are honest". "What else do they that is wrong"? "They steal – all steal – the women will steal any thing". "Are there any other sins which they commit"? "They get each others wives". "How is that does not the law punish them"? "Yes but they do it constantly, one man gets another mans wife – he goes & complains to the Government Schoolmaster, whose business it is to record the marriages then comes into court & take a false oath saying that these persons are married & that is the end of it". "If the people are so wicked you have much trouble"? "Yes the devil has much power over them – When he sees white people he is afraid but he catches the black people". "Do you think there are many devils about"? "Yes plenty of them in the old church where you live but they are afraid of you". "That is because the God we worship is stronger than they are. The only way for this people is to worship that God and he will deliver them from the power of the devil". "Yes but they will not and the devil will take them down to hell where they will be crammed with Palmyra fruit". This he said in derision, but occasion was taken to tell him seriously "It is true they are going down to hell to be tormented by devil if they repent not".

17th While going from house to house this morning to invite the people to attend publick worship Br S. called on a native doctor & said I have not seen you for many Sabbaths. He replied "If I come to hear you I must be of your religion for it would be improper to attend at the church without being a Christian". But I desire you to attend & hear what the christian religion is that you may judge whether it is good or bad". "If I forsake my God" said he "& come to yours I shall lose the favour of both & be lost; for if a man put one foot into one boat & the other into another he will fall into the sea". "But if you serve the Christians God as you aught why should we be angry? And if my boat is the best & yours is sinking why refuse to be saved from drowning". We then returned a tract which we had given him before. "But are you not pleased with it"? "Not very much – I think it was made not long ago & suspect it is not true, for men who make books now all tell lies. I understand you have some old books I should like to see them for old books are always true".

24th In going out this morning to call the people to meeting Br W. found a very stubborn heathen who said "I will not go to hear you". "Is this wise? Do you know what we have to say is not true"? "No. Is it generous? We have left our country & all that was dear to us to come & tell you how you may be happy and yet here you are, almost within sight of the mission house, & have never been to hear us preach. Can you answer for this at the bar of God. Believe me I am in earnest & I warn you as I expect to be freed from the guilt of having you in ignorance, to flee from the wrath to come". After this & some other things were said to him with much earnestness the man began to think & reason a little. "Our religion, said he, "is good it teaches us how we may be happy". "Does it teach you how you may obtain the pardon of sin"? "Yes by rubbing ashes on the body". "Will God pardon any sin provided you rub ashes on your body"? "Not every sin but all small sins". If you tell your child when you go away from home in the morning to work in the garden & when you come home find that instead of obeying you he has cut down your fruit trees & destroyed your garden will you forgive him if he goes to the temple & puts on ashes or will the magistrate forgive a man for stealing on condition of his rubbing ashes on the body? "No" Will God then forgive? "No" Why then say so? "O", said he, it is very well for you talk, but I shall do as I please after all". "But you aught to do what is right – Suppose you are sick & ready to die & knew that I had some medicine which would certainly cure you would you take it or not? "I would do as I pleased about it". Would you not be pleased to do it rather than die" "No, said he. "Then if you knew positively that you should go to the hell if you did become a christian you would deliberately choose to go to hell". "I don't know" said he "I will come & hear you preach".

On returning Br. W. met this man unexpectedly at a cross road going another way. "I thought you was going to meeting". "No, I must carry some fruit as a present". To whom do you carry fruit"? "To a child. To what child"? "To any child". The truth was he was carrying it to the Temple. Being found, he owned he was carrying it to the young God called Poollear who is in fact a child. He presented to him the evil of lying & then reminded of his promise to come to meeting. "Oh said he I did not mean to come when I said so". It should be understood that the people here hold the doctrine of mental reservation in as high a sense as ever it was held in the church of Rome. What ever they say if they think at the time in their own minds that is not so now they escape the sin of falsehood – "Well I have but one thing to say to you & that is from the word of God & I wish you to remember it. "Liars shall have their part in the lake that burneth with fire & brimstone". Very unexpectedly he afterwards came to meeting.

26th We have this day had a visit from the Revd Mr. Browning & wife lately arrived at this Island under the direction of the Church Missionary Society. They appear humble and

interesting; much like their Brethren already here. Their destination will probably be Kandy.

1st October Br S. was encouraged today while speaking to the people by seeing the force of conscience exhibited in the feelings of one of our Schoolmasters. After speaking at some length to the people & appealing to their consciences for a testimony of the truth of what was said, he pointed to the man & asked "what excuse will you give when God enquires "Why you did not believe my word - Why you did not accept of Salvation thro' Christ." He paused a moment the tear started in his eyes & he said "none". "I shall be condemned" The question seemed to bring him before God & cut him to the heart.

Sabbath 15th At the request of the Wesleyan Brethren of Jaffnapatam Br W. preached for them today. They have worship in English twice on the Sabbath and their congregation includes most of the English families in the place & such of the Dutch & Portuguese as understand English. Their chapel is small but commodious & it is interesting in this land of Idolators to see so many as collect in it assembled to worship God in our own language. - - - There is a good degree of kind feeling among the civil servants in Jaffna towards the members of our Mission. [Indeed Jaffna has been so much benifitted by religious influence that some of the officers under Government object to being stationed there because there is so much praying.]

22nd In going out this morning to invite the people to come & hear the good tidings of Salvation Br W. encountered the native Doctor mentioned before & one of the head men of the Parish with some others. "I am very glad to meet you here you have nothing to do but go to church". "Oh! yes plenty of business." "Well I will tell you what is said in our sacred books". A certain King made a great feast & when all things were ready he sent out his servants to tell the people they might come in, but they all began to make excuse. One said I have bought some oxen, another I have bought a piece of land, & another I have married a wife. None of them would go to the feast which the king had prepared with so much care. Was this wise? The Doctor answered - "Last night I came home from Jaffna & called my little girl to me & gave her some rice but she had eaten her supper & would not take it. I then compelled her to eat it & she cried." "Yes but this people are not like your little girl they are really in want of food tho' they may not know it. They are like sick people that will not eat because they do not love to eat." "We have been to your house to church & yet were not fed". "That was because you did not like the food. You are a doctor, now you know that when a person is sick he does not like even good food, yet it is necessary for him to eat & even to take medecine which is very unpleasant. Our doctrine may not be pleasant but it is very salutary." It was now time for him to change the conversation so he began to ask about the creation & the order in which God made the world. When told what was created on the first & second days he said - "Well that is the first day & this the second day, when was the Sun made"? "On the fourth day." "The Sun was made on the fourth day - How could God measure day & night without the Sun"? It was then said God speaks to us in a language adapted to our capacities." "What is God Spirit or body"? "God is a Spirit." "If so then he cannot create matter" This is a very common objection with them, a Spirit cannot create matter. We was told that if Spirit cannot matter nothing can for all the man in the world cannot create the least plant that grows. It may be seen by this a little, what kind of people we some times have to deal with.

At Sandelipay one of the villages where we preach on the Sabbath Br W. met a man of rather more than common intelligence. After conversing some time he said, "you have asked me many questions I beg leave now to ask you some." "Oh yes, you may ask as many as you like." "How did God create man at first holy or unholy?" "Holy." "Holy in body or in Soul?" "In Soul?" "How came he to Sin"? It was explained to him that man under the influence of motives was led to transgress, by making the supposition that one who had never committed theft should from seeing money exposed in a neighbours house first conceive a desire to take it, and then proceed to the act. "Well" said he "when does the man begin to Sin, when he thinks of it or when he actually steals." "When he contemplates it." "Then man when he was holy began to have wicked thoughts." "Yes after he had remained holy for a time he began to Sin." "How"? "By the influence of motives." "Was the motive in the mind or out"? "At first it was presented by some thing out of the mind." "And this bad the mind to act & Sin"? "Yes." "When God made the man holy & the fruit made him Sin, the fruit therefore had more power than God". When it was said "man was left free to choose either good or evil, he answered then man was created neither holy nor unholy.

23rd It was early & the dew drops yet reflected the rays of the Sun when Br S. turned the corner of a narrow ~~street~~ lane which led out of a little village & was dilighted with a wide & extensive prospect of fields skirted with wood lands. These were covered with rice which was

was now so high as to begin to wave with the breeze. He had scarcely cast his eyes around when he saw ten or twelve men in a large tank or artificial pond close by his path busily employed in washing cloths. As he passed near them he paused for a moment to observe them. Near the middle of the tank was placed a large stone & round it three men, who gathering up the cloths by one end were deliberately swinging them at armslength & beating them on the stone. Two or three other stones placed in & at the edge of the tank served the same purpose & an interjection uttered by one served as the beat of labour for the rest. Thus many were diligently employed while others were selecting distributing & repacking. None were idle & the piles of the cloths showed that they commenced at an early hour.

31st. Christian David visited us today & preached to about two hundred hearers. We had probably a very good specimen of his usual ~~manner~~ method of preaching. It is quite interesting. After the manner of this people he used many comparisons & illustrations drawn from life which struck the fancy of his hearers (whose ideas are almost all of them drawn from sensible objects) very forcibly. He likewise addressed himself very often to individuals & some times to all the assembly in interrogatories requiring an answer, and it was highly animating to see the readiness with which the questions were answered. Every individual was awake as tho' expecting the next question would be put to him. Mr David spoke about an hour & kept up the attention of the audience pretty well to the last. We have a church in Jaffna & a regular native congregation of about 100. besides many Portuguese hearers.

5th November. This has been an exceedingly interesting day to us. We have for the first time at this station enjoyed the privileye of commemorating the sufferings of Christ at his table. This seemed more like erecting the standard of the cross here than any thing before done. The people stood amazed & seemed to say what new thing is this. It was a pleasant season. Oh that the vine thus planted here may take root & spread its branches in this barren land until all around may find under it a refreshing shade & take from it the fruit of life & live for ever. One of us for the first time preached in tamul.

6th. Today we have had the monthly prayer meeting at Oodooville. We were favoured with the company as is usual of all the missionaries in the District, of J. N. Moorart Esq. & David and some ladies from Jaffna. Most of them were with us at break fast & all remained to dine. Our meeting was first from 9 to 12 and then from one to four. Heard the melancoly intelligence of Mrs Charles death.

8th. Br N. was called up this morning at 4 O'cl by several natives who had brought a man wounded by robbers to be healed. On examining the man he found that one ear in which there had been rings was very much torn & his head beaten. It seems he was sleeping outside of his house & that the robbers, three in number, attacked him while asleep. Having beat him on the head with a club one of them attempted to pull his rings from his ears, but the ear not readily giving way he tore it with his teeth. It was principally to have the ear joined together that the man was brought. Every little surgical aid of this kind gives them very high ideas of our skill. As the neighbourhood was soon alarmed the robbers did not succeed in getting any thing more then the jewels from one ear & the mans cloth. It is astonishing to what extent these robberies are practised. In New England, a robbery like this would stir up the whole country, but here it is thought nothing of. One of those who came with the wounded man was a School master of ours. Being asked "where do the robbers probably live? he replied. "In oodooville". "Are there many robbers in oodooville?" "Yes many robbers". "Why then do they not come & rob us". "All the beasts", said he, "are afraid to go into the den of the lion". The truth is these robbers are extremely timid & rarely venture to attack a white man. It is trying, however, to be surrounded by people who have no higher principle than fear. The natives, almost without exception, will steal any thing they can lay their hands on. Scarcely one of them is to be trusted any farther than you see him. This is a state of society whose evils are altogether unknown in America. The Govt holds a strong arm over the people but the corruption is too general to be restrained. Tho' there is a regular watch in different parts of every parish in the neighbourhood of Jaffna, it effects very little. The vedan perhaps, who has the charge of the watch, will himself be at the head of a gang of robbers. A case is now on trial before the Magistrate of Mallagum for an extensive robbery committed by a number of men with whom not only a vedan but the chief man in the parish was connected. One of the robberies was of the store house of a native from which a considerable amount of property was taken. The vedan was the leader. Early the next morning he was called to make inquisition for the stolen property. He immediately searched all the houses in the neighbourhood. Alas, in vain for the stolen property was in his own house! The manner in which these robbers make their depredations is very curious. On approaching

a village or a house they fire a gun to give notice that they are at hand. One would suppose that the peop[le] of course are prepared for them - And they are prepared in a very singular manner for the moment they hear the gun they are so much alarmed as to be almost incapable of motion. They can neither fig[ht] nor run away, the robbers enter their dwellings & take just what they can find. They seldom commit murder bu[t] short time since in an adjoining parish they cut a mans throat after robbing him of his Jewels so that he is si[nce] dead.

12th Last night a young woman sister of some lads who have been studying with us died. When the friends found she would die they began the most pitious cries imagenable. Indeed at night when they burned the body we heard their howlings at our house a distance of one & a half miles. Nothing almo[st] can be more dismal than the cries of these mourners heard amidst the deep stillness of mid-night, which is the time of their loudest lamentations.

1st December. We have lately been much troubled with the boys in our boarding School. From the time of our first coming to Codooville we have endeavoured to get boys under our care. Soon two or three came; but, almost as soon, some of them run away and all of the remainder but one proved to be so stupid that we thought our labour on them would be almost lost. The one who remained appear-ed a very sweet & interesting lad. He is about 8 years old of moderate size well built & his fine black eyes are full of intelligence. After some difficulty we succeeded in getting his father to give him to us by a written contract. We remained alone & it was very pleasent to see him as contented as he was after all his companions were gone away. We resorted to us for Society and was ready whenever any of us walked out to seize the opportunity & come to attend us. At length a boy who came from a neighbouring village to be instructed during the day told us if we would get a cook of a certain cast (for it should be understood that none of the boys ever eat from our table) 10 or 12 boys from his village would come & leave with us. We told him to bring a cook & the boys. Accordingly the next day he came at the head of 15 boys. Some of these we did not think it best to keep they not being promising, but some others coming we soon had 16 boys in our boarding School. Some of these were given up to us in much form, particularly two the sons of a leading man at Panditerupo. He brought his boys with a present of fruit in their hand. When we had agreed about taking them he led them forward & puting both their hands into those of one of us & then into one of the Sisters, he said you are the father & you are the mother while the tear came plentifully into his eyes. We took all the boys first upon trial (After finding some of them it would be more profit-able to keep for our funds do not allow of taking all that offer.) We sent for their Parents to come & sign agreements for giving them up to us. The time of trial was now come. They wished to have their sons instructed but they were jealous of our having the entire direction of them, and almost all refusing to sign, took away their boys. The man we have above mentioned, however, did sign an agreement but still after a few days took away his boys. As we had been at much expense in our preparation for their board & instruction we thought best to make the parents pay this if they persisted in removing their sons; and here we had a curious specimen of the native character tho' these men protested against giving up their boys & pretended to have many fears lest we should make slaves of them when they apprehended they might have to pay a few Rds they brought the children back, and we at length received 8 of them. It seems that rather than pay (even when they were able to do it) the amount of about 2 Spanish Dollars they they would give up their children tho' they thought, or pretended to think, that we should probably carry them out of the country.

7th Today Br S. went to Manipy where Mr David preached to a considerable audience. When he was almost there the people told him that Padre David was in a house a few steps distant at break-fast. We turned in at a gate & after winding through a narrow street with a fine hedge on each side came to a very low brick house which was covered with tile. The owner was a Moodeliar (or high office under Government) and the richest & most respectable man in the place. Br S. was very cordially received by a number of the first men in the village most of them the relatives of the Moodeliar. He was bid - "walk in - Stoop - Stoop or you will hurt your head". We entered a door of about 5 feet high & was pleased to see the style of hospitality as it appears among the higher classes. Mr David sat at a rough tho' decent table on which was rice & different kinds of curry at breakfast. At one end of the table stood the Moodeliar clothed very neatly in the common native dress, which consisted of a clean white cloth round his waist which hang loosely about him & another with a coloured border thrown carelessly over his shoulder. He stood, leaning on the table, & putting his hand into the different dishes of curry & rice he helped Mr D. who ate not with a knife or spoon, but in the native style with his hand. After break-fast the Moodeliar poured the water onto Mr David hands & soon we all went to the School Bungalow where the people were assembled.

8th Today Br S. attended a meeting of the Bible Society at Jaffna. Nothing was more interesting than an account of a Native assistant association lately formed. It is

composed entirely of natives & conducted principally by themselves. Forty Six dollars a month is already subscribed & upwards of 60 of the most respectable natives were present at the first meeting and took an active part in the concerns of the Society. This is the first of the kind which has been formed in the Island & the first which has been composed so exclusively of natives in India.

After the meeting of the Society Br S. went into the Fort & was invited as a matter of curiosity to go into the Tobacco godowns or Store houses. He saw hundreds of tons of tobacco which is the principal article cultivated in the District for exportation. This is of a very good quality & every individual from the child of 4 years old & upwards is familiar with the Choorot (which is a pure Tamul word)

13th A little boy was brought to our door a week ago who would (had he been seen by them) excite some compassion even in the enemies of Missions. He was apparently about 4 years old & almost starved to death. He was (to use the common language) nothing but skin & bone. For a long time his food had been roots & pounded brick. His bowels were much swollen & he could hardly stand alone. Being a poor orphan & having no relations who were able, or rather who were willing to take care of him he was left to starve. It need not be said that we took him in. After giving some powerful medecines & nursing him with care for a few days his stomack was able to bear food & he is now nearly well. The boy has a good countenance a fine eye & has already learned to write 3 or 4 Tamul letters in the sand.

31st Br & Sister Woodward have been with us for some days past. On account of the sickness of their little child, it has been thought advisable to have him baptized today tho' they could not carry him to the customary place of worship. Br & Sister Spaulding joined in the ordinance & dedicated their infant to God.

28th January Br S. spent most of his time at Panditeripoo among the Roman Catholics. Many of the people give very good evidence that they have been considerably instructed in those parts of the Bible which have a particular reference to the peculiar tenets of that denomination & some are skillful in defending their notions. Their manners & knowledge plainly show them to be raised above the heathen in many respects but it is a melancholy truth that their moral principals are very little if any better. It was about nine o'clock when he reached the village & called at a house where were three men who had just returned from church. Their priest had gone to another part of the District but in his absence there were 2 or 3 appointed to read to the people. After being seated on a mat in the veranda of the mud-walled bunglow which bore many marks of cleanliness & evidently showed the owners to be of the higher class, conversation turned upon the importance of keeping the Sabbath as many violations had been noticed that morning among both heathen & Roman Catholics. They confessed it was wrong & ought not to be allowed. The duty of repenting of such sins & of praying God for forgiveness was urged. They said they must confess them to the priest. But where is this duty taught? In the Scriptures. In what place. Do not recollect, but will show you. They then brought out a large ola book which he found was their litany & that he might be convinced that they quoted the text right they sent to another place & brought a Tamul Testament printed at Serampore. The reader then turned to the passages in support of confessing sins to the priest. They were few and all of no force as they acknowledged excepting one in acts 19-18 in which they had on the ola inserted "to the apostles" - the passage reading - "And many that that believed came "unto the apostles" and confessed & showed their deeds. ——— In support of the worship of images & saints they quoted many passages some of which had not so much as a reference to images or saints either among, among which were, Luke 24-24 & John 20-5, 10 to prove that the image of Christ was imprinted on the cloth in which he had been wrapped. "But where in all these texts is the worship of images or saints taught." "They answered the duty is not expressed but implied." "But how?" "These images were holy & the persons holy." "Very well - so were the sacrifices, the mercy seat, the dishes on the table & the temple why do you not worship them?" "But do you not believe the image of Christ was on the cloth in which the body was wrapped?" "We have no evidence of that; & if it were then what authority have we to worship that?" "Are we not forbid to worship any likeness of any thing that is in heaven above or that is in the earth beneath?" They made no answer but said our Bible was like theirs but we had altered the meaning. It was replied the Bible is a plain book and will speak for itself - we are assured that the wayfaring man tho' a fool may not err therein.

From this village Br S. went to others. Had many interesting conversations with different individuals and collections. and saw an ~~very splendid~~ decent church in which were images of Christ of Mary and of many Saints. They hold that Baptism sanctifies the subject entirely tho' there may be sins committed after baptism which render the same subject unholy. They also hold that it is improper for their priests to marry & that protestant clergymen who are married are not of course called to that office but are impostors. When they go to the church their devotion consists altogether in worship paid to the different images in prayer

to many

to mary & in confession of sin to the priests, who bind or loose retain or remit as they please. Corporal punishment for any fault in conduct, conversation, or religious duty is not uncommon & yet both punishments and pardons are administered in such a way as to encourage the offender in his sins & to blind him to the awful consequences.

February 6th As Br S. was returning from Batticotta to Codooville today he had a very good opportunity to observe the manner in which the people gather their harvest. The grain is generally beat down which seems to be even a conveniance as this people never work standing, but always sit on their feet. Their sickles are about 9 inches long & almost entirely smooth, like a knife, indeed it is well if they have any edge at all. They cut all the grain at the ground & one man will reap about one eighth of an acre in a day. After this reaped rest they take it without binding, carry it to the threshing floor, which they make in any place by spreading down large mats. On these they lay the grain & then thresh it by driving cattle tied close together continually round & upon it, removing the straw to the outside of the mats untill all is threshed. They then seperate the grain from the chaff by large winnowing-fans. The straw they carry to their gardens not in carts as in america, but on their heads. It is stacked & kept for the cattle in the dry season. You next see the gleaners, who are poor people & go into the field with each a little basket & with a few tattered rags thrown round them to hide their nakedness, to gather, not the liberal handful, but the kernals of rice which have fallen on the ground. This they do much easier than they could in America because the ground is very hard on the lops & there is no stubbles. This method of gleaning continues for two or three months & one person will gather a quart or two of rice in the course of a day.

11th Br W. spent the day at Pandeturipo principally in visiting from house to house among the Roman Catholics of whom there is a pretty large population there. At first in going out he found two men hedging. On asking them of what religion they were they replied Romans i.e. Roman Catholics - "Good religion teaches you to labour on the Sabbath!" "No but this is a work of necessity." In further conversation with them he found that they knew some thing of the plan of salvation but in heart & practice like most of this religion were men heathens. Their information on the subject of religion was not indeed very great as the principal thing they knew about Christ was that he went to hell to preach unto the spirits there & bring them out. While talking with these men a noise of some 20 or 30 men quarrelling attracted Br Winslow's attention. On going to them & enquiring the cause of the quarrel he learned that the friends of a young bride refusing to give her promised dowry they were beating one another. He parted them & asked what religion they were of. They replied. Roman. "What will your priest say to you?" "We will beat us." This is the custom. The Priest on confession of such sins of quarrelling breaking the Sabbath &c takes summary Justice by punishing the offenders himself. Br Winslow next visited the largest R. Catholics Church in the village. It is a long open court that is roof supported by wooden pillars (say 50 or 60 feet long) with a close apartment at one end where the Priests resides when in the Parish, that is, one third of the year. In front of this apartment is something like a stage (which you ascend by a flight of steps on each side) shut up by a wide folding door. This when opened discovers the images which are inferiour wooden representations of the virgin mary, our Savior, St. Antony, St. Sebastian, St. Nicolas, & others. On finding Br W. rather a good looking young man he made some inquiries about the religion. "What Gods are worshipped here" We mentioned Jesus Christ & then some of the saints. "There are images of them here?" "Yes." "Have these images life? Yes! Who made them? The priest." "Are who stood by said the Carpenter made them which however the other strenuously denied, but at length owned that perhaps the carpenter made the wood but the Priest gave them life. Br W. afterwards visited 2 other churches & a number of houses but met with nothing very different from what has been noticed before.

March 5th Very few attended meeting today on account of the eclipse of the Sun. Most have been very much under the influence of fear as according to their calculations the world was at this time to have come to an end. But very fortunately the circumstances which point out such an event did not all agree (or rather coincide) so that now they suppose the earth will remain an additional series of revolutions & then by a conjunction of all the planets in the system it will be destroyed.

8th While both of us were absent at Nallore the first monday of the month attending the prayer meeting the friends of the little boy mentioned in January 12th & whom we had named Stephen Church came & took him away. We did not know until the next day that he was gone, and then wanted another day for him to come back, not thinking that he could be long away. The next day he was brought back but much rottered. He was in a dying state. His health had been very precarious & to keep him alive we had been obliged to use every precaution to prevent his eating too much at once, & to keep him from eating dirt & sand. His friends permitted him to eat any thing he could lay his hand on dirt, sand & fruit, and his bowels were in a high state of inflammation. We saw that he could not probably live but thought it well to make an effort to save him & accordingly sent him to Dr. Scudder, but he died on the way.

Nilettai 17th Early this morning Br S. went with Br Poor to make a tour into a neighboring parish taking rice & other necessaries for our refreshment. Br. Poor talked to a considerable number of people of both sexes & of all ages who collected under some large Tamarind trees. They were very attentive & novelty induced them with other things to place them. Leaving that village we went to the one near the old church in Mayelettay which is a

in a Vedans house we took our dinner. While this was preparing we went out into the village & Br. Poor preached to a small audience close by the seashore & they gave very good attention. Our situation on the sea-shore the fishermen ~~were~~ coming in, the hearers ~~were~~ seated on the sand & we on a mat, spread on some timbers, gave the whole an air of ancient scenery.

April 12th This is the commencement of the new year according to the reckoning of this people. The day is spent as a holyday. They go from one friends house to another visit receive visits & spend the time in sports & feasting. We walked out this evening to see some of the people who were collected under a large tree. About fifty or sixty in number including men & boys. They were collected in a ring for wrestling. This diversion is not uncommon here & seems to bear a great resemblance to the ancient method.

15th One of us attended a native funeral this morning the funeral of a Palankin bearer or Cooly whom we accasionally employed. We lived near & we knowing of his death by the loud lamentation of his friends last night went over to his hut. ~~We~~ found the people mourning in true native style beating their ~~breasts~~ breasts rolling on the ground & dishebelling their hair. The widow was in a state of stupacity as in a swoon. At our request on account of the alarming symptoms of the widow the people ceased their noise and agreed to be quiet & take care of her.

This morning at break of day the noise again commenced & Br W. went to attend the funeral. The body was lying on the ground in an open part of the house with a lamp burning at the head. The mourning men & mourning women were collecting. All who come on these occasions & especially the women are mourners & the noise they make is in proportion to the dignity of the person buried. People are often hired to mourn. The manner is this. When the screams & howlings of the friends give notice of a death the people immediately begin to collect. As they come the friends seeing them cry more piteously dishevel their hair & beat upon their breasts, sometimes by clasping their hands firmly & bringing them together with all their might upon the upper part of the stomack, & sometimes by swinging them down & bringing them seperately with great force at once upon the right and left breast. As the people advance they likewise begin the same motion & when the friends of the ~~dead~~ deceased rise up to meet them, both parties begin to jump up & down sereson ~~most pitiful~~ & beat themselves with incaccasing violence until they meet when & clasping each other round the neck & forming a circle they mingle their tears & cries & whirl around together. This is repeated on every accession to their numbers. When Br W. arrived the people were preparing a kind of bier made of two poles with short cross sticks ~~tied~~ and on the sticks & a mat of leaves ~~fastened over them~~. When they were ready for the burial the corpse was taken up placed in upright posture & bathed by pouring some oil & water on the head. It was then laid on the bier over which a mat & a course but white cotton cloth under which were some strips of cotton that served to tie it round the body. When this was done & the cloth tied another white cloth was thrown over the whole so that the person seemed rather decently laid out. His eyes were not closed & his feet were left bare. Four men then bore the corpse to a field a little distance & laid him down while they dug a hole for his interment. This was shallow & not wide enough to admit the body without turning & squeezing it down. It was put down the head toward the West the feet eastward with all the cloths around it. Every bandage was first loosened. When the body was in the grave each individual threw a handful of sand & then one or two covered it stamping down the dirt with their feet to keep the jackalls & fox from digging it up.

22nd We have for some time past been looking forward to two very interesting events. One the admission at Pellipally of 3 native youths & 2 Heathen men into the church. — The other the ordination of Br Scudder. With regard to the first object we have again been taught the fickleness & inconstancy of character with which we have to deal. One of the youths Porter through the influence of his friends and some coldness in his own mind was induced to carry himself in such a manner that it was judged inexpedient to admit him at present. Both of the men after they had taken most of the steps for admission & suffered some persecution were detained from coming forward by their friends. The two Niles & Jordon Lodge youngest lads alone persevered. And we had this day the happiness of seeing for the first time — the heathen had baptized. It was an interesting time. Br. Poor administered baptism & Br Chater administerd the communion. Oh blessed be God these which are to be a kind of first fruit, we would trust, ~~from the heathen~~ of an approaching harvest.

May 7th We have this evening attended the remains of our dear & much valued Sister Poor to the grave. Her spirit departed at 5 of this morning. The Lord has come very near our mission in this heavy affliction & our hearts are troubled. Yet his mercy has abounded in the rich manifestation of his grace to our suffering Sister & the strong consolation granted ~~to our dear afflicted~~ to our dear afflicted Brother. — [We omit further extract from our Journals on the subject of Sister Poor's sickness & death as a full account has already been forwarded to America]

June 2nd We have observed this day as a season of special devotion partly in reference to the judgements which our mission is suffering & partly in preparation for the communion next Sabbath.

It has been a very precious day. We have all gone back & accounted the dealings of God with us since fir
called by his Spirit & the review has, I believe, awakened our gratitude & zeal. We seem to have en
-ed communion with each other thro' the Spirit. Br W. has today left Jaffna on ~~his contemplated~~
a short voyage for his health.

4th As Br S. was coming from manipy this morning he saw seated before him in the
middle of four ways an old man to whom he had often pointed out the way of Salvation
He had for a long time been sick & very infirm. Br S. asked him how he did. He was
better. Do you pray any? Yes. To whom? To God. What God? The great God who made me
Do you pray often? Yes constantly. Who is Jesus Christ? The Son of God. Is he our Savior
Yes. It was very interesting to find that the old man had remembered so much as it showed the importance
of repeated instruction & warning.

8th As today is the anniversary of our leaving America we have observed it in part as
day of thanksgiving. To animate our feelings of gratitude went back & read the Journals of
the work of God on board the Indus & conversed on all the way by which God has led us. The
season has been profitable.

18th Br S. to day saw in a neighbouring village two natural curiosities to some what in
-resting. The first was a banyan tree which tho' common was interesting from its extent & the
number of its bodies if they may be called ~~them~~ such. The shade of the top with a vertical sun was in leng
between 9 & 10 rods and in its shortest diameter about six. The body which first sprung up was not very lar
but as it is the nature of this tree to shoot its roots from the limbs which when they reach the grou
become bodies themselves the original body by extending its branches & strengthening them with ne
bodies had spread its arms to the great extent which is above noticed, & propped and supported them
by more than two hundred bodies so compact that they become a grove through which you could scarcely s
These roots or trunks were of all shapes & sizes. Some not larger than a small rope - Some as large as
a cable and others 10 inches in diameter. Some of these were straight & as perfectly round ~~as possible~~.
The other curiosity was banks of very fine sand formed by the wind in the manner of snow ban
It was so much like America in appearance that I could not forbear stoping for sometim
to see the sand drifted before the wind which was very strong & had nothing to impede its force af
it left the sea until it came to the few scattering trees which then surrounded me. These banks or drif
were 5, 10 & some I presume 25 feet deep & skirted the villages and wood lands.

24th In a visit at Soodomalle this afternoon Br W. came to a large temple of Cannege Ummaar In
conversation with some people who gathered round ~~here~~ he obtained the following account of the said ummaar She is the
daughter of a King who formerly reigned in a country on the Coast of which Madure is the Capital. At her
birth there was a prophecy that she would one day cause the destruction of the Country. To prevent the
fulfilment of this prophecy her father caused her, immediately after she was born, to be put into
a box or basket & left a float upon a river. The little navigator was soon discovered by two Natives
(or Chettys) One of whom said to the other you shall have that box & I will have the contents. Thus
they divided the spoil. The one to whom the child fell brought her up as his own daughter & when she
was 5 years old married her to a son of the man who was with him when the child was found. At
the time of performing the marriage ceremonies while the bride & groom with many attendants were
going in procession the groom saw a dancing girl performing at a distance & was so fascinated that
he left his bride & company & went to the place of dancing. While the girl was dancing she threw
a guantlet of flowers. According to a custom of the country the person upon whose head the flowers fell
must devote himself to the fair performer. The groom therefore deserted his bride immediately and
followed after the dancing girl. The bride thus left remained alone with her mother in law.
After some time the ~~Her~~ husband was driven back by poverty and attempted to mend his circumstances by selling some
of his wifes jewels. It happened that the one he offered for sale was a peculiar kind such a gift as
said the royal family are born with ~~at her birth~~ and was mistaken for one belonging to the Queen who had lost one of the same kind by theft
the man was carried to the king, and as he could give no rational account of the manner in which he
obtained the jewel or none which was credited he was executed. His wife the princess in revenge for
his death came & destroyed the country & fulfilled the prophecy.

In the afternoon Br S. went to a village to talk to the people & found two or three collections
which paid some attention to what was said but nothing very remarkable occurred until just at
sunset he went into a garden whose appearance indicated some wealth. The owner stood a little from
the door was very large & rather commanding in his appearance. There were a number of females
around and a few yards off a Brahmin. Br S. addressed him very civily - spoke of his fine

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house garden & cattle but his answers were very short & at the same time he pointed to the gate & said "there is the road you must go in." Br S. replied I am tired with walking & should be glad to sit down & rest a few minutes. The man again pointed to the gate & complained that people (alluding to the missionaries) often came in & troubled him. Br S. affected to mind nothing about this & spoke of the goodness of God in giving him such a house & garden & asked him "Will you go round with me & show them to me." He said no you may go alone if you wish. Br S. then spoke of the kind treat-ment he had frequently received at places where the people were considered very learned & rich. how they invited him to sit down & to talk & were willing to listen to what he said about God, Christ, Heaven, & Hell. He then began in a more direct manner to bring the man to think of his own heart until he interrupted Br S. by saying "I expect to go to hell. I have made up my mind to go to hell and I want to hear nothing about heaven or Jesus Christ." Well if you have made up your mind I suppose you would like to know what kind of a place it is & what society you will have there. He then described hell to him in as forcible a manner as he could. The man interrupted him and wished to be told what was in heaven. "That is nothing to you. You have turned your back upon heaven and are determined to go to hell & I wish to tell you what a place you will find." When Br S. went to the gate to go away the man seemed to be sorry for his impoliteness & urged him to stay & teach him the way to heaven.

27th. An interesting day at Tellipally there individuals admitted to the Church an adult heathen man a youth from the Boarding School & a young man of Dutch descent now with Br Scudder. The ordination of the Lords Supper was likewise administered by Br Winslow to 21 Members of the Church present on the occasion.

## Conclusion.

To conclude these extracts, and to enable the Committee, as far as possible, to see the station as it is we shall endeavour to give a view of it in its present state. Station Buildings &c. — Codoville is about 5 miles north from Jaffnapatam, on the main road to Tellipally, from which as well as Panderupo & Batticotta both on the west, it is nearly equally distant with Jaffnapatam. Manepy is nearer than the other Stations being about two miles to the S. West. The Buildings as they now stand are the walls only of a low brick Church of the 17th Century 150 feet long & 30 wide in a state of tolerable preservation. On a line with the East end of the Church at a distance of 10 or 12 feet is the front of the house now in a state of good repair, except that the roof is covered only with ola. It has a pleasant viranda & is convenient for one family. Directly back of the house and of the same length with it, on a line with the west end of the Church, is a low stone building for a kitchen & Store rooms & still back of this is a very good mud walled Bungalow for our Interpreter and family, and an open one for our Boarding School. We are likewise now erecting a large Bungalow as a place for preaching of which we are in great want. As for Garden we have none, not having been able as yet to make any inclosure on the premises.

In front of the house is an extended plain (divided into square fields by intersecting hedges which appears during the dry season almost like a barren waste, but during the rains is cultivated & affords a handsome prospect. On either side are extensive groves of palmyra, Cocoa nut, & various fruit trees Amidst which are the populous villages & mudwalled huts of the Natives; and back, at a little distance, are extensive paddy (or rice) fields, which in the rainy season are covered with water, but look green and flourishing as the grain stretches its stalk & leaves above the surface. Of the country around we need only say, that while it has the richness of flourishing gardens, Cultivated fields, and groves in perpetual verdure, Common to Indian Scenery, it has all the sameness of a district in which there is neither mountain nor valley, hill or dale, river or rivulet, but a thin & level floor of earth on a continued bed of Coral stone, drenched for 3 or 4 months by frequent rains & parched during the greater part of the year by a vertical Sun except when the patient labourer waters the Soil from the numerous tanks & wells. What principally offends the sight is the idol temples in almost every grove which are often mere hovels as wretched in their appearance as the Gods are powerless and the worshippers vicious in their characters. No one can take the shortest walk here without exclaiming what hath Sin done.

Free Boarding School for Heathen Children. The number of boys now in the School is 12 Their names are Richard Baxter, Asabel Hooker, Thomas Adams, Serens E. Dwight, Joshua Huntington Chauncy A. Goodrich, Solomon M. Allen. Jno B. Frazier, & Claudius Buchanan. The remainder are not yet named.

Richard Baxter is a lad whom Br W. took from Batticotta who had been in the School there almost from its commencement; He is a boy of uncommon promise and is now able to interpret any plain & easy sentences readily & renders us some assistance in this way. Of the other boys C. A. Goodrich has been with us the longest time. He is a very pleasant lad & considering his age, being young, and his forwardness already in English is one of our most promising Scholars. He is very affectionate & seems much attached to us. Thos Adams is perhaps the most forward in his studies & has been at times the most serious. He is from Jaffnapatam & his father who is now dead was a Roman Catholic. Asabel Hooker is a manly lad of about 16 & forward in his

studies. We has at times been somewhat serious. His tamil name is Aroomoogum or Six faces, the name of one of their Gods. These boys are of the first class, are able to read English with a good degree of facility to speak it a little & to understand it to some extent when spoken. Of the second class the most promising are John B. Frazier & Joshua Huntington, both of whom are pleasant & seriously disposed lads. The other boys are more backward most of them because they have been a less time in the School. Of late the boys have generally been more inclined to seriousness than they have before been but we are sorry to add that none seem to have any abiding impression on the minds. They practice social & secret prayer more or less, as we sometimes hear them accidentally at their devotions. As they are no doubt the subject of many prayers offered by those whose liberality supports them & by others we are greatly encouraged to labour with them in faith. An account of a day with them will show in what manner they are instructed.

At six in the morning the bell rings for prayers when all the boys as well as all the servants of the family are required to assemble in the bungalow which answers for a Chapel. One of us then (or in our absence our Interpreter) reads a portion of Scripture in Tamul makes such explanations & remarks as seem proper & prays with them while they all kneel. Soon after prayers the bell is again rung & all go to another small bungalow, which answers for a Cooking & eating room. Were seated around on mats with plates or plantain leaves before them they take Congey (rice & water boiled) after one of the members has first asked a blessing. At eight O'C they go into School under the care of a native master & study until the bell rings for recitation at 11 O'C when one of the Sisters hears all their English lesson and exercises them in translating short phrases as they are able from Tamul into English & English into Tamul. One of us then attends to their writing, and their lessons in Grammar & Arithmetic. Only one, however, is now in the latter studies. At one O'C they take their rice & curry & spend the afternoon in the study of Tamul. On the Sabbath besides attending to the Sermon so as to recite the principal things they are required to learn the text & to read so as to recite one or two chapters of the old Testament History. They are assembled at evening to recite their lessons for the Sabbath & some parts of the Catechism learnt during the week when such remarks are made by us as we judge calculated to produce serious impressions. Other occasional meetings to enquire into the state of their minds are likewise held, and they have a religious meeting among themselves on Sabbath afternoon. Such are these opportunities for gaining religious instruction that we soon see a surprizing proficiency & the most marked difference between them and any of the youth in the common Schools. Already has the blessing of the Lord upon the Boarding School in connexion with the mission shown the wisdom of this system & taught us to expect great effects from little causes.

Native Free Schools. We have now under our care 5 Schools in which the number of boys is 250 and the average attendance 200 —— These Schools are taught in open bungalows.

Were you to enter one of them in a forming state you would see 40 or 50 boys seated around the side of the bungalow upon their mats or upon the bare earth & with several leaves of the ola on which their lessons are written for a book & studying so loud that each one might be thought stirring to drown the voice of all around and with as little understanding of what he is studying as though it were Greek or Latin. They learn every thing by rote & hence it is exceedingly difficult to teach them to pay any regard to the sense. While most are thus employed a few beginners are writing their alphabet in the sand or trying to make the letters upon the ola with a stile. In the centre stands (or more commonly sits) the master with his rod of correction (which he sways with as much dignity as ever Alexander did his sceptre and with more immediate effect upon the heads & backs of his pupils). By vigilant superintendence, however, these Schools are made a very important auxiliary to the labours of a missionary. The native books are gradually supplanted, by those which the boys can understand and instead of the absurd fables of their Gods, they are taught to commit to memory different longer & shorter Catechisms particularly those of Watts, & various Scripture Extracts, such as the miracles, parables, & discourses of our Saviour altogether, containing the most important truths of the Gospel. These being stored up in the minds of the boys not only become as rich treasure to them, but are a medium of communicating truth to their parents & others. Besides committing to memory these first principles they make some progress in what we consider as more important in its final consequences the reading of printed books. Humanly speaking this people can never

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Note. The following extract from our Journal, will show how schools are sometimes commenced in this country.

May 10. 1820. Today one of us went to a neighbouring village to visit a School which was commencing under the instruction of a master to whom we had given some encouragement. Found him under a large spreading Tamarind tree with about 30 boys around him. He was seated on a rude chair in the middle of the circle & the boys some writing in the sand some with their ola before them were studying aloud. As soon as they saw the visiter they raised their voices to a high pitch as an evidence of their diligence, and as he approached the master & all his little flock saluted him with their Salam. We examined each boy in his studies & found them only beginning to learn.

be generally enlightened until they are inspired with a taste for Reading. But to do this is a task extremely difficult. The indolence of the native character, the poverty of the people, & the wretched system of education among them, all combine to oppose obstacles which can be over come only by long & constant efforts with the young. Tho' some of the people can read even printed books, probably not one in a hundred ever read a page of any printed book in his life, & not one in a thousand ever read so much there is in the Bible from any books or class. This is a state of things whose evils cannot be understood in a country like ours, & make it almost impossible to disseminate truth in such a manner as to produce any general impression upon the people.

While the boys are taught to read much pains is taken to correct their parrot-like manner of reading & to make them reflect by putting questions to them as to the meaning of what is said. This leads towards another important object teaching them to think, which is a thing that almost no native ever does! It is scarcely less true than strange that the great mass of this people never think! (reason or reflect) hence the great difficulty with which a missionary has to contend, absolute listlessness indifference to truth & error.

As the Schools are taught by Heathen Masters we endeavour to secure a strict observance of the rules laid down for the improvement of the boys by visiting the Schools ourselves or by our Interpreter once a week by hearing all the Scholars recite their catechisms & read some portion of Scripture every Sabbath morning before preaching & by having a weekly conference with all the Schoolmasters at which reports of the progress & attendance of the different Schools are compared with the account of the visitors and the masters are commended, exorted or rebuked as occasion requires. At this meeting the masters read a chapter in New Testament and recite the leading thoughts which they have previously studied & are questioned seriously concerning the state of their own souls. These meetings are often interesting and the general affects of the School system are such as to promise the most beneficial results.

Preaching. Though sensible of the importance of other means of doing good, and grateful for the privilege of using them, we do not forget that it is emphatically by preaching "by the foolishness of preaching" that God is pleased to save them that believe. We therefore make it our great business to "preach the word". To aid in this as well as in the other concerns of the mission we have a native Assistant J. Malliappa formerly at Tellipally and who has often been mentioned to the Committee. He is a member of our Church and is one of the young men whom the Brethren are intending shortly to license as Native Preachers. He has lately married a daughter of Christian David who we are happy to say renders some assistance in the mission especially as an Interpreter for the Sisters in their visits to those of their own Sex. We consider them both as valuable coadjutors in our work.

During the first part of the year, as has been mentioned in our Journals, we preached regularly in the afternoon of the Sabbath at Manepy and Sandelipay at which places (the former particularly) we had very encouraging Congregations. After Br Woodwards removal to Manepy our preaching there was of course given up, and at Br Poors request who had just before commenced preaching at the Court House of the Sitting Magistrate in Mallagum we took charge of the preaching there. Through the kindness of W. G. Speldwind Esq.r the Magistrate who uses his influence to collect the people we have generally found there one of the best congregation ~~in some respect~~, in the mission, as it composed of most of the principal men in the vicinity and we delight to state with much thankfulness that God seems to have blessed the word preached as far as to produce at least some very serious reflections & enquiry.

Our congregations at the Station have been various from 1 to 3 hundred & composed principally of boys. We have been able to secure the regular attendance of very few men or women especially the latter.

By far the greater part of our preaching has been from house - in the fields & in the high ways. Such will probably long continue to be the case unless the Lord should pour out his Spirit from on high. Then & not till then the people will flock to the Sanctuary as clouds & as doves to their windows. For these days we wait we labour & pray.

There is nothing particular in the state of the people immediately round us to induce the hope, that these days are near. Our work has become of late more interesting & appearances on the whole more encouraging but we can speak of no instances even of decided Conviction; but we have witnessed the mercy of God at some of the Stations connected with this particularly Tellipally & the general aspect of mission the signs of the times are such as greatly to animate & encourage hope. The day of the Lords visitation of this people is we trust near and we do believe that we shall ere long see the stately goings of God in the midst of us. Even so Come Lord Jesus Come quickly!

We subscribe ourselves, Rev.d dear Sir

Your Servants in the Gospel

Miron Winslow

Levi Spaulding

Rev. Messrs. Winslow & Spaulding's letter.
Recd April 10. 1822.
By Ship George
Arrived at Ap. 1823.

Oodooville Sept 12. 1821

Rev. & very dear Sirs

I have the pleasure of forwarding the public Journal of our station for the year ending July 4th 1821. Many circumstances have prevented its being copied & forwarded at an earlier date after the time it closed. Nothing particular has occurred relative to the station since its conclusion except that Br. Spaulding is removed from it to Manepy, which Br Woodward has left (& is stationed at Batticotta) in consequence of his health being inadequate to the labours of the station.—

A joint letter has lately been forwarded by the members of our Mission giving a pretty full account of the dealings of God with us for some time past. There have been mocked, for which his judgments have been upon us his mercies have likewise abounded —— We have for the last 2 or 3 months had more encouragements to labour in the hope of seeing immediate fruit than perhaps for any the same period of time previous. The way of the Lord seems in a manner prepared. Oh! May our dear & beloved friends & benefactors pray for us that we may not prevent the blessing which God seems ready to bestow.

We have within 3 or 4 weeks had the pleasure of receiving two letters one by way of Madras & one from Calcutta giving us the very welcome intelligence of a remittance being sent out to both of those ports for us — We have been in much want; and it is a long time since we have even heard from America. Our private letters by these conveyances have not yet come to hand. Through the kindness of Mr Pearce at Calcutta we have learnt some of the leading interesting facts in the two numbers of the Herald which he had received, and it is most refreshing to us to find in them new proofs that the Lord of Missions still favours those Missions which have been undertaken by our revenced & most esteemed Patrons, though it grieves us to learn that they are straitened for want of means. Oh! when will Christians remember that the gold & silver are the Lords! —, With much respect & affection I am Revd Dear Sirs &

Odoorville Feby. 1822.

My dear Sir

The melancholly report which has reached us, but which we cannot but hope will not be confirmed, of the decease of our revered & beloved Father, Dr. Worcester, induces to enclose the written to yourself — It is merely the Introduction & Conclusion of our Journal, kept at Odoorville from July 1820 to July 1821 — a Copy of which was forwarded to Dr. Worcester some months since — As the Journal is very long, & postage high, we have not thought it expedient to send a Duplicate in full; — still the possibility that the Copy which we have sent may not give indices as to send a general view of our labours & situation, that the Committee may not be left altogether in the dark respecting us.

Since the Journal was closed Br. Spaulding has arrived to Maneipay, from which station he will forward a Journal, soon, closing with the present month; and Br. Winslow will also circulate to forward the subsequent Journal of Odoorville, two months later — this being the ordered established in the Missions

With Christian salutations & many prayers for yourself & all other dear Patrons —

We are &c. M. Winslow.
Levi Spaulding

& L. The Publick Accounts of the mission were forwarded the last of Jany via Madras —

The New Governor Sir Edward Paget has arrived — Gov Browning — says in a letter to Mr. Morgaart — "I am sure Sir Edward will protect the American Missionaries" — MW.

Serenah

Jackson, Mi. 1823.

Rev. Mr. Fairchild

Mr. Mr. Fairchild & Co.

Boston.

Mass.

Mission Rooms

Free

Paid

Mr. Woodward

Mr. Woodward has returned from Calcutta nearly as quite restored —

Jany 8, 1822.

Mr. Wm. Hawes & Chaplain.

The members of the mission are usual health

[ Rec'd. Sept. 26, 1822. ]

Manipy, (Jaffna Ceylon,) March 4th 1822

My Dear Sir,

You have already been informed by our joint letter, that we have erected a few temporary buildings at Manipy. this station was first occupied by Brother Woodward, but before he had made all the necessary repairs, his health failed, and it became advisable for him to leave. In August, it was concluded that I should remove from Vodoville to this place, & accordingly, I came here with my family, on the twenty fifth. The following is the journal of the station, down to the present date.

August 25th 1821. Have been busy in removing our goods from Vodoville to Manipy. The house here is small & made of mud. In front are the ruins of an old brick house, and on the left, stand the broken uncovered walls of the old church. Between these buildings, you see at a short distance, a large tank, or artificial pond, surrounded by an extensive paddy, or rice field, which is skirted with palmirah, & cocoanut trees. At the right hand, and back of the buildings, the houses, & gardens of the villagers are near. There is also on these church lands, a temple, erected, for the worship of Canevady#, which I am sorry to say, attracts much notice. The attending priest at this temple, is of the beggar cast, called Pandarum, and has risen by his learning, & cunning into more notice than most of his cast.

2nd In the forenoon I preached to the schoolboys, & a few men, who assembled in the small bungalow on the premises, after which the boys recited their catechisms, and those who were most forward read extracts from the Bible. this afternoon preached to between twenty, & thirty of the first men in the place, who assembled in the village school bungalow, and who listened with much attention. After the services Mr S. & I called at a number of the houses, and were treated with much respect, & attention, by the women, as well as by the men. there appears to be much more wealth in this place, and the people have more knowledge of Europeans than in any other place of our mission; but it is to be lamented, that these circumstances have by no means prepared the way for the spread of the gospel.

3rd A few of our neighbours have called to see us. I asked them why their wives did not come with them. they said, "It is not our custom." But will they never come? "Hereafter" when you have been here some time." But why do you continue this foolish custom? "Because our fathers did so, but since the missionaries have come into this country, this custom has but little force. very little."— This though the heathen are insensible to a great degree of any change, is an undoubted fact. While they think, they stand unmoved, & often declare, they will never forsake their religion, the silent influence of the moral, & religious truths have a most powerful and pleasing effect, and the bulwarks of satan, which have stood unimpaired for ages like mountains of ice, before a constant sun, gradually disappear.)

31st Yesterday letters from America were more than welcome. Long have we waited, and anxiously hoped we looked for deliverance from our pecuniary embarrassments. Our friends in America, can never enter into the feeling of a missionary with schools, heathen children, helpers, and a family all looking to him for support, when almost the last dollar is expended, & there are no signs of relief. But while the silver, & the gold are the Lords, why should the missionary tremble at such a prospect. But so it is,— Poor faithless, trembling servants! When shall we learn to walk by faith, & not by sight!

September 2nd this is the day in which the natives will not look upon the moon, because of the curse of Canevady. this god is the eldest son of Paramaseven, and Parvady, is uniformly represented, with a man's body, and an Elephants head, and always rides on a rat. The circumstances of his cursing the moon, are related in various ways, in their books, but all agree that what raised his anger at the time was, "the moon laughed at him." As moral character is such, as we should suppose it would be from the shape of his head, & from the unbounded licence he gives his followers to indulge in every species of lewdness.

3rd I was pleased to see how promptly, & effectually those who have been constant hearers at the school bungalow opposed a man, who made the very common objection — "We know nothing about heaven, nor hell, because we have not seen them, nor have we seen any who have been there." The argument was immediately applied to the tamul notions of a future state of existence, & it was shown with a great deal of energy, & earnestness that the argument was as much against transmigration — eternal sleep, or annihilation, as against the christian religion. It is gratifying to see some from their own number enlist in the free, & earnest manner to sanction, & vindicate the truth.)

5th To day, I went out to the temple for the purpose of reading a part of the Bible to those who were collected there. I met with a very unexpected repulse from the Pandarum who had before promised to give me this privilege. As soon as I came near the outer court the Pandarum came out of the inner temple, & exclaimed, go off — go off — I have told you before that you cannot come here, where we are worshipping — go off — or I will write to the governor. — But where shall I? — "Go and stand by that large stone. If I stand there may I read this book to the people? "No go off — go off — How far shall I go?" "As far as that large stone." I went and took my stand, and began to read. He soon followed me with apparent rage, and commanded me to go off further, and again threatened to write to the governor. I replied that I was where he gave me liberty to stand, & though I wished not to infringe on his claims in the least I thought I could take the liberty he had given me. He returned to the temple, and after the ceremonies were over, came very politely, & to make friends again, gave me a lime, which is a token of peace — This shows a few traits in the character of these beggar priests — they promise — deny — get angry — bow down to you, just as suits their present desires, & this is so much the ruling principle of the people

Gurupattu or Publiquer

ple, You cannot trust them for one moment, and there is more to be feared from this instability of cha
ter, although the grace of God may change their hearts, than people in a christian land can conceiv
18th Had an opportunity to day to speak to a few principal men in the village, who called on us. I g
them a short account of the Mission to Owhyhee with which they seemed much pleased; especially w
the manner & customs of the people, & with the letters of the King, & queen.

Oct. 1st To day after preaching at the schoolbungalow, I went to the Roman Catholic Church at Ara
about a mile, & a half distant. Seeing a carpenter at work on the church, I said. Is this the way
spend the sabbathday? Do You work? "Yes, we can work on the church on the sabbath, as it is for
good of the soul." But does the Bible say, you may work on the ~~sabbath~~ on the sabbath, as it is for
on one of the gospels. Here is a Testament will You show me the place? I cannot find it in that b
I will get mine. He then got a part of the litany, & read those passages which show that it is lawf
to do good on the sabbath. But what has this to do with the work of your carpenter? I soon saw, there w
a division among the bystanders, that most of them felt condemned. After repeating the fourth Comman
I asked does not this carpenter work for You? Yes. Is he not a heathen? Yes. What good then do Yo
think he will get to his soul by working on a Roman Catholic Church on the sabbath? "None" - I a
wise You to call him down - "No, there is very little more to do. But will You persist in breaking the comma
ments of God for such a trifle? God will call You into judgement, & what excuse will You give. They
with one accord said - It is wrong - the Padre is right - and called down the man.

5th Visited the Roman Catholic Church again to day, & found, a number of men, both roman Cath
& heathens, who seemed pleased to see me, & to listen to the truth. I asked an old man, whether if I pulled
off my hat when I went into the Church, I should be thought to pay any respect or worship to the images
Yes he replied. Is this the reason why you pull of your turband? In part, but because it is a pla
dedicated to the worship of God; it would be improper to keep on our turbands. Do You worship St
Anthony, St Paul & other Saints? Yes. Do You worship their images. Yes. By what authority? The bi
He added the Bible is the book by which we are guided - We can do nothing except the Bible ma
of our duty. I tried to convince him that the Bible allowed of no such worship.

7th Yesterday the Cholera appeared in this village, & a man died but a little distance from the ho
Last night a woman died. As soon as I heard of these instances, I went to the places but was too late
I asked the people, why they did not come immediately, & let me know that their friends were sick? On
of the men said "My wife kept saying to me, do not leave me I shall be better soon." And I wa
afraid to leave her for there was none to watch, if I had gone away." But why did You not call some one?
"No one would come all were afraid to come near the house." Nothing can exceed the fear the people m
report when this disorder prevails. It does not confine itself to the neighbourhood. All the people per
are affected, & not one, if they can avoid it will go even to the neighbourhood where one has died. -
When I went to one of the houses, I requested a man to show me which house it was. He refused. I then
called another. He also at first refused, but at last with much persuasion, he went so far, that he pointe
out the trees, which stood round the house, and then left me.

Very few boys from the schools came to day, being afraid of the sickness. Some women came to the
bungalow, & more to the house.

12th I visited the roman Catholics again at Aravaly. I find them exceedingly ignorant - but still disposed
to take the Bible, or what they supposed to be the Bible for their guide. All their traditional stories of which they
have many, are supposed, either to be in the word of God or to have at least the same authority. At vespe
when the bell struck, all turned towards the church - fell on their knees, crossed themselves, & muttered a
prayer. They also used many of the heathen ceremonies, such as striking their foreheads, raising their
clenched hands, over their head, bowing down, & sticking their foreheads, upon the earth.

14th Our number of hearers to day has been very encouraging. A number of men, who have never
attended before, & fifteen women of respectable cast. All were very attentive, & still. In the afternoon
about twenty of the principal men in the village attended at the School Bungalow, as usual. I had
told them before that I should preach upon the character of God. This practice of telling my sub
just the week before, & preach upon it, I find is often attended with advantage, & they seemed to
have thought enough of this to prepare a few objections, among other the following were stated. "It
is said - God spake to Moses". How could he speak, without a body? Another asked, Did God cause sin
to come into the world? If so, why? Why did he make sinners? Another attempted to excuse his own sins
by saying, "If I can do nothing without God, why am I to be blamed?" All were very much interested
in these questions, & it was painfully interesting to see, that even the heathens are capable of making as
many objections, and of making themselves plausible as impenitent sinners in christian countries -
They all concurred at last in saying, "what God teaches is good - & right - is excellent wisdom." &
that I could persuade them to be come reconciled to God through Jesus Christ. But this must be the
work of the Holy Spirit - The heathen here often say "Preach about God, and moral duties, heaven
hell, and we will hear - it is all good - it is sublime - but do not preach to us about your Jesus
Christ - we want to hear nothing about him & and we will never believe on him."

21st To day our little preaching bungalow was full. Beside school boys, about forty men, & wo
men. All gave very good attention.

22nd When we came there were two parties in the place, 1st offended, 2 & 3 who were very hostile to each other.
This division among the principal men in the village here was occasioned by the rival of a
the two rival & offended parties, though they would not speak with each other, were
ward, in coming to us, with their complaints. I have often found myself very unpleasantly
ated, as the least offence to either would prove fatal to the reconciliation, which seems

solutely necessary, both for their own happiness, & for the cause of Christ. I asked one of them a
Mudliar, to day, if the Tamul religion taught them to hate each other, & to quarrel? He answered
— What then will become of you if you continue to disobey both the Tamul god, & the christian
gods?" I dont know." Can you hope to go to heaven? "No cannot" Are you willing to live & to die, we
not a hope of going to heaven? "No I could rather go to heaven" — I then told him what the christian
religion required of him — that he should forgive, & pray for his enemies. He acknowledged that it was all
very good — true — very necessary" but after all, he will not feel untill compelled, by the spirit of God.
6th I have spent most of the day in going from house to house. I have found that nearly one fourth of
men I have seen to day can read on the ola, but it should be stated that I have been among the
higher, & more learned class, & that there are more who can read in this village than in any other that
have seen in the district of Jaffna. — Take the population in general if we include females & children, I
think not more than one, in thirty can read intelligibly. In this statement I do not include our schoolboys
25th Rev. Mr David has preached here to day. L.R. Layard Esq. Provincial Judge, Mr David fa-
mily, & some of our Missionary brethren were present. Tho a very rainy day more than forty men, were
collected at the house in the forenoon; in the afternoon about the same number of men, & above twenty
women of the first class attended in a mudliar house. Mr. D. preached in his usual interest-
ing style. Mr. L. made a few remarks, exhorting the people to listen to the important truths which the mis-
sionaries preached to them.
26th Have had an opportunity to day of witnessing the great indifference the people often pay to the
sick. But a little distance from our house lies a little child about six years old that is so far ex-
hausted by sickness (something like the Cholera) that it is now but little more than a skeleton. This
was the situation when first made known to us. We have since done what we could for the child,
but apparently to little purpose. When Mrs. D. called to day, she found the child alone crying most piteously.
Its mother came in sight. It immediately expressed a great desire to be taken from the mat
and to be carried, but the unfeeling mother turned away, & was going off. Mrs D. called her
back, & told her to take the child, but it was with much difficulty that she was persuaded to take
any more notice of it, than if it had been a dog. Yet this is the season for fevers, for cold, as
well as for the Cholera, we have been often called to witness, as we have visited the people, sim-
ilar instances of criminal indifference. I never before felt so much the force of the Apostle's
testimony, that the heathen are without natural affection.
Nov. 1st To day Br Poor preached at the School bungalow in the village. Considerable of a con-
gregation, among whom were few Brahmin. This was a rare circumstance. They were passing
in the road, & Br P. compelled them to come in. However they heard the gospel, & some of them
seemed to tremble at the naked absurdities of their own fables, when exposed to the light
of eternal truth.
2nd Our quarterly meeting for free conversation, prayer, & for the administration of the Lords
Supper was held here to day. All our number excepting Br Woodward, & Sister Meigs were
present. Our joys, & sorrows, hopes, & fears passed before us — the mercies of God were recounted —
the recompense of reward was seen at but little distance — and a still small voice whispe-
red — "this is the way, walk ye in it."
3rd Have had a little more encouragement to day than is usual — we find more inclin-
ation among the females, to converse with, & visit us. They talk of letting their girls come
& learn to sew. One of the mudliars brought his little daughter to see us. This is the first circum-
stance of the kind since we came here. If this degrading, demoralizing custom, of keeping the females
in perpetual ignorance were once destroyed, the world have occasion to rejoice. No notion of it can be formed
by children, in a parent, unchristian land. This little girl, about eight years old, the daughter of the most in-
fluential man, in Manipy — is very sprightly & engaging in her manners, has a very interesting counte-
nance, is richly adorned with bracelets upon her arms, rings, on her feet, & gold chains about her neck —
but alas! all that is interesting, or lovely in the mind or the heart, is sacrificed upon the alter of iron hand-
ed customs. Could the female South in a christian land see their children, I am persuaded they would
more than ever prize, their own privileges, & pray that the day of their redemption, may be speedily hasten-
ed.
4th The rains have prevented the people from coming to hear the word of eternal life. While going
from house to house, this afternoon, I found eight or ten men, among whom were two, or three, in go-
vernment service playing cards. As soon as I saw, who they were, I exclaimed very well — You have
no time to hearken to the commandments of God, but you have time, & money, too, to squander in playing
cards! What harm they asked in playing cards for money — Do not while men, do so? They became name
some "great men", whom they followed as examples, & added, "they play for much money". I endeavoured to talk
to those, who were at play, but they would not listen — Some whose backs were toward me hung down their
heads, that I might not see their faces. I then began to converse with a bystander, & to point out the
evils of gambling, at the same time speaking so loud that all could hear. He frankly confessed that it
often lead men to quarrelling & to many other crimes. I then endeavoured to bring to their view the dan-
gerous judgement & turning, & turning to the veddan, whose duty was, to inform of every one who was caught
in gambling. I said, Do you faithfully according to your oath inform the Magistrate that these men
are playing cards? — They all started in a moment, & seemed in great confusion, asked pardon for offending
the gods, declared they would never play cards, any more, & that they would hereafter come to meeting.
The practice of gambling is not very extensive. I have never seen it excepting among the first men
place.
Owing to the almost incessant rain to day, only a few boys, the schoolmaster, & some young men,

who study with us, attended. I read the history of Joseph. I have never seen, so much interest excited by reading any thing either from the Bible, or any other book before in this country. They seemed to enter into all the circumstances, with almost as much feeling as if they had been the persons concerned in the account. The frown, the smile, & even the involuntary cough, while their eyes were full of tears, during the latter part of the eight chapters that were read, showed how deeply they were affected. While reading them, my eyes were affected my own heart to such a degree, that I could not command my feelings. O that I could see them listening with as deep interest to the history of Him, who was not only sold but slain for us — & that too not merely to preserve them from a seven years famine, but from eternal burnings — that I could see them melted into tears for their own lost condition. I know the day is fast coming — I know the angel of mercy is on his way — O that the hours of his delay might be cut short. Amen, even so come Lord Jesus — come quickly. —

12th As was above stated at a little distance before our house, are the ruins of the old house, which overlook the extensive paddy field, to the South West. Through the middle of these fields which promise a very abundant harvest winds the large channel for water, which now overflows it banks. While standing on these ruins, an awful monument of christian effort abandoned! — viewing the prospect before me, which was interrupted at a distance by a thick growth of cocoanut and palmyra trees, which skirted the green fields & admiring the twilight, as reflected in faded crimson on the surface of the still water, the sound of bells in a village at a little distance forcibly reminded me of home, and for a moment, I seemed to be near the great congregation. But when recollection broke the charm how altered were my feelings! I stood on the ruins of a house whose inhabitants had for half a century been silent in the grave. The fields before me, fraught with bounty from the hand of the unknown God, were about to bestow his harvest upon the surrounding population, whose idolatrous & cruel customs lead down to the chambers of death — and the sound I heard, instead of proclaiming the sabbath, or the worship of Jehovah was only a signal for prostration to wood & stone.

13th This evening at candle lighting, went to a moodliars house to read the scriptures to some who had asked to be favoured with the loan of an old Testament. As I have but one copy, I offer what I proposed to read one evening in each week to those who wished to hear. I was pleased to see nine men of the first class listen with much attention & intent to the first three chapters of Genesis. May God bless his word, that it may not return void.

14th To day went to Mallagam to witness the formation of a Tamul Bible Association in this part of the District. Beside some of the Europeans, who feel deeply interested in such an object all the American missionaries & a great number of the most respectable natives within the limits of the mission were present. Subscription to the amount of between four & five hundred Rix Dollars, annually were entered into — minors all of which was subscribed by heathens themselves. This is the third association of this kind which has been formed among the heathens of the Jaffna District. This has certainly been a day, long to be remembered by all who feel interested in the spread of the word of God.

16th To day after attending the Bible Society at Jaffna I walked out, with some others to see two talipot trees in blossom. They are perhaps the only trees of the kind in this part of the Island, & as it is said to live, to the age of seventy or a hundred years, and, then to blossom, & die, I felt a curiosity to see them. In appearance the talipot much resembles the palmyra. The limbless trunk, or shaft, with a rough outside not in the least resembling bark, is about a foot, in diameter & extend, up, with a very little taper, fifty or sixty feet. At the top, like the palmyra, is a tuft of large spreading leaves from this top, the large stem of the blossom, shoots up beginning at the leaves is large as the trunk of the tree, and at the height of about twenty, or twenty five feet tapers to a point. From this shaft projects many limbs in every direction whose length is about eight feet, and whose gentle bend and numerous twigs, and leaves, reminded me of the weeping willow. The appearance was most beautiful, & can be compared to nothing which will convey more exactly an idea of it than the top of the stalk of indian corn, when in blossom. The whole formed a cone about fifteen feet in diameter, & twenty feet in height. —

25th Have spent the two past days on a tour in a neighbouring parish. Started early yesterday morning. On my way passed a small temple, which was thronged with worshippers. They came out in great numbers. & Brother Scudder, who was with me, preached to them, repentance & forgiveness of sins. Observing the old Brahmin to be very still, I offered him some tracts, but he refused to touch them & when I would have put them into his hands he ran away saying "dont want — dont want —" I then gave another man two which he promised to deposit in the temple. Toward noon, we took shelter, from the scorching sun, in an unoccupied house in the parish. While dinner was preparing I went out into a small village near, & had a very interesting time with an old Brahmin, & his family. The females at first ran away, but afterward they came so near, as to hear what was said — One peeped from behind the corner of the house — another through the hedge, & another from behind a tree, & some took their stand, at the mortar for hulling rice. All seemed interested & the old brahmin appeared to be more consistent, & enlightened, than most others of his profession. After dinner, we concluded to go in different directions, & I saw Br S. no more until to day. I went through two small villages calling at each house as I came, & have been treated with perfect kindness. The women have sometimes run away through fear but I have been enabled to preach to three ten, or twenty persons at a time, & have generally seen very good attention to what was said. At night, I returned to the uninhabited house, & after throwing a few leaves upon the floor & spreading a mat upon them, I looked to my wakeful Shepherd, & found rest from the labours of the day. —

This morning I lost no time in entering upon my labours. After calling at a number of the

hen I had an opportunity, of speaking to a few, I met with about fifteen, besides children at one place
spent some time, in pointing, out the way of salvation by Jesus Christ, at which they seemed much sur-
ised, as though they would say, thou bringest strange things to our ears. Passing on I heard, a little
y reading grandum, one of the dead languages of India. I called, and found, a brahmin, teach-
g two of his little sons to read this language, the sense of which was equally unknown to all. This
rcumstance was the more strange as the father could not read his own language. All were however
ond of repeating grandum, which they did with great fluency. This circumstance illustrates an undoubted
ct. The brahmins in this district are generally very illiterate, even more so than the higher classes of the
llale cast. In many instances, they cannot read, a word of their own language. They repeat gran-
um however, which like latin in the Romish church, seems to cast, a kind of holy mist before the
es of the deluded people — prevent them from discovering the truth and make their eternal ruin more
tain. But blessed be the name of the Lord, "Babylon is falling" and Brahma will soon be seen
alling as lightning from heaven". From this place, I passed on, & called at a temple. It was at the
me of their middag offerings, & many people were assembled. I sat down, under the shade of a
rge tree, & began my discourse by inquiring about their object in coming there. I then told them of the
ace, & pardon, that were offered, to all men through Jesus Christ; and endeavoured to impress upon
eir minds, the need of such a Saviour. They listened for some time with attention, but at last said —
t is now time for us to attend to our own worship, You may go." I told them it was the last time, I
ight have to tell them the way of eternal life, & unless they listened to what God had said, in his
ord, they could not be saved. They refused to listen. I then addressed myself to a single man, &
old him, in a voice which all could distinctly hear, that I had come to tell them, about Heaven
hell, but as they would not hear, I did not wish to trouble them — that I come to tell what God had
vealed about Jesus Christ, our Savior, & that there was no other — but as they would not hear I were
nbear to preach to them — that we were all sinners — must all die — & must give up our account to God in
e day of judgment but as they did not wish to know any thing about them. I would not intrude upon them
this way, I preached to them, about half an hour & brought before them, the most important doctrines of
e Christian religion. To this they gave very good attention merely because I told them, what I would go
ar to preach about since they did not wish to hear it.

3rd. About eighteen men attended to day to hear the scriptures read. The portion was the conclusion of
history of the flood, and the blessing & curse of Noah upon his sons. I endeavoured to show, how these predictions
re now fulfilling. They were much interested, as the descendants of each of Noah's sons were in the Sto-
ry, & their condition, which is well known to many of them is a striking fulfilment of the prophecy.
e said "this is true, for we see it" another "what we see proves the truth of the history" and all agreed
expressing their pleasure in hearing the book read. When I returned from Coopay, I heard that the two
ended parties had become friends, & exchanged visits. Every day confirms this report — I have now heard
stated by themselves, I feel that we have great cause for gratitude to God, in whose hands are the
arts of all this people.

4th This afternoon five of the principal men came to consult in the subject of a school for female chil-
en. Though I well know the deceitfulness of the people, I could not but believe them sincere. They seemed
perfectly convinced of the benefit of educating female children but to break custom at the hazard of be-
ng cast out of society, & of ruining their daughters, was an obstacle too great to be removed at once. I
ave seldom felt with so much force that we can do nothing but stand still to see what God will do.
th The subject of a female school again brought up by one of the headmen, after the close of prebleck worship &
plained saying anything about it on the sabbath, but it was all in vain, speak I must. At first all seemed
avour the object but finally an old man spoke against breaking customs, & seemed, to shake the resolu-
ns of some others. His objections, I soon found were not so much against the school, as against the wish
some, who were most favourable to the object. This feeling arose from the old dissaffection, & he was ready
be angry with his own party for making peace. — I have great consolation at such times in feeling that
e Lord reigns.

5th To day, I called on the old man, who opposed the school yesterday. He was very obstinate, and said
many things about some of his neighbours, and condemned them for coming to see me, & for going to hear me
each with sabbath. After much talk he acknowledged that many things in the christian religion were
ood, & that learning would be an advantage to female children, but custom was sacred — was law —
no one could break it. —

While our cook was walking across the field, he overheard the Pandarum, who officiates at the temple near
thing very earnestly, with another man saying "What shall we do! This Padre preaches at his bungalow — his
ouse — at the school bungalow, and at other houses — and talks to the people! What shall we do! I think we
ould better write to the Collector, & let him know, what he is about." — This is a very good illustration of
e feelings of many towards those who preach the Gospel here. "He that sitteth in the heavens shall laugh."

6th Three days have passed since it began to rain, & there are no signs of fair weather. — For a few nights
e have been disturbed by a wild cat, which has kept round our houses. Its cry, is loud, & frightful, & its
ack the size of a very large dog. We are in no danger however, from wild creatures here, for though there
e many in the jungle, they seldom come so far, as any of our stations. Bears, Jackals, wild dogs
eats are sometimes found.

7th Saw the above mentioned old man. Asked him what he would do, if his son, in law should let his
tle girl come to learn? He said, he would reprove him every time he should see him that he would
in go to his house, nor let him come to his — that he would never attend the funerals, or marri-
s might take place in his son in law's house, nor admit him into his own gate, on such an occa-
sion

Sin. Such prohibitions, are the greatest punishment which a father can inflict.

2nd Brelleig preached to about 150, including schoolboys, collected in our bungalow on the premises the afternoon, between thirty, & forty of the principal men in the Village attended at the School bun all gave very good attention.

3rd To day the monthly prayer meeting, at which all the missionaries in Jaffna, generally attend here. The season was solem, & interesting. Prospect seems to brighten, at almost every station.

8th While out this afternoon, I saw the people making small wick, & dipping them in oil. I asked what these were for, they said "this is the day, when the great giants called Maveli Vanum who bea up the world turns from one side to the other, and on this account we illuminate our houses, gard Stalls, gates, Streets, & temples. They also sprinkle their houses, & door with meal, mixed with wa and during a fast of three days, they eat but twice. Being asked, what the great giant lay on whe bearing up the world, they answered — a serpent. But what holds up the serpent? — A turtle — wha holds up the turtle? — A frog — and if you ask what held up the frog — we

9th As they have been reading (singing) (vol. XVIII, 385.) the life of Vanavady to day in the temple near the house. I hav spent some time, in listening to the manner of reading. The Vandarum reads. His articulation was rapid, & his voice modulated by a kind of song according to the measure of the verse. This kind of in reading is universal, even in prose. They pronounce one two, or three lines with the same modul on — then raise the voice higher or drop it at pleasure, dwelling, in each note long enough to p nounce a number of words. It is not unfrequent, that they read, on each of the notes, contained, in octave on a scale of music, and their songs of different kinds of verse, amount to at least eighteen pr bly more. As their principal books are written in poetry, and are of course unintelligible to the pe in general, it is the common practice to have one to read the book, and another to give the sense. T speech alternately, & I am often reminded, of the passage in Neh: 8 — 8. where "they caused them to u stand the reading," by giving the sense, all any part of this & other histories of their gods, instead of ne ting the holy principals which Ezra & Nehemiah, were anxious to make known, are too obscene for a but he refuses to listen to; and even they are not so entirely destitute of shame, as to admit the females ten at all times to the history of their gods. What could be expected of people devoted to the service of s destroy.

12th One of our neighbours little boys came running into the house to day, and — on a sudden look earnestly at a brass topped castor, which sat on the table, he raised up his hands, and worshipped it the same manner he would his gods. This was quit a musing to those who observed him, and to carry the sport, they said to the boy — "there is another on the bell" pointing to a bell, which had, the ima a cow on it. The little boy not suspecting their insincerity immediately paid the usual worship to th God too. This is a fair specimen of the moral education & religious impressions, which parents in this c try give their children.

14th This afternoon while abroad found many of the principal men of this village collected in the I asked them if during the rains they had thought any thing about a female school. They said, they ha as they were all together they wished to talk about it. After much conversation. I am persuaded t while the rains, and the cholera, continue all attempts to forward, this object will be of no use, as they w not go out in the rain, & if there be even the sound of the cholera, it is impossible by any consideration t wait upon them to leave their houses. We feel very sorry to give up this object, as it is exceedingly desir Our prospects have been very flattering, but we are convinced that efforts to effect it now, will n only be useless, but hereafter prove to be obstacles.

15th Have to day dismissed one of my schoolmasters on account of his negligence, & given an ther two weeks more, in which to reform, if he feels disposed. It is trying to faith, as well as to p ence, to see the hypocrisy, deceitful unfaithfulness of these people. False accounts of members, neglect of ties while in school, loss of time by beginning too late, and leaving off too early, & what is worse han denying the whole when detected, or telling lies, to make an excuse are a few of the things, with which scho masters in this country are as familiar, as they are with their best friends. To guard against all these evil no easy thing.

## Worship at a heathen Temple.

16th Early this morning people began to flock to the temple near us, and to bring cocoanuts in great nu I soon understood, that it was a great day. Every thing however was still until just as I closed the fo noon worship, when the drums accompanied by two or three other musical instruments, resembling cu trumpets & french horns, began their jarring noise as a signal for people to attend. Nothing was don excepting, by way of preparation, until one o'clock. The temple is a small building with mud walls vided into the inner, & outer court. In the inner court is the image of Pullayar, or Vanavady. No o can enter into this, but the priests. The outer court is for the people. This was lined with cloth in th inside and many ornaments of leaves and branches hung in every direction. In the middle are altars for sacrifice, on one of which is the image of a rat the fabled conveyance of the god. Before the temp were two plantain trees with fruit on them set out for the occasion. About a thousand cocoanuts wer prepared for the ceremony. Over the two altars were two large brass candlesticks about four feet high w the likeness of a peacock on the top prepared for a number of lights each. After these were lighted the first thing a was to bathe, the God. For this, they took a large copper kettle, and filled it with the water of the cocoan this they carried into the inner court & gave the god a full bath, after which they gave him a numb shower baths, with the same kind of water. This done, he was dressed, and adorned with flowers for worsh the people then amounting to five or six hundred, many of whom were the chief in the parish, and from other parishes, drew themselves up, in two ranks each side of the door leading into the inn temple, & extended themselves for many rods, in front, so that all could have a peep at the god w the curtain should be drawn. Sequas now ready, the drums, & other musick — if it could be call

ch — waved louder, & quicker, as a token, that the god would soon deign to make his appearance. All
ood; in silent gaping expectation, each having his eye directed toward the door of the innercourt, & at the
nie time, showing by the movement of their lips, that they were invoking the supposed god. On a sudden
he curtain was drawn. All instantly bowed themselves down before their god, raising their clasped hands
bove their head, and occasionally striking their foreheads with their fists, and muttering their
rayers aloud. That the people might have a more distinct view of the image, the priest first waved a tri-
ngular chandelier, having about a dozen lights slowly around the figure showing every part — after that
large flame of fire kindled in a censer — after this, three large lights. In these censers was camphor
nd aromatick substances; which when burning filled the temple with incense. Every time the
ghts were exchanged to give a new view of the image, the people bowed down, & repeated their pray-
rs, & ceremonies. — Notwithstanding all the light however a few spangets of tin, tinsel, silver, &
erhaps gold hanging round the hands, head, & trunk of shapeless Juggernaut, was all that could
e seen, while he in his darkened den was insensible to the honors, conferred upon him, by his deluded
llowers. Another scene now presented itself. About a hundred of the poorer class gathered round a
arge stone, on which the remaining cocoanuts were to be broken. Four or five athletic men were se-
lected to throw them, & the others stood ready to seize the scattered fragment. As soon as they began to dash
hem on the stone, all rushed in, & each strove to get the greatest share. During the whole time, in which no
ly five hundred cocoanuts were broken, nothing but pushing, pulling quarrelling, shrieks & noise was to
e witnessed, and not a few little boys were thrown down, and run over notwithstanding all the authority
hat could be used by the higher classes who in some instances used sticks, & in others there are in authority,
which a concession with government gave them — Even the poor pandarams were glad to retreat after
vain attempt. Thus ended a scene not unfrequent among this people. Indeed I may have an op-
portunity every day of witnessing the same ceremony with the little difference of numbers & noise. I have
en the more particular in this account because I wish to let you know what an exhibition of heathenism
takes place every day ~~in the church lands~~ in manipy. The expense of this ceremony to day have probably
been a return of the time spent, about eight pence Dollar. But when we consider that within two miles
of this church there are four such temples, beside about the same number of smaller ones, and that there
are at least twelve great days in each year, beside the daily offerings, which are proportionately liberal
and the constant gifts to the Pandarams or beggars we can estimate the expense of heathenism at no mean
sum. Especially we must consider it a tax upon the people, who are by no means wealthy. I do not hesitate
to say that on a very moderate calculation people in America are able to give ten dollars, as often as
here give one; and that a common parish there can give as many thousands as the people in Ma-
nipy give hundreds.

Jan. 2nd I am often reminded in this cold damp weather of the provision made in the mosaic law
concerning taking clothing for a pledge, "Wherein shall he sleep?" (Ex. 22. — 27. —) These people have no
other covering at night, than their cloth in which they always sleep.

Jan. 3rd Most boys to day than usual, and some men, attended who have not been here before.
At noon the meeting with the servants & boys who study here was rather interesting. This afternoon an
unusual number of hearers. I endeavoured to set before them "the Lamb of God, who taketh away the sin of
the world." All were very restless, & as is said, above expressed great dissatisfaction that I shd. attempt to tele
them about Jesus Christ, declaring they would never be christians. An old Maniagar said "I believe there
are thousands of Gods." "I have got to be old, I dont care much about these things" — "You need not preach
them to us — it will do no good — you may preach them to the boys." I then addressed myself immediately
to him. I expressed great fears lest his carelessness, should be the very occasion of his eternal ruin & that
was certain he would go to hell, if he did not seek an interest in Christ. He seemed very much shocked
the whole audience, seemed to sit with a kind of amazement, while I warned them to prepare to meet
their God.

After returning from meeting we sat down, as we sometimes do at such seasons in the verandah
our little house, talked over the events of the day — and concluded the whole by singing the 149th Psalm
which was rendered doubly sweet, & solemn by a still pleasant twilight, and by the thought that when
our labours on the sabbath are ended the labours, and praises of the great congregation in the native land are but just be-
gun.

Jan. 4th Have spent most of the day, conversing with individuals, who have called here. One was an
old man, who was well acquainted with many of the ministers, who preached when the Dutch had
possession of the Island. He repeated part of many prayers, of the commandments, of the apostles
creed, & of some Catechisms, which he then learnt. He quoted some of the proverbs of Solomon. He
told how Juda, betrayed Christ for thirty pieces of silver adding "these pieces of silver were
taken, and thrown into the hollow of a tamarind tree," as a proof of which he said "there is
a certain kind of tamarind tree, whose fruit is uncommonly large, & always has just thirty
seeds in it."

## New Bible Society.

Jan. 5th To day have attended at the formation of a Branch Bible Society Jaffna. There has ex-
isted for about 15 years what was called a Sub Committee of the Colombo B. S. but has been confined
solely to missionaries. It was thought that by enlarging the plan, & by making the object more general
much might be effected. Every thing relating to the subject to day has far surpassed the expectations of
warmest friends. Subscriptions already amount to more than eight hundred Rix Dollars. This
year, another year, which has far surpassed any one before it, in the blessing, it has conferred upon
the inhabitants of this District.

Jan. 1st 1822. To day we have been called to the funeral of the little daughter of Br. & Sr. Richards.
The afflicted parents were greatly supported. They leaned upon the Sovereignty of God, like faithful
upon

upon her anchor, and smiled at the prospect which seemed not far distant of blowing, & rejoicing, in a
is now dark, & mysterious.

6th This afternoon great preparations have been made to perform a ceremony, which the people then
ve pretend to think is a remedy for the prevailing Cholera. A sort of booth extending across the road was
ed at the corner of every street. This was covered with cloth of different colours, & on all sides were hung fl
ers, and ornaments of leaves. Plantain trees were set out at each corner, & in the inside of each booth was
ced a chair, covered with a white cloth. On this was placed, an earthen vessel, filled with water, and on it
tops were a few leaves, & a cocoanut. As soon as it was dark, all were illuminated, and made ready for
call of the idol. About 8 o'clock the image with a large multitude of people, perhaps a thousand appea
in procession. First a few men with drums — then two or three cymbals — after these a bell, the size of a sma
church bell, borne by a pole, on the shoulders of men — next a drum with trumpet — and lastly the palenq
in which was the image. It was seated on a kind of throne, which was adorned with tinsels and two pe
with long white brushes, waited each side, as servants. The palenquin was covered with crimson cloth with
large tassels, & and many white umbrellas, & fans made of peacock's feathers formed a kind of canopy
these things, when seen only by the light of torches had a very imposing appearance. A Brahmin went b
fore the palenquin — called at every booth — sprinkled holy water with one hand, while ringing a sm
bell with the other — he then burned incense, & passed on. This was repeated once in every few rods for nea
two miles, when they arrived at the temple of Canerady where they placed the palenquin in front of the temp
formed a procession, & presented the offering from the God in the temple. At this time the lights, & images w
displayed in the temple, & all the people bowed down & worshipped while the "earth rang again" with the dis
dant sound of drums, cymbals, bells, & trumpets. They then went round the temple, & passed off vainly suppo
that they had appeased the anger of the gods, who they suppose have sent this awful disease.

12th To day, we have witnessed the most severe storm of rain & wind, which I have seen since I come to t
Island. It was almost impossible to secure the house, & other buildings here. We have been obliged to shut up
house — to light candles to make a fire, and to put on our warmest clothing. Hedges are blown down, buildi
unroofed — trees broken & gardens destroyed.

15th This morning early, I was called to visit a sick woman, about two miles off. When I arrived I found
in great distress with severe cramps in her limbs, & other very alarming symptoms. I immediately bled her
rubbed her with hot sand and gave her the common remedies Laudanum, arrack, & Calomel. They ask
me if she would get well. I told them it was uncertain. They immediately caught the alarm & began to c
The husband said "What shall I do for the little children — two little babes — poor little babes! This the
mother will die! She used to feed them, & take care of them — when she is dead, what will they do? Then
the mother of the sick woman sobbed, and in a wailing manner said. This is my daughter — my only d
ter who used to get my food & pound my rice — and was good to us all — What shall I do? I am old
will take care of me!" So the lamentation enough to break any heart went round. The sick woman seem
to feel very much at first, shed a few tears but immediately taking her mother by the hand, she said: Wh
do you cry so mother, there is nothing the matter with me — I feel well — dont cry. Then turning to her husb
she said Dont cry — When I am dead keep the little children with you — dont let them go away — let the
live with you — I owe a few debts which you must pay — to — ten chillies — little more than one cent, to —
eight chillies, to — eleven chillies &c. In this way, she settled her affairs, & then seemed to lie quite calm
Just before this, I had asked her if she knew the way to heaven, & she said no — I then told her of the nece
of repentance & of faith in Christ — but she seemed to care very little about it. I could not help thinking
that if I had seen a person in a Christian land, so deliberate at such a time I should have been re
to say — these are evidences of hope, & faith. But alas how different! It was, more apathy — insensibility
A young woman apparently on the mouth of the grave, deliberately talking about the world, & sd
her enemy, but with no hope — no fear — & no care for eternity! O! ye followers of Jesus prize your pr
leges and your prospects, & shut not your hands, nor harden your hearts against your poor brethren
sisters in this heathen land.

## Return of Mr. Woodward.

16th Brother Woodward has returned from Calcutta. His health very much improved. Says he is better
than he has ever been, since coming to India. By him we received large packages of letters & pamphle
from our dear kindred, & friends. Our friends would not fail to write often, if they knew, what a lin
in this corner of the world, even a short letter is. We feel very much refreshed by the recital of facts,
for a little season are lost in the midst of our friends in that happy favoured land. We hope in the wo
often to be made "partakers of your joy," and to be made to feel that we are fellow labourers.

18th Have spent this day at Vodooville, where most of the brethren, & sisters were collected. Many things
occurred, both at that station, & in the mission generally to make a day of thanksgiving peculiarly desirea
It was a very interesting refreshing day, & the spirit with which we closed this little interview with th
doxology, in old hundred, reminded us of days still dear to memory.

20th This afternoon preached to an unusually large collection of people at Cheval, after which I had an o
portunity of explaining to a number of catechists the nature, & fruits of repentance. On my return called
to see a sick man. His brother on seeing me said: O! what a good man! — a great man to condescend to b
so much trouble for us. I dont know, why we are so much favoured — I think it must be, because "we did
some great charity, in a former state." This notion of transmigration, is universal, and the good they see
in this world is, because of their good deeds in some former existence; so that all we do for them in this wo
serves only to show, how much we were indebted to them before —

21st The interpreters monthly meeting was held here to day. About thirty including servants & boys fr
the boarding schools attended. I went out & seated myself by the door a few minutes. Many of them we
in tears, and all very attentive to what was said.

Feb. 20th Most of my time for a month past has been spent among the sick and my missionary labors have of co

are much interrupted. This disease is so very various in its appearances and the people are so very negligent in attending upon the sick that the effect of medicine is almost entirely lost unless we are constantly present. When the patient is very sick and there is little or no hope of his recovering his friends often carry him to the temple - give him holy water - and make offerings for him. Their manner of conveying the bodies of those who die of the cholera is very shocking. They first roll them up in the cloth and mat on which they die. They then take a pole of size sufficient to bear the body & by strong bands round the shoulders and legs above the knee the corpse is made fast to it. I have often been shocked to see the feet & head of the body hanging down entirely uncovered as they were carrying it by the house. They frequently bury them so slightly that the dogs dig up & devour the body. But a few days since I saw the head & bones of a body thus dug up.

21st Having been confinded to commence a boarding school at Maneja the three boys S. A, R.W.B and S.P. from Dodooville came here yesterday & today we have taken another on trial.

March 1st All the people engaged in violent prayer to the goddess, threshing & securing their rice. This is the last of their harvesting. Today hearing a great noise in the field near the house I went out to inquire into the cause. As soon however as I saw the people about twenty of both sexes gathered round a stack of straw and quarreling about carrying it I stopped & looked on. What most attracted my attention was the feeling exhibited by two or three women who stood at a little distance from the rest with their faces turned toward the temple. They raised their hand over their heads and called upon their god to send the cholera to destroy the offending party - prayed that they might all die - and then swinging their hand smiting their bodies & throwing dust into the air bowed down toward the temple at the same time calling on the god to destroy the offenders. This was done many times. One of the women turned to me & in nearly the same manner besought me to interfere. Nothing can exceed the anger, fury, & malice of this people when thus excited. Their motions are very quick their look wild & fierce & their imprecations awful.

2nd Mon. More hearers today than I have had before for many weeks. The cholera seems to have abated & the schools are beginning to be more regular, & to increase in the number of boys. - At noon a Moodalier called to see me. He said he had been reading a little book [Christ's sermon on the mount] with which he was much pleased. He repeated much of it & spoke very highly of the duties inculcated. Little however can be hoped from such impressions unless the Lord accompany his word by the Holy Spirit and then we are sure it will accomplish that whereunto it is sent. -

4th By reading the above journal (Brief Summary) you will be enabled to understand what our labors have been and what our prospects now are in Maneja. In addition to more particulars it should be stated that there are five free schools attached to this station in which before the cholera prevailed there were a little more than two hundred boys who attended constantly. In three of these schools female children attend and in one there were six little girls of good cast before the cholera appeared. Of the manner in which I conduct these schools and of the weekly account of the masters I need not say any more than to refer you to the journal of Dodooville which was forwarded to you before I left that place, as my method is the same as that which Br Winslow & I adopted there. It may be proper however to observe that the school masters have on saturdays recited two Gospels and part of another & that I have endeavored to make them understand what they have recited.

Our prospect for a boarding school are as good as we could expect. We already have eight; all but the three from Dodooville are of course upon trial as it is but a few days since the school was commenced. Of the three we have named the oldest Thos Adams, he continues to deserve the character we gave him in the journal of Dodooville. The next boy R. W. Bailey [about 13 years old] is a very zealous ambitious lad - thinks & speaks quick and we hope will hereafter be extensively useful. The youngest S. Payson [about 11 years old] is amiable, and persevering and possesses of a good share of native talent.

They have all at times manifested more or less concern for their souls but neither gives evidence of a change of heart. They are sometimes affected when we tell them that those who support them often pray for them. We trust they will never be forgotten. We have evidence in the conversion of so many in the Boarding schools that God is intending to make them great blessings to his cause here and we hope you will always remember them, when you pray for the success of this mission.

Our encouragements at this station, in all the objects of the mission, are as great as we could expect considering the short time we have occupied it; and that, for nearly three months, almost every thing has been checked by the Cholera.

Permit me now, my Dear Sir, to conclude this journal by recording the manifold mercies of God to me & to Mrs S. in permitting us to labor to make known to the heathen the way of salvation through Jesus Christ - in giving us as we trust the rich consolations of his grace - in making our path pleasant - in prolonging the life & health of our child - & in a word, in supplying with a liberal & unceasing hand all our wants. "Bless the Lord O our souls & forget not all his benefits".

Pray for us that we may be found faithful even until death.

With Christian salutations,

I am your fellowlaborer
in Christ Jesus,

S. Spaulding

Post- The health of your Missionaries is at present as good and perhaps I may add better than at any time before since I have been in the country. Br. Richards continues to be able to assist us both in labor and in counsel though he is still quite feeble. Br. Woodward's health seems to be as firm as it was when he first joined the Mission. The rest of the Brethren are very well. — — Sister Scudder on the fifth of February was made the joyful mother of a son. Br & Sr Winslow were on the 26th of March called to rejoice in the addition of a daughter to their family. Since that time Sr W has been very sick and is still unable to leave her room. The rest of the Sisters and all our families enjoy very good health. —

The prospects of our Mission are encouraging. There have been some uncommon instances of inquiry in two or three of our Parishes. In Dodoville two or three besides some connected with the Station as servants or helpers give encouraging evidence of a change of heart. We have much evidence that God is waiting to be gracious and how long the windows of heaven will be shut and the blessing withheld is known only to Him, who can turn the hearts of men as the rivers of waters are turned. —

A report that Dr Worcester has finished the work given to him rests from his labors must be my apology for directing my Journal to you. We still hope this report is not true and wait with anxiety for more correct information —

Once more, —

My Dear Sir,

Farewell —

L. S. — —

J. Evarts Esq —
Treas. of A.B.C.F.M.
&c —

Ship Letter
Letter Rec'd

MADRAS
19 AP 19
1892

SHIP LETTER
Pos PAID

J. Evarts Esqr —
Boston —
U. S. A. —

Brig Charles
Hedjeee
Care of
Capt. W. H. Pierce
Calcutta

GPO
MAY 2
1892

Received from Jany. 25, 1892,
to March 4, 1892.

Mr. Ann Hawkins
Date 26/1/92.

Bay of Bengal S. Lat  E. Long. 87° 20'

October 11. 1819.

Rev. & Dear Sir,

You will learn by our joint letter & our public journal the general circumstances of our voyage. The Lord has dealt bountifully with us & has caused all his goodness to pass before us. Every thing has been ordered in infinite wisdom. We can now see the goodness of God in detaining us at home against our inclination & can trace his hand in all the way by which he hath brought us. For his great mercies with which we have been encompassed, & his rich grace, that has been displayed in our midst, we would magnify the Lord & joy in the God of our salvation

Mrs M. with myself, has a bundant cause for gratitude. Altho' she has been feeble & required constant attention for three months, owing to her peculiar situation, she is now restored to ~~been~~ usual health & is enabled to take the whole care of our little babe. It is truly astonishing how highly we have been favoured. particularly at the time of her confinement. For a number of days previous we were subject to many inconveniances & great fatigue from the roughness of the sea & constant rain; but at this moment all was still & pleasant. Capt. W. was exceedingly kind. Every circumstance combined to render the time comfortable. In fact every thing, thro' the goodness of God, far exceeded our most sanguine hopes. "Bless the Lord O our souls & forget not all his benefits". Such distinguished mercies ought to constrain us to greater activity in the cause of Christ. The hand of God has been no less visible in Mrs W's restoration to health. Before the close of the second week she left her room. went on deck. on the third she had the whole care of the babe. She is now perfectly well. being five weeks from her confinement.

Our little son, George Henry, is very healthy - has not been sick one day. weighed eight pounds at his birth. Yesterday we were permitted to give him up to God in the holy ordinance of Baptism.

My own health, for some weeks past, has been poor. I have been troubled with weakness at my lungs & pain in my side & some cough - have been unable to officiate my turn for some weeks. I think that since bleeding & blistering I am better - the Lord only knows how long I shall be spared - I have never calculated for a long life. If there is any thing for me to do among the heathen, I shall do it. I wish to live no longer - The Lord's will be done -

~~In the subject of~~ Mrs W. & myself have concluded that it will on the whole, be best to have no enquiries made respecting the estate of her father. at least have it delayed till we find it will be necessary - You need take no measures to obtain it - nor make any enquiries about it - There will be no difficulty about it. When ever it is sent you, you will be good enough to let it remain in your hands till we give some order as to its distribution.

As I have just got my hands untied, so that I can write, I find I have but little time in which I must write all my letters. The other brethren were diligent in writing when I was confined with Mrs W. They have more leisure - you must expect more particulars from them -

My respects to Mrs Worcester - Mrs Woodward wishes to be remembered

Yours respectfully

Henry Woodward -

Saml Worcester D.D.

Wm. H. Woodward

Bay

Benyal Oct. 11.
1814.

Lieut. James Lancaster U. S.

Salem.
Mass.

MAR 22

SHIP

Sam

Calcutta Dec. 6th 1819

Dear Sir.

Pardon a hasty letter. Capt. W. sails this morning, & I have not a moment to lose. The Brethren concluded to send you a copy of our public journal only to the time of our arrival here. That you may not wait 8 or 10 months to know the particulars of our situation while here, I take the liberty to give you a detail. Soon after our arrival, we found the climate unfriendly & the most of us were attacked with a prevalent disorder in this country, the Cholera Morbus. Bro. Smakers little child was violently attacked & died on the 4th day of its sickness. Sister Winslow was confined to her bed almost two weeks. The other instances were slight & were but of short continuance. On Tuesday, the 2d of Nov. Mrs W. & myself went to Serampore. On Wed. Mrs W. was, again, violently attacked. The Physician at Ser. was called in. All his exertions to stop the violence of the disorder were in vain. Sat. I sent for Dr Sc. He thought Mrs W. very ill & had but little hope of her recovery. On Sab. eve. we all supposed she could not live till morn: But a kind providence directed to the use of those means, which before morn, produced a material alteration for the better. Mond. bro. S. returned to Cal. leaving Mrs W. under the care of Dr Chalmers of Barackpore. From that time she convalesced rapidly. On Wednesday eve. bro. Winslow came to Ser. & brought the intelligence that the Dick in which we had engaged our passage for Ceylon, would sail

Rev. M. Wood

the next eve. Mrs W. had not yet set up ~~any~~ & we of course must be left behind.
On Sab. I went over to Baracpore for some medicine & Dr Chalmers advised
me to go to Calcutta without delay & enquire how far the Dick had proceeded
down the river, & in case I found she had not made uncommon progress
to return with a boat for Mrs W. & go in pursuit of ~~the Dick~~ her, as there
could be but little doubt of the possibility of overtaking ~~her~~ & getting
board. I accordingly made arrangement to go down with the next
morning's tide, but about midnight our little babe was taken
very sick & the symptoms were ~~very~~ alarming. Thus Prov. again
hedged up my way. On Tuesday morn, I went down & found upon
enquiry that had I been one day earlier I might have succeeded, for
the Dick did not get away till late on Friday & had made
slow progress. By the report on Tuesday, we learned that on
monday she was at Diamond harbour, & while she was proceeding
thence to Kedgeree, we could easily have got to her in a small boat. Tuesday
eve. I returned to Sea with a boat to bring Mrs W. & child to Cal.
On Wed. came down. ~~Our babe was wholly relieved of~~. Our babe
was much better, till saturday when it was again taken more
unwell. For the three last weeks he has been very ill, but we now
hope he is getting better. Last week I engaged & paid for our passage to C
in Brig Mary, bound to Tranquebar & Columbo. She will sail before the 15th

We paid for our passage in the Dick 1600 Rupees. 800; 200 only were refunded on account of my detention - 1000 of the 1600 were paid by the liberality of the American gentlemen here in port. For our passage in the Mary I have paid 500 rupees, as it could not be obtained for less. We have been at no expense for board, house rent, or for medical aid. As Capt W. leaves us, we go to our friend, Mr Bryce's, who has kindly invited us to remain with him till our departure. The brethren expected to go to Columbo, altho the Dick would touch at Trincomalee, for the reason, that the Monsoon wd prevent their proceeding thence to Jaffna by water, & it wd be dangerous passing on land - For the same reasons I go to Col. We heard from the brethren repeatedly on this way down the river; by the last intelligence - Sister Munsloo was again sick.

You have, probably, recd a letter from me wishing you to take no measures, at present, to ascertain respecting the subject of that "power of attorney" I gave you - I presume it will all be right - you will hear from thence in due time -

Capt. W. goes -

Yours servant in the Lord

J. C. Woodward

Rev. Dr. Woodbridge
Cincinnati Dec. 6. 1849

Rec'd March 1. 1850

Aug 31
Sep 30
31
145

Rev. Sam'l Worcester
Salem
Mass.

8

BOSTON
MAR 1
1850

Calcutta Nov 30. 1821 -

Rev & Dear Sir -

You will doubtless be surprised to find me so far from the field of my labour. Yet should ~~should~~ you have received our letters of July last, in which we informed you of our afflictions, you will, at once, be ready to account for my absence from Ceylon -

Just at the interesting period when I had prepared a comfortable place for my residence at Manepy, & had begun to preach to the heathen in their own tongue, it pleased Unerring Wisdom to take me from the work. About the first of March last I was attacked, as was supposed, by an inflamation in the liver. The attack was violent, & I was at once laid aside, ~~being~~ unable to perform any of the duties of my station. After a few weeks, I again resumed a part of my labours, & had hopes of a speedy recovery. But it was not so determined. I was, again, brought quite low. From the time of this relapse my prevailing impression was that my work among the heathen was at an end. Death appeared very near. In prospect of my dissolution, I felt most of the time resigned & happy. It was then I felt more than ever that ~~[illegible]~~ Christ was precious.

Having, again, been recovered, by the Mercy of God, from that state of weakness to which I had been reduced, I was advised by my brethren to take a short voyage, to try the effect of sea air. Accordingly, on the first of June, I embarked, in company with the Rev. J. Roberts (Wesleyan missionary) & his family, for Batticaloe, about 200 miles south. On the 4th ~~[illegible]~~ touched at Trincomalie. During our stay there I consulted ~~two~~ Medical gentlemen. They ~~both~~ thought with Dr Scudder that my liver was affected & recommended a longer voyage. On the 7th We left Trinc. & after two days pleasant passage, arrived at Batticaloe. At the house of Rev. Mr Roberts I found every kindness & attention, which could contribute to my comfort; yet perceiving no particular benefit resulting from the voyage, or change of place, after a week's stay I embarked for Trincomalie

At the request of my Physician then I remained a few days, that by seeing him from time to time he might form a more correct opinion of the state of my disease. The result of which was advice to go immediately to sea & remain on the water, at least, two or three months, if possible, in a cold climate. Not being in a situation which would have rendered it prudent to go without Mrs M. or some attendants - not having consulted my brethren - & the reduced state of our funds induced to dissuade me from that course. I, however, determined to return home immediately & then take such steps a Providence would direct. On the 26th I arrived at Pt Pedro & on the following day proceeded by land to Oodooville. Soon after my return I began to convalesce. During the month of July I was able, occasionally, to visit my schools & once attempted to preach. Soon, however, I found my strength again failing me so that I was obliged to confine myself to the house. During my confinement the work at the station was not, entirely, neglected. Mrs M. was able, most of the time, to attend to the instruction of the few boys, who were with us - also to the school boys, (150 in number) who were assembled at the house on each sabbath day & was able from time to time to visit the females in the neighbourhood. The brethren at Oodooville preached for us frequently & visited the people.

Still continuing to pine away under the influence of disease, I was, again advised, by my brethren to take a voyage equal to the distance of Penang or Bombay & in the event of taking a voyage, to remove my family to Batticotta that the station might be occupied by bro. Spaulding. About the first of Sept. I began to make arrangements for my departure. On the 12th I went to Point Pedro, where I took passage on the following day for Madras on a large dhoney. Tho' my passage was long, being tried by calms & contrary winds, & very uncomfortable having no place to keep me from the sun & the damp evening air, yet I have great cause for thankfulness that my health did not materially suffer. Upon my arrival I was providentially led to the house of the Rev. Mr Travellier's (Lond. Missionary) where I was kindly received. I had, while there, the benefit of the best medical advice which could be obtained. The opinion of my physician there was the same with that of Dr Scudder & others whom I had consulted, thought there was something peculiar in my case, respecting which he did not satisfy his own mind. Having attended me ten days he assured me that nothing could be done for me either on land or water in this climate. yet thought a radical cure might be effected by

a long voyage & a cold climate - to that in his opinion my only alternative was to remove without delay to the Cape or America - My friends in Madras thought that the course I ought to pursue was very plain & strongly urged me to desist from further attempts to effect a cure in this climate & proceed immediately to America -

After a long & serious enquiry what my duty was, I resolved, contrary to the advice of physician & friends, on a voyage to Bengal with the intention of an immediate return to Ceylon - On the 28th of Sept. I took passage with the Rev. Wm Ward of Serampore, on Ship Woodford, which was bound to Calcutta direct - There have many things united to convince me, or at least to relieve my mind as it respects the path of duty - When my situation was made known to the Captain of the Woodford (Chapman) he refused to take any thing for my passage - The most remarkable & very providential circumstance was my meeting on board with Dr Hare, a distinguished medical gentleman of Calcutta - He paid very particular attention to me during the whole passage - Upon his first examination of my side, he said that the account I gave him of my situation for months past, together with my situation at that time united to convince him that my liver was not in the least affected - that my reduced state was principally occasioned by the remedies for the supposed disease, a continuance of which would, in a few days destroy me - He also added "I do not consider your case one which will in any degree be benefited by a cold climate - By perseverance in the use of proper remedies you will very soon be able to return to your work". I very soon felt the benefit of his prescriptions & have gained strength, daily - As my strength returns, I wish I could add, that in the same degree, my desires to live for God & for the heathen increases - My heart would be hard indeed if it were destitute with out gratitude to God for this his tender mercy - I still carry about my feeble frame a monitor which daily reminds me of my frailty - I hope I am not too anxious to know the determination of the Almighty, but I do wish, if I live, to live to the Lord - & if I die to die to the Lord -

I have now been in Calcutta almost two month. I have found a home, in the friendly roof of Mr & Mrs Jones who lately married the widow of Rev. Mr Wheelock, American Bap.t Missionary. I am under particular obligations to them for giving me not only a home, but for their unbounded kind to me. I am now expecting to return to Madras with Capt. Moore of Philidelphia, who has very kindly offered me a free pa

Rev. H. Woodward.

April 10. 1822

By Ship George.

Acknowledged,
Ap. 1823.

Rev. Saml Worcester D.D.
Cor. Sect. of A. B. C. F. M.
Salem
Mass U.S.A.

I find upon enquiring in this place that a letter which I forwarded for you, giving an account of the new station at Maungy has not been rec.d here. I intend before I leave to write you again, in which letter I shall give you some interesting intelligence just rec.d ~~from~~ by Mrs. Woodward from beyon-

Yours in the bonds of the Gospel

H. Woodward

Calcutta Dec. 14. 1821.

Rev. & Dear Sir -

I sit down just on the eve. of my departure from Calcutta to tell you that since the date of my last, my health has been much improved. Altho I still carry about me a disease which hourly reminds me of my frailty, I am not without hope that I may yet be restored to my wonted health, & be permitted to do something in the cause of my divine Master. With the degree of bodily strength I now possess, I hope to join my brethren in their labours & cares for the salvation of the heathen -

My Physician is still decided in the opinion that my disease is not of the liver but a great degree of inactivity of the Colon -

He thinks that with care & proper management I may be able to continue in my work yet does not think that I shall ever enjoy my former degree of health - Whether it be so or not I wish to feel that I am as a wise God would have me - I trust I do see that it is all for the best & am entirely willing to be disposed of by unerring wisdom. If my labors among the heathen must soon terminate, I can not regret that I ever came among them - I bless God that "to me has this grace been given to preach to the Gentiles the unsearchable riches of Christ". I ~~am~~ rejoice that I have seen the heathen - that I have seen some few precious souls among them converted from the worship of idols to the worship of God our Saviour -

When my thoughts ~~return~~ to Ceylon I long to be there to witness the salvation of God which I believe ~~the~~ people are visited with - My heart has been greatly rejoiced to learn by letter from Mrs. Woodward - that two girls in

our school at Filiyaly who for some time have given evidence of piety, are actively engaged in the blessed work - going from house to house with the good news in their hands. reading to & instructing the poor degraded females - testifying repentance towards God & faith toward our Lord Jesus Christ - Could you, dear sir, look at our mission & see all the encouragement which God has given us, you would think how with how much emphasis we could say - "for thou Lord has made me glad through thy work"

The highly interesting intelligence received from America, the land so highly favoured of God, & from the Isles of the Sea, will & does greatly animate us in our work.

Presenting kind regards to Mrs. W.

Believe me dear sir

Your servant & fellow labourer

H. Woodward

I expect to sail in the morning on Ship Pacific Capt Moore for Maeleas - From which place I shall again write you

Rev. H. Woodward.
April 10. 1822.

Ship George.

Acknowledged, Ap. 1823.

Rev. Sam Worcester D.D.
Salem
Mass

Politeness of Mr Emerson Ship George

My Dear Sir –

Since our last communications the members of our mission have enjoyed good health & have been greatly encouraged in our work. The "signs of the times" with us, or rather among the people at large have never been so animating as at present – Our prospects of doing something for the female population are truly interesting – We now have many girls in our Free schools & many females attend preaching in different places –

Four weeks since Bro. Skaggs second daughter Maria died ~~often~~ with the Lock jaw. The affliction to the parents was very grievous, but they were comforted –

Yours very affectionately

Th. Woodward

April 18th 1843 –

Calcutta Oct. 1, 1823.
Concerning the forcible removal of Gabriel Tejera.

WALTHAM
24 AP 24
1823

GPO
MAY 7
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Recd 7 May 23

P. Paid

Calcutta Oct. 1 1823. rec'd Earn

Jeremiah Evarts Esq

~~Care of~~
~~E. A. Newton Esq~~
~~Calcutta~~

Cor. Sec'y of A.B.C.F. Missions
Boston
Mass. U. States.

H. Woodward

Letters have been received from Mr Woodward a missionary at that station of as late a date as May 24.

We subjoin some extracts from his journal

Feb. 26. Spent the afternoon in testifying from house to house repentance towards God & faith in our Lord Jesus Christ. At many places I was received in a friendly manner & had many opportunities of making known the way of salvation thro' Christ. In one instance I witnessed more opposition from a female than I had ever before met with.

On opening the gate to a house, I saw at a little distance, a woman frowning fiercely. As soon as she saw me, she exclaimed "Dont come here". ~~This~~ Seeing my determination to approach the house, she left the mortar, & with the pestle (a stick 5 feet long & 9 inches in circumference) raised up, approached me & commanded me to go. Still finding me firm in my resolution to go to the house, she moderated a little & gave me an opportunity to speak. I begged her to listen a moment to the good news I had brought to her house. She replied, "I dont understand what you say & will not hear". I begged her to be more patient that I might speak slow & distinctly. She said "Dont come here. Go. Dont tell me about your religion" I interrupted by saying, Jesus Christ came into the world to save sinners. Yes, said she, such sinners as you. Then dont say any thing to me. Else I also shall be polluted with sin! here she fumed. I spoke at length on the sufferings & death Christ. To which she listened with increasing astonishment. When I closed, I bade her good bye. She followed me to

the gate & dismissed me in a very friendly manner.

In conversing with some men of the necessity of a revelation. One said It is not necessary to teach us how to worship God. Do we not know how to shew our respect to our fellow men & why not to God in the same way? I enquired whether a King would the soons be constrained to shew kindness to a subject on account of the multitude of his salams (bows) or on account of the love manifested to his person & obedience to his laws. He acknowledged by the latter. I then explained to him & he appeared satisfied

Feb. 28. Spent the day in a distant village. visited 25 families. Noticed three things which to me were new. 1st A person to tremble with fear when speaking of the danger of impenitent sinners. 2. In speaking of the love of God in giving his Son &c. the narrative affected one woman even to tears. but, when I spoke of the evil of worshiping Idols. she started with astonishment & enquired in a very correct & interesting manner. "Is it really true? Is it a sin to worship idols? How did you find it out? 3. In speaking of the justice of God in punishing sinners, one man began to impeach his justice by saying "How could he be just in punishing me. as I was made to sin. having a wicked heart given & no power to resist temptation? At that instant a Lizzard made a noise. which, according to the superstitious notions of this people. was a sufficient confirmation of what he claimed. It silenced his objections & caused him to confess his error. Had the noise been made while I spoke. it would have been. in his mind. sufficient testimony against me.

March 1st Spent the forenoon in Cottanello. Visited 9 families. Saw but few people. When returning from the village. sat down under a tree to rest. Gave a Testament to Warren (a school boy) to read to me

By this many people were attracted to the spot. Before he had done reading many interruptions, by asking questions, which I did not think it profitable to answer. Therefore told them they should not disturb us because we were reading God's word.

The chapter being ended, I questioned the boy, in presence of the people, respecting the state of man by nature — necessity of a saviour &c &c. The boy fully understanding my motive, gave long & instructive answers. Finding this a profitable way to instruct the bystanders, I continued my questions some time.

When he was answering the question "Why can we not obtain the pardon of sin by worshiping in the temples.? He was sharply reproved by a bystander, for speaking lightly of idols. He promptly turned the man aside "They have eyes, but see not; ears have they, but hear not; &c. They who make &c are like unto them", and without giving the man time to reply, continued his answer to me.

The person to whom he thus replied, finding the boy had too much sense for him, went off quite mortified ———

Mr. Woodward returned to the Island from Calcutta, where he had been for the recovery of his health, in the month of January last, much improved by the voyage, & had entered on his missionary labors with renewed ardor & delight. He says in one of his letters. "Bro. Richards is again very low. We think he cannot live long. Bro. Garrett is married to Miss Newell.

Rev. Poor needs a wife. but I fear such such a wife
receive opinions to the one for him!
The cannot change the opinion of a Nation without
a Revolution of a Nation entirely devoted to the
work of the great Government to Labors.

Nov. 1. 1822.

Geo. Wright
Nov 28

Jeremiah Evarts Esq
Missionary Rooms
69 Market Street
Boston.

J. Evarts Esq

Sir.

You will remember
as you think proper,
Shown the letter
brought no other intelligence
I cannot hesitate
cannot without the hundredth

Nov. 26. 1822

D. Wheelwright

J. Evarts Esq.

Sir.

You will make such use of the enclosed as you think proper.

Should the late arrival from Malacca have brought no other intelligence from the Ceylon Mission. I could perhaps furnish some other particulars that would interest the public.

Yours respectfully

Nov. 26. 1822

R. W. Woodward

Rev. W. Woodward
Dec. 1. 1822.

Rev. W. Woodward
Communicating Missionary Herald
69 Washington Street
Boston.

Dec. 1. 1822.

G. Woodward ?

This is probably a mistake - ~~there was~~ ~~no~~ George Woodward was a brother in America

It should be H (any) Woodward -

This was copied by Geo. Woodward

# Extracts from Henry Woodward's Journal.

Batticotta. Feby 26. 1822. I spent this afternoon in this village, testifying from house to house repentance towards God & faith toward our Lord Jesus Christ. In many places I was received in a very friendly manner, and had some favorable opportunities of making known the way of salvation. In one instance, however, I met with much opposition; indeed, more than I have ever witnessed. When I entered the gate of a yard before a house, a woman, at a little distance pounding paddy seeing me within the yard, exclaimed "Dont come here". As I still continued to approach towards the house, she left her mortar & with the pestle raised in her hands, came near me; and in a very imperative tone bade me "Begone". When she found I was not alarmed by her threats, but determined to pursue the object for which I came, she waxed warm a little & I seized the opportunity to assure her that she mistook my motive in coming & begged her to listen a moment to the good news I had brought to her house. She interrupted by saying "I dont understand what you say & will not hear a word". I then requested her to exercise a little patience and hear, while I would speak slowly & more distinctly. She replied "No. Dont you come here. Go. Say not a word to me about your religion". At length, I succeeded in fixing her attention by saying "Jesus Christ came into the world to save sinners". She put down her pestle & listened attentively, while I spoke at length of the sufferings & death of Christ. Towards the close, she manifested a degree of interest in what was said, and when I left, she followed me to the gate & dismissed me with respect.

In another place, when conversing with some men on the peculiarities of the Christian & heathen religions, one man enquired "Whence originated your religion?" On being told that it was revealed from heaven, he asked "Why is such a revelation necessary?" I replied "the condition of this people is abundant evidence of its necessity — they are ignorant and would always remain ignorant of the true God were it not for this revelation, which God has made of himself & which he has sent to you — which God I now declare unto you". By this revelation you are made acquainted with the character of God, & are taught how to worship him". "This said he is altogether unnecessary. Are we fools? Do we not know how to show our respect & obedience to our fellow men? Then why not to God in the same manner? What can any revelation teach that will be more expressive of humility & obedience than falling to the earth as we do?" I then enquired whether the King would the sooner be constrained to show kindness to his subjects on account of the multitude of his salams (bows) or by the love manifested to his person & obedience to his laws? He acknowledged "by the latter". Then I explained & he appeared satisfied.

27th. Was visited this morning by a man from a neighbouring village, who brought me milk & eggs as an expression of gratitude for my attention to his sick brother. I endeavoured to show his obligation to Christ by whose command I had come

to this country & from whom I learned to visit the sick. This he acknowledged, but I told him of the gospel which Christ had commanded me to preach & of his obligations to receive & obey it, he turned & went away.-

28th Spent this day in Moody, a village in the western part of Ceylon. There I found many people to hear the words of eternal life. The day interesting and I hope profitable to my self. I certainly experienced something of the pleasure of making known the way of salvation to those who never before heard the joyful sound. When speaking to an aged woman of the love of God in giving his only son to die for us, the narratie affected her even to tears; but when I told her of the great sin of idol worship, she started with amazement & inquired with all the interest of an old, ignorant, heathen woman. "Is it indeed so? Can it be sin to worship images?"

At another house when speaking of the justice of God in punishing sinners, one man enquired "Where is the justice in punishing me sin? I was made to sin - having a wicked heart given me - having temptations presented & no power given me to resist. Where then is the justice in" At that instant, a Lizzard made a noise which interrupted him in the midst of his sentence. The noise not only silenced his objection, but led him to affirm what he was then denying. I remarked the sudden change in his principles but knew not the cause until I was afterwards informed that according to the superstitious notion of this people, the noise of a lizzard if made when a person affirms or denies, is an intimation that he is wrong. This, of course, had more weight upon his mind than any arguments from me would have had.

March 3d Spent this morning in the village of Gottacardo. Met with few people & those principally women. Talked much but had no pleasant nor very profitable conversation with any individual. [In returning from the village, sat down under a tree to rest. Seeing many people ~~[illegible]~~ at a little distance engaged in their field, I gave a testament to Edward Warren one of our school boys telling him to read aloud that the people, who were scattered in the field, might be led by curiosity to come & see what we were doing. The plan succeeded. Many were attracted to the spot. Before he had done reading several persons interrupted him by asking questions which I thought unprofitable to answer; therefore I told them that they should not interrupt because we were reading the Bible. The chapter being ended, I questioned Warren respecting the state of man by nature - necessity of a Saviour &c. Finding that Warren understood my object, not to ascertain his knowledge on these points, but thro' him to instruct the bystanders it was made, in some degree, a profitable method of communicating instruction. In answering the question Why can not men be saved in some way by worshipping at the Temples, Warren was sharply rebuked by a bystander for speaking lightly of idols. He turning

toward

he man, said with much emphasis "Why not speak lightly of idols? What are they? True, they have ears, but they hear not. Eyes have they, but they see not. What then are they? Vanity". Without giving his opponent time to reply he turned to me repeated & continued his answer. The person to whom he replied being mortified went away.

6th. This day, Ebenezer Porter a young man taught & named by Bro. Poor took up his residence with me. We consider him decidedly pious & as possessing talents to render himself useful to his fellow countrymen

7th. Was visited this morning by ~~[illegible]~~ the former Maniagar head man of Batticotta, of whom we have written in former journals. Altho' I spent nearly two hours in conversation with him yet I found it impossible to confine his attention to the examination of any subject. He, however, ~~promised~~ promised to attend meeting next Sabbath, assuring me at the same time that he should neither believe nor embrace the Christian religion. My health being so far restored as to enable me to attend regularly to a part of the duties of this Station & as Providence seems to indicate that I should remain for the present at Batticotta, brother Meigs & myself have thought it expedient to make some division of the labours of this Station. Bro. & Sister Meigs will continue for the present to provide for the boarding school & superintend its instructions. I shall have charge of the out schools & Mrs Woodward the care & instruction of the native girls connected with our school. Have this day given names to two small boys. One is Cyrus Kingsbury, recommended by the Society in Franklin Street, Baltimore, the other Henry Uddleton, supported by an individual in Haverhill N. H. These boys have been with us but a short time. I can now only say that they are boys of good promise When I learn more particularly their characters & am enabled to say something definite with regard to their ability to learn I intend to give to their benefactors such information concerning them as they may wish to possess.

10th. Had a better audience than usual in our preaching Bungalow. The Maniagar, who promised to attend meeting today, did not arrive till near the close of worship, having been detained in conversation by brother Meigs who was visiting from house to house. He has again to day as usual manifested a spirit of opposition to the truth. This he does more particularly when other heathen are present. He denied that he is a sinner - declared that he did not promise to attend meeting to day. Finding it difficult to make him hear in the presence of others I invited him to the house. While going, he observed. "Don't entertain so sanguine hopes of the conversion of this people". He, at once, suggested to me a subject which I thought might be profitable for conversation. The ~~[illegible]~~ sovereignty of God. I explained to him the nature of the gospel as being entirely opposed to the natural pride & hatred of all unregenerated men. I told him that therefore our hopes of success do not depend upon our own efforts. that God only can do the work. This very much surprised.

4. him & he observed "I have always been in the dark not being able to understand any th of the christian religion; but am now deeper involved than before". It has always been my impression that your principle object is to make men christians at any rate, at least to make them observe the form of Christianity". When I told him that we do not to see men become christians unless it be from conviction, he was still more s priseed & added "All these things are against your religion, particularly bec it is so contrary to the views & feelings of this people". This I adduced as an arg that our religion is not of mans invention, but from God. To this he mad no reply, but appeared much absorbed in meditation. This man has been tak with much. He has often visited us to hear the scriptures read & explaine We have also visited him to give him instruction. I never have had before th an interview with him, which, on the whole, I thought very profitable; a today I have been delighted with his moderation & candor, & hope tha the important truths he has heard may by the Spirit of God be made the means of his conviction.

15th. Have visited Gottecado with the view of establishing a school in that village, but find no one to undertake the instruction of it. Whil in that village saw a grey headed man by the way side whom I tho in the necessity of immediate preparation for death. During our con versation he said of the ten commandments "They are too strict. No man o sense can think himself obliged to keep such. The sixth, only, came from the Supre Being. Many of them expose the foolishness of the Author. What was a man will we must not work on Sunday. Should we keep your commandments al our grain would be destroyed & we should die with poverty. The sevth com mandment is found in our books; but this all your Missionaries are brea continually. You kill every thing that has life man excepted". I enquire for what purpose he supposed beasts were made. He replied "Some were m to worship, and all to enjoy as much freedom & happiness in this world a that which is to come, as man. Hence arises your guilt in depriving th of life". I requested him to reconcile this principle with the treatment which beasts received from the Tamed people. If beasts must enjoy a much freedom & happiness as yourselves, why confine & burden their legs w cords? Why subject them to the yoke? Why weary them to tread out the grain? Above all, why cut & mangle their flesh as you do in marking th why do your people kill pools fish &c for food? Why offer sheep & fowls in sa Finding the discordance between his principles & practice exposed he immed turned to another subject.

17th. Collected a few people this morning in a neighbouring village, who heard me wi attention. When contrasting the Heathen with the Christian religion, one man in rupting said "Both are good - equally good, because they have the same Author". I whether (pitiable as men are) he ever saw a Parent, who governed a family of chil each by different laws - laws so different that they contradicted each other? replied "No". I then endeavoured to show him the absurdity in saying that the Supreme Being would give laws to one nation, which forbi the indulgence of their tastes, while to another he gave laws which do in the least discountenance vice of any description. To this he replied

"What ever you may say, or however many illustrations you may make make it is as I said I prove it in this way. Circumstances alter cases. Does the King of Eng. give to his subjects at home the same laws by which he governs this people? No. Local circumstances require the laws to be different. For instance. This Government tax our Palmyra trees; but in England there are no such trees". I endeavoured to convince him that the local circumstances of any people do not in the least affect their relation or obligation to God - that the terms of pardon & salvation were the same every where. The gospel being an offence, he turned from me saying "There are many religions in the world & each good for those who believe them."

Nature of Christianity.

P.M. Preached at Moolay in the parable of the Sower. At the close of the meeting a person enquired, "Did you not do wrong in leaving your friends never to return to them?" While I told him the reasons which induced me to come & my friends to give me up to the work, the whole audience listened apparently with much tenderness of feeling. Two or three individuals wept. The narrative appeared to make a favourable impression respecting the religion by which Christians are influenced. One person observed, "Our religion has nothing like that. We are never concerned for the welfare of others. Surely your religion is best!" I then related the story of the man who fell among thieves, to which one present readily made the application. It is evident that many very many do know there is a superior excellence in the Christian religion; but, alas! notwithstanding their conviction such characters do often speak blasphemously of the religion & its Divine Author. They are influenced not only by the depravity common to all, but more particularly by a great degree of fear of man. It is not uncommon for individuals, whom we believe to be in some measure enlightened by divine truth, to acknowledge the vanity of idols - wicked ways of their worshipers & that themselves are great sinners - yet in the presence of their associates & fellow worshipers, to condemn in language most profane every thing connected with the gospel. This is done to prevent any apprehension of the rest from that they themselves have any feeling favourable to the Christian religion. Alas! to prove many souls the gospel must prove a savour of death unto death!

Various Missionary Labors.

April 6th. While examining the Shangany school to day I was requested to go to the house of a man sick with a fever. There read & expounded the scripture. When reading Luke VII Chap. one woman in particular was tenderly affected by its contents. When I enquired of the sick man "Do I not disturb you by so much & loud speaking? If so I will go" his wife (the woman weeping) begged him to say No! Being animated by this circumstance, I continued my exhortation to the sick man whom I considered but a little remove from death, pointing out to him the way of salvation, insisting particularly on holiness of heart as requisite for obtaining happiness in the world to which he was rapidly hastening. Visited many families; but all were preparing themselves by sleep for the fatigues of another night's ceremony at their Temple.

The 7th On returning from visiting in Shangany this morning a brother of the School master came to me & requested me to lend him a book which would teach him what he must do to be saved. This man for some weeks past has manifested some

dy with us attended [illegible]

concern for the salvation of his soul. He has been a constant hearer at Changa[illegible] I do not however find in him that ~~[illegible]~~ sense of his own sinfulness which I pray he may get feel.

17th Preached this morning in Tamil, for the first time since my illness, to small audience in Changany.

19th. Established a school in Sittinkerny a village in Changany west of the Cha[illegible] The school is large & promises much.

21st. At the close of worship, one of our school boys, (Samuel Cram) came to m[illegible] & requested me to converse with him about his soul. It appeared from his conver[illegible] that he had lately had some particular excitement. Upon enquiring was told that during his sleep last night he had a remarkable dream which has left a deep impression on his mind that "To day is the day of salvation". I conversed & prayed with him. The season was peculiarly solemn. the place was solemn. I felt that God, the Spirit, was there. I deem these impressions may be lasting, yet fear they will remain only for a season. He has often been aroused in this manner, but his serious[illegible] hitherto has been like the morning cloud.

26th. This evening held a meeting at the request of a few boys. The serious[illegible]ness which Cram has manifested for the few days past, has been the me[illegible] of leading others to consider their ways. I was much pleased to be requested by the boys themselves to converse & pray with them. I feel increased anxi[illegible] for them & am much encouraged to labour for their good.

May 7th Have today heard a pleasing account of our school master in Changany. For some time past I have discovered in him a particular attention to divine truth. But till now I have not been aware of his having any very serious conviction of his lost state. I find upon particular enq[illegible] that he has been thoughtful more than six months. At the commence[illegible]ment of the present year, his conviction of duty was so strong that he voluntarily relinquished his accustomed employment of expounding heathen books at the Temples & became diligent in his search after truth. He obtained from us a copy of the Gospel of Luke, which he studied daily & also read it to his aged mother, till he had read it thro' in course even the tenth time. He now appears truly concerned for his ~~the~~ salvation of his soul. His language is "I am a great sinner what shall I do to be saved". A good Confession.

8th Have attended as usual the weekly meeting of our School Masters. Having expounded the chapter which they recited, I had a free conversa[illegible] with each individual & enquired of them (having previously told them that I should perhaps make known their answers to the heathen around) whether they believed the Heathen or Christian religion to be true? The three first who answered, confessed, tho' reluctantly that they b[illegible] to their heathen system; but the Changany Master declared with tro[illegible]ing, yet with emphasis & tears "I believe the Christian religion is true".

I myself could not refrain from weeping. The evidence which he gives of being truly concerned for the salvation of his soul is in a high degree encouraging. I can not but hope that in all his enquiries his face is toward Zion.

10th. Went to Changany to converse with the family of the Master before mentioned. Found him busily engaged with his pupils. It may be remarked in this place, that this School for some weeks past has made uncommon proficiency in Christian studies, which results only from the increased diligence & fidelity of the Master. It now appears to be his ground object to bring forward the children in the knowledge of the Scriptures. It should also be remarked that this school, of all connected with this station is the most flourishing. It seems to be distinguished by a blessing from heaven. It is this School which is distinguished from others, being supported by the Children in the Sabbath School in Charleston. S. C. who, I doubt not, will be encouraged to continue their benevolence. When I made known to the Master my object in going to Changany he appeared affected with the idea that I would come so far merely to converse with his family. In going from the School to his house, which is nearly one mile distant, he, at my request, gave an interesting account of the exercises of his mind. I discovered that the confession which he made on the river had exposed him to the ridicule & contempt of persons whom he always respected & honoured. A Brahmin visited him a few days since for the express purpose of persecuting him. Altho' he had much fear of the man, yet he had boldness enough to defend his belief in the christian religion. He confessed & denied not. My interview with the family consisting of aged parents, wife brother & children, was solemn & interesting. It is a distressing fact that during the time in which he has manifested this concern for his own soul & of those dear to him, his wife has manifested increased zeal for & attachment to her vain gods. All his efforts to instruct her have been apparently fruitless.

11th. Went to Sittinkerry & preached to a good congregation & full school. Mrs. W. at the same time had a few ~~people~~ women collected in a neighbouring house. In passing thro' the village teaching from house to house, we were followed by a multitude who heard attentively at every place. Preaching in this village is a new thing, we may therefore expect to have large audiences for some time to come.

14th. I have this day visited the family of the Changany master. I discovered that his parents had received much instruction. Conversed with his wife more particularly. Endeavoured to make her see her great guilt in rejecting the repeated warnings she had had of her danger, & exposed her to the judgment day where there might be a separation of man & wife forever. After I left the house Mrs. W. had a more particular conversation with her & discovered some degree of tenderness of heart. She acknowledged that there had been a great change in her husband & thought him to be somewhat

deranged. This derangement however manifested itself only on matters of religion. I doubted not but it had arisen from the instruction he had received from the Missionaries.

## Preaching in the Market-place.

June 7th. Have been today to preach in the market place in Chang. I arrived there in the early part of the day when I found all busy in buying & selling - too busy to hear me. I seated myself under a tree in the Market place & commenced conversation with some boys. When the hurry of business in the market was over, many persons collected about me & I spoke with much attention. I consider this place very favourable for preaching the gospel. Favourable, because so many people collect here from the different parishes. Many may have the opportunity of hearing who would otherwise always remain ignorant of the gospel. In visiting the houses I found many to hear. One family in particular seemed to devour every word I uttered. Towards night I went to the school, where I found two individuals waiting for my return. While I was enquiring into the state of the school, these two persons took my interpreter aside & began some important enquiries respecting the way of salvation. While I was engaged with the boys, the master came to me, & pointing to the two individuals, said they wished to converse with me. They are both men of respectability, who have been almost constant hearers of the word at Changsang. They both manifested a great desire to be more fully instructed in the christian religion & to be furnished with Christian books.

30th. In passing along the streets of Bottecotta, I came to a Temple, before which was seated a number of the most respectable men of this village. When I commenced speaking a wild young man began to interrupt me by his foolish talk. He however was soon stopped by a man who, commanding silence, enquired "Where are you going?" I answered I am going to any place where I can find hearers." "Then" said he, "we will be your hearers & save you the trouble of walking in the sun." After speaking a few minutes I opened the Testament to read, but one among them taking the Testament said "I can read better than you - shall not I read for you". He opened & read in the audience of the people John III Chapter. In reading he often paused, being not a little surprised by the sentiments it contained & requested an explanation particularly of the third verse, "Except a man be born again &c." This was to me a very favourable opportunity to make known the grand truths of the gospel. Having heard me to the end of my discourse they told me "We have come to the temple to worship". I enquired "Are all classes of people admitted to the temple to hear the books read & to worship?" "No" "Must not the lower classes also be instructed how to & worship the gods as well as yourselves?" "No" "Do they perish without instruction? Do they all go to hell at death?" "Yes" "Where do the souls of those go after death who hear your books read & worship at the Temple?" "To heaven". "Did not the same Being make all men? Did he not make all alike?" "Yes". "Then tell me how is it that your souls are more valuable than others?" To this they made no reply. Having

them of the impartiality & benevolence of the Gospel in being designed for all & adapted to the condition of all men, I returned home.

Illness of Mr. Richards.

July 5th Hearing that Bro. Richards was more unwell I went yesterday with Bro. Meigs to Tillipally. Found Bro. R. very low, but happy & rejoicing in the hope of a glorious immortality. There being no prospect of his immediate disolution I returned this morning to Batticotta.

7th. Spent the most part of this forenoon in conversation with an intelligent Brahmin boy, who formerly attended our school in Araly. He appeared to be furnished with arguments for the defence of the Brahminic system. But upon my enquiry What good have they done towards benefiting the souls of men, he was entirely at a loss for an answer. He enquired with particularly respecting Jesus Christ - of the necessity of such an atonement for sin without any disposition to cavil. After I had replied to all his questions, he sat & heard me with attention.

8th While engaged in conversation with a number of persons, one among them rose up & with a haughty air, took from his cloth a small basket, which served him as a pocket, a small paper of ashes with which he rubbed himself & many others present. Supposing his intention to be (as I afterwards learned it was) to offend me, I paused till he had done & then enquired "With what have you marked yourself & others? What is your object? He replied "Holy Ashes to take away sin" I asked him "Where did you obtain such ashes? How did they become holy?" "I received them from the Brahmin & he from God". I enquired "Did the Brahmin give them to you to use in this manner or do you in this instance deviate from the custom of the people?" "No said, he "What I have done is custom" Very well, I replied, if this is custom I have nothing to say; but it is not custom I wish to tell you, that by your foolish conduct you have dishonoured yourself, your religion & your Gods. For what holiness, what seriousness, what goodness can be connected with a religion which sanctions such conduct?" Upon which all the company present, who had led him on in his folly, cried out "He is a fool. Dont believe what he says". This contempt of his conduct soon caused him to withdraw.

19th. Visited again by the former Maniagar. He contended that the reason why this people are not Christians is to be found in custom merely. That had their ancestors introduced the Chn religion into this country they would all be christians & be saved: therefore their forefathers only are guilty of the ignorance & wickedness of the present generation. I however succeeded in convincing him that men were not Christians or Heathen from custom. Told him that children of christian parents do not of course become christians. That children of heathen parents do not adopt the heathen religion merely because it is the religion of their fathers, but because it is adapted to the corruptions of their hearts. He then enquired with interest "When do persons in America become christians. What are the circumstances of their conversion?" In reply, I related circumstances of the conviction & conversion of individuals, to which he replied "Surely then they are not made christians

by man but by an Almighty power. If made christians by man, they would be converted in early life while their minds are more susceptible of impression". C. Cyon.

21st Preached to day for the first time in the new school Bungalow erected. Settled every to a large audience. At the close of worship a man came to me & said, "When you said, you said the christian religion is true. So is the Samuel religion". Very well, I replied, did I not give you evidence that it is true? now give me evidence that your religion also is true. "Well" said he, "the evidence is this. If a man is very sick & is carried to the Temple & prays to Condersiwamy "he will get well". Do all get well, I asked, who thus go to the Temple?" "No, not all". Do all die who are not carried to the Temple & who do not pray to Condersiwamy? If not, what is the argument?" To this he made no reply, & retired.

28th Spent this day with brother Scudder at Panditerpo. The Lords Supper was administered. After service was followed to the house by some Roman Catholics. Commenced conversation with the principal man among them, on experimental religion. He, at once, set aside the subject & introduced an other - The difference of the Christian religion as observed by us & themselves. During the conversation I enquired, "What benefit results from the images which you have put in your Churches?" His reply was "Images operate as an inducement for many people to come to our church & thus to our religion. They are pleasing to the eye & attract many who would otherwise remain heathen" He confessed that should images be set a side they would have no means to make converts. He said, "Our religion flourishes better than yours, because of the images which we have in our churches". I replied, It is true, images have the effect you mention - it is also true that the Christian religion, as preached by us, is entirely destitute of attractions for natural men & therefore is despised, while yours is received". I then endeavoured to make use of the two facts which he asserted to prove to him that ours is the pure Christian religion while his is a corruption of it. He perceiving the difficulty in which he had involved himself, justified images &c "because", said he, "it is as much our duty to use all possible means to extend a knowledge of the Christian religion & make converts, as it was for Paul to become all things to all men". I asked him if Paul probably became a thief, robber or an adulterer in order to promote the gospel among wicked men?" "O, no, certainly not", he replied. I then asked. Is it lawful for us to use any means for the propagation of the christian religion by which it will be misrepresented - or should it be taught by man as it was taught him by its divine Author?" Without replying to this he asked "Was Luther a good or bad man?" I endeavoured to bring him back to the subject but found him determined to keep from it.

My Dear Mr Evarts —

Perhaps before the arrival of this you may not hear of the death of our beloved bro Richards. He died on Aug. 3d rejoicing in the hope of a glorious immortality. Mrs R. is wonderfully supported under this afflicti

A few days since we heard of the death o dear bro. Parsons by letter from Fisk — Mr Coleman died at Chittagong. Rev. Nicholson Mission. Missionary at Madras. Thus the Lord shows us that he can remove his instruments & yet support his own cause —

My health is now pretty good. I can not say as good as before my sickness. I ought to be thankful that my bodily strength is equal to any effort I am inclined to make in the work — The deficiency is only in my heart — Mrs W. some time ago was very feeble — now she enjoys a good degree of health —

Yours very affectionately —

Jl. Woodward

Rev. Henry Woodward
Feb. 17. 1823.
Ashmunelen, Ap. 1823.

Received for May, 1823.

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Serenah Evarts Esq
Corresponding Secty A. B. C. F. Missions.
Boston
States —
United States.

~~Care of~~
~~C. A. Newton Esq~~
~~Calcutta~~

Rec'd 23 Oct

H. Woodward.

PAID.

New York May 15th 1819.

Dear Sir,

Your letter of the 7th this month was duly received; for which you will receive my grateful acknowledgements. The draft upon the United States Bank, and upon Mr Sayre, I have presented, and they have been accepted. ~~Mr. Sayre~~ h: I regret that I did not write you immediately; I hope you will excuse the delay, as I did not advert to the necessity of an immediate answer until this afternoon, not thinking it material immediately to acknowledge that I had received the draft. We have been in a continual bustle for 2 weeks past; but I hope it will soon be over. Many of our preparations are already packed, and have been put on board the Sloop Orion of Boston. The next week, we will finish what preparations are to be made here; and with the permission of Providence, we will leave this place on the 24th which will be on Monday week, for Boston. I rejoice in the prospect before me, and look forward with much delight.

to the time, when I shall leave my native land, & embark for the place of my future destination.
The Lord has I hope called me for this great & arduous business; and in his strength I will go forward hoping that he will make his poor unworthy dust in some measure useful in this promising field of labour. I have gone through many Spiritual trials since I commenced my christian Warfare; and in the strength of my divine Master, I am ready to encounter, all that are before me. I rejoice in his service and would be perfectly willing to go to any part of his vineyard & labour; though it were at the period of my life. We will doubtless need much support in the work before us; and we will have it. The dear Redeemer can carry us through all trials, and cause us to come off victorious at last. We will need assistance from our brethren at home. I allude to that assistance which is derived from their earnest entreaties at the throne of grace. I lay very particular stress upon prayer believing that God is a prayer hearing and prayer answering God; and that, the seed of Jacob never seek in vain. Far be it from me to indulge the idea, that there a

any merit attached to our prayers. We have not to learned Christ; but our kind father graciously condescends for his own name's sake & for his dear Son's sake to hear our petitions: I have been a witness for God, that he has heard and answered prayer. It will be our consolation when far from home, that we will be remembered by many here. I doubt not, that I have already become one of the objects of your prayers, and I hope, my Dear Sir, that you will continue to entreat the divine blessing upon me, that I may continue faithful unto the end.

I have sent several trunks & boxes, which you will see marked J.S.. The bill of Lading you will find in this letter.. Begging you to excuse me for not answering your letter sooner, I remain

Dr. Sir.

Very affectionately &c

John Scudder.

Mr. Evarts Esq.

Dr. John Tudder.

May 20, 1819.

Jeremiah Crowell Esq.r
Boston
Massachusetts

NEW-YORK
MAY
17

June 8th 1819.

Very Dear Sir,

As our Pilot is yet with us, you will permit me to address you once more, before the great Ocean shall separate us. Though our acquaintance has been but short; yet you have become endeared to us most affectionately; and we already feel a nearness to you, which is better felt than can be expressed. The separating moment between you and myself was very sensibly felt; but the reflection that we have parted for the dear Redeemer's sake is a very great source of consolation. We will meet again if not here, hereafter, never again to part. It is my sincere prayer to GoD, that you may enjoy every temporal and spiritual blessing that your health may be again restored, and you prove an abundant blessing to that cause in which your labours have been in times past so abundantly blessed. We rejoice in the hope of being useful in the field of labour to which we are destined. We believe the Lord Jesus has a work to be done in Ceylon; and if we can be coworkers with him, we ask no higher honour. The kings & princes of this world may boast of their titles and honours; but we envy

them not. No! We boast of nothing more, than the great Apostle of old. We are willing to undergo the loss of all things for the dear Redeemer's sake; and be counted as the dross of the earth if we may be useful in his vineyard.
We are sensible, that much strength is needed in the journey through this vale of tears; and that we must have it, or fall away, and prove stumbling blocks to others. The eyes of hundreds and thousands will be upon us; and if we should dishonour our profession, it would injure the cause in which we have embarked and bring tenfold more reproach upon the name of Christ, than if we had proved backsliders in our own land. But why yield to fear. The Lord who has called us to the work, will carry us thro' and we hope that our labours will not be in vain. We rejoice that we have the prayers of one, whom we all affectionately and tenderly love; and we believe that you, very dear Sir, will continue earnest at the throne of grace in our behalf; and as for myself I rejoice that I have the privilege of bearing you on my heart there. I feel desirous of commending you to God, and the word of his grace. These are not the effusions of a hypocritical heart. No. They proceed from a heart, which I hope loves the same Jesus, that you do. We have not forgot, with what affection you remembered us

in the public exercises of this morning - May Jesus become increasingly precious to you; and when we meet in the heavenly world, may our union be more perfect & secure than if we had not separated. I beg you Sir, to take care of your health - I am convinced that by the continued use of Porter, you will be better - The shower bath, rubbing your body & limbs with a flesh, or common cloth brush will be also of great service - The Peruvian Bark taken occasionally through the day will be of service - Early retiring to rest, and exercise on horseback are very useful - The first is indispensable. We are still at anchor, and will continue here a [illegible] hours longer - It has been very pleasant [illegible] far; and we are delighted with our situation. We do not wish to exchange situations with any of our friends whom we have left behind, We rejoice that we are on the way to our destined land. It is now between 10 & 11 o'clock, and as I am fatigued, I must leave off writing - And now My Dear Father, farewell - Remember us constantly at the throne of grace - You will receive the love of all our brethren & sisters - of my dear wife, and a large share from myself.

With very great affection

I am Dr. Sir &c

John Scudder

Revd Samuel Worcester D. D.

Salem

Massachusetts

Dr Sir Salem

June 8. 1817 -

237

Off Sea Augt. 7th. 1819.

Revd. & Dear Sir,

We have just spoken a vessel bound to our beloved country, by which I send you a line. With the exception of Sister Woodward we are well. We are within 2400 miles of the cape, and are looking forward with delight to the time, when we shall lift up our voices in declaring the unsearchable riches of Christ to the Heathen — May the Lord bless you My dear Sir. Receive my love. In great haste.

Very Affect.

John Scudder

S. Worcester. D.D.

Philpo Scudder —

Dr. John Scudder
At Sea, Aug. 7. 1819

Nant. No 10 No 2

Ship 1/4 2

Revd Samuel Worcester D. D.
Salem
Massachusetts.

230

Calcutta Nov 11th. 1819.

Very Dear Sir

We are to sail for Ceylon to-morrow morning. Having been obliged to visit Sister Woodward at Serampore when I was for some time detained, my time for preparation is very short. As we have but a few hours to tarry on land, you will excuse my hasty note. I wrote you a long letter by the Brig Mentor which I hope you will receive. We are very anxious to enter our field of labour and be as in the service of our dear Redeemer. I will ~~tt~~ you to send me such medicines as are mentioned on the list Mr. Kidder gave me which I send you. If you were to write on to Mr. Calam 125 Cherry Street New York, I imagine he would let you have medicines 25 per cent cheaper, if he knew that they are to be used by me for the good of the Heathen - Mr. Kidder's medicine I find very good and if you conclude to get more at the prices he let us have the other, you had perhaps better obtain them of him. I will thank you to send the New England Medical Journal as you mentioned regularly as it is published. Be pleased to give our love to Mrs Morse and accept a large share from us both for yourself. My dear Harriet is unwell; but I hope will soon be better

Very affect.

John Scudder

Dr. J. Hudder
Nov. 11. 1819.
Calcutta

Revd. Jedidiah Morse D.D.
Charlestown.
Massachusetts
U.S. America

Revd. and Dear Sir,

We are now on board the Ship Dick of London, and are proceeding rapidly towards the long desired land of our destination. We feel very anxious to enter the field of our future labour, and have the delightful opportunity of directing the poor benighted Heathen to the only name given under heaven whereby they can be saved. I never felt greater emotions of joy in having been called to spend and be spent amongst them, than after my arrival at Calcutta. Surely if Christians at home, who comparatively know but little of their abominations, could have ocular demonstration of their extreme wretchedness respecting divine things, it would no longer be necessary for us to lift up our voices, and so importunately beg for help in these fields which are already white to the harvest. We should no longer be obliged to solicit those who love the Redeemer to contribute of the substance which God has lent them, to send them that gospel, by which they and their houses may be saved. No, their hearts would be so sickened with the view, that they would cheerfully extend their charity to them, and do every thing in their power to raise up and qualify young men, to go forward to the help of the Lord against the mighty

I have been called to drink deeply of the cup of affliction since I came to this land. My beloved child was removed from us, after an illness of about 60 hours, and though this was a heart rending trial, still we have been enabled constantly to say, good is the will of the Lord. If this dispensation of providence be but sanctified to us, and fit us better to labor in the Lord's vineyard we shall rejoice in it. The great Jehovah never afflicts his children willingly, and we may rest assured that when he is obliged to lay his afflicting hand upon us there is a needs be for it, and that it shall work together for our good. Cheerfully then may we welcome afflictions as our choicest blessings. The time shall come when the dear Redeemer will wipe away all tears from our eyes, when there shall be no more death, nor sorrow forever. How consolitory My Dear Sir is the thought, that there remaineth a rest for the people of God. Had we not the hope of sitting down upon the throne with him, who died for us and rose again, there to meet with the dear objects of our affection who have gone before we should be of all men the most miserable. We earnestly intreat you to remember us in your prayers, that we may be prepared to follow our dear babe, whenever the summons shall come to call us hence, and that we may be prepared to enter into that blessed world, where "adieus and farewells are a sound unknown". Mrs Scudder desires to be affectately to be remembered to you. You will receive my love

With very great affection
I am Dr Sir &c
John Scudder.

P.S. The expences of the child's funeral amounted to the extravagant sum of 60 dollars. I might have buried her very decently at home for the sum, which is paid the minister for reading the burial service in the church yard. I knew nothing of the expenses of the place, and the direction of the funeral was left to Captn. Mills. The expences were paid from the money of the board. If it is not to be allowed that this should be done, I will thank you dear Sir to give me information thereof.

Dr. John Scudder —

Calcutta Nov. 1819.

Recd. April 1. 1820.

Rev. Samuel Worcester D.D.

Salem

Massachusetts

U.S. America

BOSTON MAR 31 MB

8

240

Memo of Medicine.

Carb Ammonia
~~Gum Aloes powdered~~
~~Aloes~~
Gum Ammoniac
~~Mat Emetic~~
Pulo Antimonialis
Arrow root
~~Arnica~~
Assafoetida
Balsam Copaiva
~~Bin 4 oz~~
~~Sub Bismuth~~
Cantharides
~~Bond~~
Burgundy Pitch
Calomel ℔ ℔
~~Camphor~~
Carb Magnesia
Salp Tartar
Carb Soda
~~Castor Oil~~
~~Mustard Seed~~
~~Lunar Caustic~~
Prepared Chalk
~~Cubebs~~
Peruvian Bark Powdered
Corrosive Sublimate
~~Cochineal~~
Cream Tartar
Myrrh
~~Ether~~
Æther Sulphuric
Flo. Sulphur
~~Doz Glove Combs~~
~~Nitre Cells~~
~~Gum Guaiac~~
Gentian
Sal Glauber
Gum Guaiac
Arabic
Catechu
Gum Kino
Ipecacuanha
Jalap powdered
~~Seeds Rhubarb~~
Ext Liquorice
~~Logwood~~
~~Oil Bark~~
~~Mustard~~
~~Sheep Ointment (Mercurial)~~
Quick Silver
Muriatic acid
~~Sal Nitre~~
½ oz Oil Mentha Pulg
Opium
Adhesive Plaister
Rattlesnake Root
Virginian Snake root
Red Precipitated Mercury
Rhubarb root
Sago
Senna

1 Castile Soap
1¼ Spts Ammonia
4.30 Spt. Nitri Dulc 3 bottles
~~2 Lard~~
~~1 Black~~
~~1 Sulphuric~~
~~1 Capsicum~~
~~1 Tar Ointment~~
½ aqua Ammonia
~~8 Castor Oil~~
~~1 Set Scales & weights~~
~~1 Small bottle Wedgewood~~
~~1 White Precipitated Merc~~
~~2 Purgatives~~
~~6 Brown Lacet~~
~~1 Gum Do~~
~~1 Labels Do~~
~~2 Small Pewter Syringes~~
~~1 Large Pewter Do~~
~~1 Cloudpower~~
~~2 Potatoes & onions~~
~~18 Yd Ticking~~
~~* ½ Grs Niter opodeld~~
~~1 Pocket case~~
~~½ Spt. Turpentine~~
Oil Aniseed ℥iv.

My Dear Sir

I am exceedingly hurried at present and cannot recopy these articles. I wish you to send me a supply of these articles which are not crossed off. Do

Very affect
I. Snodgrass

* I forget what I told you for I believe 5 gr pr grap

Memorandum of Medicine wanted

Very Dear Sir

I neglected making the enquiry
efore I left Boston, whether upon recounting the money
had for the board you found it correct. I think you
id it came short after you looked it over at home
d you afterwards found it short. I have sent money by
ptn. Wills, who will leave some at Mr Armstrong's for me
then has been a mistake ([redacted]) I wish you to call at Mr
mstrongs, and receive the sum which shall make up the
eficiency. This I wish by all means to be done, for
I made the mistake, which might have been the case
should be extremely sorry to think that the loss should
e ~~made by~~ sustained by any one excepting myself.
upon recounting it, you found it correct, or whether you
id or not, I will thank you to drop me a line. The
rd has prospered us since we left you both in a temporal
nd spiritual point of view. We have often found our
ittle world a bethel. The Lord has been pleased to pour
ut his spirit upon us, and the dear seamen with

whom we embarked. You will receive particular a-
count from our public journal - I would thank yo
for all those offices of kindness towards me when in
Boston, and you may rest assured that I shall ever
hold you in grateful remembrance. May the gre
head of the church grant that you may be prepare
for that better world, where I hope to meet you. L
to it my dear friend that Jesus is precious to y
In haste.

Believe me to be very affect.

John Scudder.

Dr. John Scudder.

Apr. 10, 1820

[The money was right.]

Ans. in a letter to Mr. Spaulding, Apr. 12.

Dr. Taylor
Care of Jeremiah Evarts Esqr
Boston
Mass.
U.S. America.

Capt. Mills

uplicate.)

Panditeipoo District of Jaffna Island of Ceylon Sep. 11th. 1821

Dearly Beloved in the Lord,

It is now more than two years since I left you to come to this land of darkness and spiritual death. I rejoice that I have been called to preach among the gentiles the unsearchable riches of Christ. The day evidently has begun to dawn when the divine Redeemer will reign King of nations as he is king of Saints. If proper exertions be made accompanied with earnest and persevering prayer we may hope that many who are now perishing will soon own Jesus to be Lord and God -

We live in a glorious day. Our fathers who have long since gone to rest desired to see the days which we see; but they died without the sight. In these distant parts of the earth we have witnessed that some have turned from their idols unto the living and true God. May your prayers daily ascend to the God of all grace that many more may follow their example, and that I may be the honoured instrument in winning many souls to Christ

The Lord dealings with this Mission have been peculiar. Since its commencement he has added to his church nine young men of promising piety and talents, all of whom we hope will hereafter be preachers of righteousness. Among these is a young man of Dutch descent who is now pursuing the study of medicine with me. It pleased the great head of the church to bring him into his kingdom about six months since. He adorns his profession, and wishes the people to recommend to them, that Saviour whom he has found precious to his own soul -

It will be a matter for devout thankfulness if God should continue to deal with us as he has done. We may then hope hereafter to send from this place those who may sow the seed of the word to some extent among the millions who are perishing on the adjacent continent -

It was the command of the everblessed Jesus that his disciples should go out all the world, and preach the gospel to every creature. Through "the foolishness of preaching" millions have already gone to glory, and others are constantly rallying round the standard of Jesus. It is therefore our duty to employ much of our time in this important exercise - But we are not to conclude that preaching the gospel is our only duty among the Heathen. The establishment of schools, the distribution of tracts and the Sacred Scriptures are duties which cannot be dispensed with. The distribution of the Scriptures has of late excited much interest throughout the Christian world, and will doubtless be powerful instrumental in hastening the latter day glory - *

Laboring as I am among the Heathen, it is exceedingly desireable that I should have a large supply to distribute among them - And my immediate object in writing to you dearly beloved in the Lord is to solicit you to aid me with funds for this purpose. The

* The distribution of the Scriptures among the Heathen in Bengal has done much good. The following is the most remarkable instance - Amid Mepee (a native convert) when at Delhi heard that a number of strangers had assembled in a grove near the imperial city (nobody knows why) and were busily engaged in friendly conversation and in reading some book which [illegible] to renounce their caste, to bind themselves to love and associate with one another only among their own sect, and to lead a strict and holy life. Amid being

~~poor~~ Heathen around me are perishing in their sins. Upon them no sun of righteousness
arisen. To them there is no hope of eternal life beyond the grave. All is darkness and
despair. To their wretched idols they trust for salvation. They live until they fill
the measure of their iniquity, and then drop into endless woe. O Brother when we
reflect upon the miseries of the world to come, when we remember that one soul
will endure (throughout some period of eternity) ten thousand times ~~ten thousand~~ more
suffering than has ever been inflicted upon all the children of woe from the days of
Adam to this time, if we have bowels of compassion they must yearn over the mil-
lions who are on the way to this dreadful misery. O could we be instrumental in
rescuing one soul from this suffering, we shall praise the Redeemer throughout eter
that we were permitted to be the honoured instruments of so great a salvation. The
hope that I might be instrumental in saving some poor souls from eternal burning
induced me to leave your bosom, and come to spend my life among these Heathen.
If I have proper assistance in my work I trust with the divine blessing that my
hope will not be disappointed. Jesus under whose banner I have come, hath pro-
ised to be with me.

As I have just said it is of importance that I have large supplies of the Scriptu
to distribute among this people. You doubtless feel its importance. You feel convi
ced that great exertions should be made to supply every family on earth with the
inestimable volume. Beloved Brethren to you I look for assistance to furnish
with the Bible. And when I call upon you will you not be ready to say that I
shall not ~~come~~ call in vain. Think O think of the great obligations we are under,
do much for that Jesus who loved us and gave himself for us. When we were perish
and when there was no creature arm that could save us, he offered to die in our stead. F
for ourselves suffered the loss of all things, underwent poverty and disgrace and at
last died in ignominy and shame for us. When we think of the scenes of Gethsemane
and Calvary we learn a little of the everlasting love wherewith Jesus loved us.

In return for such unmerited goodness we should exert ourselves to send to other
that precious volume which God in his distinguishing mercy hath given to us.
Why is it that we have the knowledge of the only Saviour from the wrath to come? Wh
is it, that any of us have a hope beyond the grave? It is owing to sovereign grace
and mercy alone. O that our gratitude might be proportionate to our obligations, and tha
we might feel disposed to do more than we ever yet have done in promoting the cau
of our dear Redeemer. At the same time that I call upon you beloved Brethren for

anxious to ascertain who they were instantly set off for the grove. He found about 500 people
men women and children seated under the shade of the trees employed in reading and conversati
He went up to an elderly looking man, and accosted him, and the following conversation took p
friend, pray who are all these people and whence come they? We are poor and lowly and we
read and love this book. Anud. What ~~book~~ is that book? The book of God. Anud. Let me
at it if you please. Anud on opening it, perceived it to be the gospel of our Lord translated in
~~Hindoo~~ Hindoostanee, many copies of which appeared to be in the possession of the party, some prin
others written by themselves from the printed ones. Anud pointed to the name of Jesus, an
asked who is that. That is God; he gave us this book. Anud. Where did you obtain it
An angel from heaven gave it me at Hudwar fair. Anud. An angel? Yes; to us he w
Gods angel; but he was a man, a learned pundit. It appeared that five or six years
before Mr. Chamberlain had distributed these books at Hudwar.

May we not add. What encouragement to circulate the Sacred Scripture

n assistance to buy the Scriptures for this people, I am not unmindful that you have
n calls for your charity. To your bible Societies ~~and~~ Theological and other institution you have
contribute; but will you regret it in the day of judgment, when you ~~will~~ must meet these
athen at the bar of God, that you have given a small additional sum to send them
bible. When I tell you that these heathen are dropping into hell around me will you
use me a sum sufficient to buy them one bible. Perhaps some of those to whom I
now calling for assistance have scarcely enough to buy the necessaries of life. Still I
st plead with you to contribute your mite. Would it not be better for you to deprive
nselves of two or three meals to send a bible to a testament the Heathen than to let him be without
et little momentary sacrifice may be the means of rescuing a soul from that lake of fire where the worm dyeth not.
~~The little sacrifice of a bible monthly pleasure to be compared to the loss of an~~
~~mortal soul, a soul which must live in a lake of fire and brimstone forever, and~~
~~soul which God may have probably numbered should be saved by the very donation you make~~?
sus thought it no hardship to suffer to fast, and to be destitute even of the portion of
birds of the air for you to bring you to glory, and will you feel it a hardship to under
a little temporary ~~affliction~~ suffering to promote his cause?
would then brethren call upon one and all of you for your aid. O for Jesus sake, for
Heathen's sake to hear and answer my request. It is the only request I have ever
ade you as a church and will you can you refuse me? O could I raise my voice to the
ves of America, could I paint to your view the scenes I have witnessed methinks I should
it without delay. O could I meet you face to face I would fill my mouth with argu-
nts, I would plead with you to do something for these poor heathen — My time
labour among them will at longest be short, perhaps it may be that my
ys is almost run, O then without delay afford me the assistance I ask you. En-
le me to be useful in my day and generation. And when you have given your
te, plead with that Jesus who has told you that what you ask you shall re-
ve, that in the great day of account when we must all meet at the bar of God,
t you may see among the Redeemed, many who have been brought to glory
rough your instrumentality.

you dearly beloved Brethren who are my fellow labourers in the vineyard of
Lord, I look for aid. Do not think any trouble you can take too great to send the
d of life to this people. O exert yourselves, and endeavour to engage all whom you may hope to influ-
e ~~to beseech them~~ for the Lord Jesus sake to send to the Heathen that word of life ~~to them~~
~~by which they~~ and their houses may be saved — If agreeable to your feelings
~~thank you to make up a collection in your respective churches. It will~~ if you would engage to send from house to house and plead with
ple to send the word of life to their heathen, ~~stating affording you matter for rejoicing through eternity~~
nclude by earnestly requesting an interest in your prayers for success in the work in which I
engaged —

the Revd the clergy and the Brethren attached to the } I am Dearly beloved in the Lord
tch Churches in the U. S. America. } your affectionate Brother

John Scudder

P.S. Whatever funds you may collect I will thank you to send them to Dr. Worcester Treasurer of Salem Bible Society
Massachusetts, specifying the object for which you send them — No donations of Bibles will be
ceived. I merely want funds to buy the Tamul Bible —

---

Revd and dear Sir

If you think proper I shall be glad to have this little publisher and a
ly sent to each of the Dutch Churches in the United States — You will easily know their situation
Mr Burke, or one of the others attached to the Dutch churches in New York. There are five or six
ches including Greenwich in this connection in N. York, and probably above 50 elsewhere —
A circular sent to them might do much good. If
think proper to publish it I will thank you to make any alterations you may think proper
hope the time is not far distant when we shall have a large supply of the Scriptures —
~~[illegible] Scriptures & abundance of distributors~~. Accept my best wishes for your health
happiness

I am Revd & Dear Sir
very affectionately
John Scudder

Dr Worcester.

Dr. John Lowdder.
April 10, 1822. By the George.

Ashmunelsea, Apr. 1823.

Rev.d Samuel Worcester D.D.
Salem.
Massachusetts.
U.S. America.

To the care of the Rev.d Wm. H. Pearce
Baptist Missionary.
Calcutta.

MARINE
POSTAGE
1821

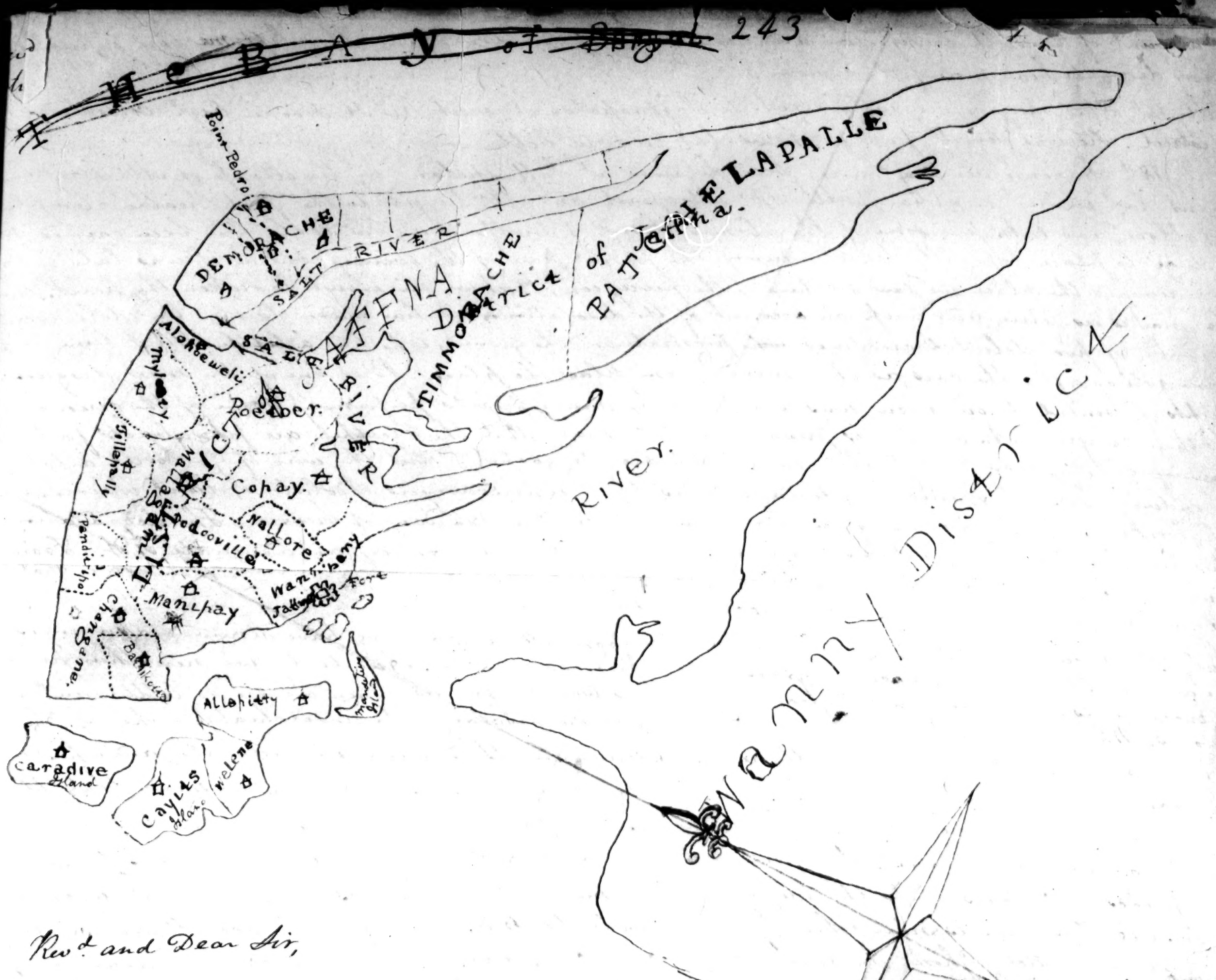
Mr. Gurney
Rose & Elephant Cottage
Hammersmith

G.P.O.

Oct.r 7
Bapt.s

Mr. Gurney.

Adjusted 10. 1822.
Sick Group.




Rev.d and Dear Sir,

As the reasons which induced the Brethren to remove me from Tillipally to Panditeripoo have been particularly detailed in our joint letter of August last, it will be unnecessary for me to state them. Panditeripoo is about nine miles distant from Jaffnapatam, five from Tillipally, four from Oodooville, four from Ballicotta, and four from Manapay. The relative position of the parishes we occupy may be learned from the above Map. The buildings on the station are the house, church, Medicine and interpreters room, hospital, kitchen and store room, schools and bungalow, with several other small buildings.

After it was determined that I should remove to Panditeripoo as soon as circumstances permitted, preparations were made for building. The bungalow which is now occupied as a hospital, being finished, I removed to it early in July. A knowledge of what has taken place since that time may be ~~learned~~ obtained by the following extracts from my journal.

July 5th. To day I commenced the pleasing work of recommending the Saviour to the perishing Heathen of Panditeripoo. Have been visited by the head man of the parish and some others.

July 7. This morning commenced prayer with the coolies and other workmen.

July 10th. Yesterday morning preached at Panditeripoo for the first time. There were 30 men besides a number of children present. After service I went to Tillipally, and united with the Brethren in the observance of the Lord's supper. In the afternoon preached by the wayside to numbers, who were flocking to one of their celebrated temples. This is the time of the year when the great adversary of souls endeavours to strengthen his kingdom, but we trust the day is not far distant when this people will bow their knees to Jesus, and own him Lord of all. One of the Brahmins whom I addressed appeared exceedingly enraged, saying "There is but one God; if you speak of Jesus Christ, your religion is a lie"

July 12. This morning was visited by several catholics. *My interpreter read to them the

*Within the last month I have been enabled to engage as an interpreter a young man of one of the first families (Heathen families) in this district. He came to study English with Mr. Poor three years ago, with the express intention of becoming hereafter an Interpreter to government. He was then of a proud spirit, and a bigoted Hindoo. Within the last year his attention has been particularly directed to divine things. He seemed anxious to become my interpreter, urging that if he went away from us, he was fearful he would forget what he had already learned concerning the great plan of Salvation through the crucified Redeemer -- Extract ~~from my private journal~~ June 30th.

Dr. John Scudder.
April 10, 1822. By the George.
Alexandria, Apr. 1823.

April 10. 1822.
Ship George.

Oct^r 7 / Sept 8

3

Rec^d

MADRAS
SEP 20
1821

Mr Samuel Worcester D.D.
Salem
Massachusetts.

To the care of Mr. Mr. A. Brown
Boston. Massachusetts.
Calcutta.

Received Calcutta Postage
P. N. Moorjee & Co.

Paid
Calcutta

G.P.O.

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account of the birth, crucifixion and resurrection of our Lord. When they left me, they expressed strong desire to hear more of the Saviour.

July 14th. This morning very early went to Jaffnapatam to visit W. H. Hooper Esq. collector of district. He was very ill for a few hours but is now better.

July 18th. In consequence of having been detained at Jaffnapatam by the illness of Mr. Hooper went last evening in company with Mr. Mooyaart and Mr. Knight to the great heathen temple Nallore, and witnessed some of the abominations of heathenism. The idols had been carried from place to place before the temple during the former part of the evening; but as it was late before we reached the place we saw nothing of the procession. But we saw enough to sicken the heart, and to make us retire and weep on account of the desolations sin has made. Behind the idols were a number of poor deluded creatures ~~who~~ prostrate on the ground, who had a ~~little~~ short time before been rolling after the cars, as they moved from place to place. But one of the most disgusting sights presented to our view, was a number of dancing girls performing some of the ceremonies of their religion. An opinion is prevalent among many, that the Heathen are fit subjects for the kingdom of heaven, even though they never embrace the gospel. But the word of God will allow us to indulge no such opinion. It declares to us that whoremongers, Idolaters, liars, thieves, and all the workers of every abomination have no part in the kingdom of heaven. The degradation of this people is so great that no language we can use will convey an adequate idea of it. From unhappy experience we are constantly learning that they have all gone out of the way, that there is not one among them that doeth good, no not one.

July 19th. Received letters by the way of Batavia from America. We have renewed assurances that we are remembered at the throne of grace by the friends of Zion. And truly we need their prayers to encourage us to persevere in the great and arduous work before us, when we see so little fruit of our labours. When with all long suffering and patience we proclaim the unsearchable riches of Christ to this people, and in return frequently receive nothing but their scorn and ridicule, and when we hear the name of the blessed Redeemer reviled and blasphemed, it is our encouragement that the time is not far distant, when blessings shall be brought down upon them in answer to prayer. "Prayer ardent opens heaven." The poor widow who throws her mite into the Lords treasury, and pleads with tears that the blessing of God may attend it, does not plead and weep in vain. No. The time is near when her tears shall be the means of some poor Heathen's being [illegible] by the Holy Ghost. In answer to prayer, the Redeemer has ascended the glorious car of the [illegible]ing gospel, and is riding forth through the nations conquering and to conquer. We have seen [illegible] in the midst of us. Fruit has already been gathered in answer to prayer, through [illegible]ons of those, who but a few years since, were sent by the American churches to this part of the Heathen world, and if Christians continue earnestly to supplicate the divine blessing upon [illegible]rons, the seed which is sown from day to day will continue to spring up, and many [illegible] will be gathered into the fold of Christ.

[illegible]22. The room which is designed eventually for a medicine room being finished, Mrs [illegible]dder removed from Tillipally to this place, this afternoon. We have much reason to remember the kindness of Mr. and Mrs. Poor to us, and we take our leave of that station with the full assurance, that the great head of the church will continue to bless them in the work to which they are so devotedly engaged.

We feel our situation to be peculiarly solemn, when we remember that a whole parish of immortal souls are committed to our charge, and that if we be unfaithful their blood will be required at our hands. This consideration we trust will induce the followers of the divine Redeemer to be earnest in their intercession at the throne of grace for us.

Sb. July 23. This morning preached to about sixty persons. One Moorman was present. In the afternoon preached at Vandealadipoo.

July 26th. I have just been witnessing a catholic funeral. The corpse was brought to the place and interred upon the church ground. The ceremonies at the grave were very solemn. I could understand but little of their service, but observed that they often mentioned the name of the everblessed Jesus. I took the opportunity both before and after the interment to recommend the Saviour to their acceptance, and endeavoured to point out to them that narrow way which leads to eternal life through him. We have much reason to fear that most of them know but little ~~of the~~ experimentally of that religion they profess.

Augt. 5th. This day we have been visited by Mr. and Mrs. Woodward. He addressed the people at the hospital in the morning and at noon under a large banyan tree, which stands near the house.

Augt. 8th. This day after having undergone such examinations upon Theology as the Brethren thought proper, I was ~~[illegible]~~ licenced to preach the gospel.

Augt. 9th. Went in company with Mr. Poor to Point Pedro to meet Mr. Garret.

e much delighted to hear that the cause of the Redeemer continued to p[illegible] to
ive land, but were exceedingly distressed to hear that so many of the crew of the Indus
d backslidden. We do hope that more than six will be found, in the great day of account,
the right hand of the Saviour. Be this however as it may, we know that the Lord
eth all things well, and though this be a most trying event, we shall have reason
roughout eternity to adore him, if even [redacted] these prove faithful unto death.
trust from among this number one will arise, who will hereafter lift up his voice
e a trumpet in proclaiming the unsearchable riches of Christ to the gentile world.
Aug.t 12. This morning we had between sixty and seventy at morning prayers. A num-
er of them were sick. We think it a large congregation, when we can assemble so
many independent of the boys in our school. If we should sit down at our ease at home
and preach two or three times a week, we should see but few people. This renders it
absolutely necessary for the missionary of the cross to go out into the highways and hedges
to visit from house to house, warning and exhorting the people to flee from the wrath to
come. To labour in this manner is often a trying duty, owing in part to the awful
stupidity of the people, to the relaxed state of our bodies from the heat of the climate
and doubtless much more to that deadness and dullness in divine things, under which we
are to groan from day to day; but we believe if we do not thus labour, we are unfit
for our high and holy calling. We believe that we are in the places of more faithful men,
and what is beyond conception dreadful, the blood of this people will be found in the
skirts of our garments in the day when we must render [redacted] an account of our stewardship.
I prescribe for the sick at an early hour every morning, and have prayers and conversation
with them before I administer to their wants. I find it an excellent time to compare their
present situation with what it will be in ~~the day of judgment~~ eternity, if they do not
accept of the only sacrifice for sin. ~~We~~ I hope that proper support will be given to our hos-
pital, and medicines largely furnished, that ~~we~~ I may not be prevented from recommend-
ing the Saviour to many who come from a distance, and who otherwise would perhaps never
hear his precious name. Many females come for medical advice, and thus are obliged
at least once to attend the house of prayer.*

Aug.t 14. J. N. Mooyaart Esq.r the true friend of all who love our Lord Jesus Christ, spent
the sabbath with us yesterday. He appeared to be deeply sensible that a wide door was
opened through the means of medicine to spread the gospel among this people. I mention
this circumstance with the hope, that hereafter Missionaries who may go to the Heathen
will devote a portion of their time, if circumstances admit to the study of medicine, but
particularly of surgery. The performance of surgical operations makes a strong impression
upon the minds of the natives, as very little of operative surgery is known among them.
Aug.t 23. Prescribed medicine to more than fifty persons this morning.
Aug.t 27. This morning had a congregation of more than 100 persons. Between ten and
twenty women were present.
Aug.t 30. Removed nine of those heathen children to whom I had given names while at
Tillipally, to this place. The ~~[illegible]~~ were unwilling to come. I shall immediately take
others to make up the number which are to be supported under my care through the kind-
ness of American friends.
Sep.t 2 One of the rooms of the house being nearly finished we removed into it this
afternoon. This morning ~~a~~ some of the people in the hospital were very much terrifi-
ed ~~fancy that the devil~~ in consequence of having heard a noise in the night. This noise
was occasioned by my endeavouring to drive away a rat which was eating the ollas of the
roof. They supposed that the devil was really here. I mention this as one of the instances of
the superstition of this people. They are much afraid of the devil, and as they believe
that he resides in the banyan tree, they erect temples under them, in which they worship
him. There are two temples of this description near ~~me~~ me
Sep.t 3. Preached at the school bungalow and the hospital in the morning, and at
the villages of Vardealadipoo, and Sulepurum in the afternoon. The man at whose house
I had appointed the last meeting died yesterday. I had but one opportunity to recommend
the Saviour to his acceptance. It is a solemn consideration that many who are in this

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* I have lately begun to give out tracts to those who can read, who come for medical advice. By this means the gospel will reach many places, where the voice of the Missionary is never heard. As I have no printed tracts, I am obliged to use ~~them~~ which are written on the Olla. And in many instances they are preferable. They cost 9 cents per dozen

a part of it do before I can possibly proclaim to them the only name by which they can be saved.

This morning after service when I had retired to my study, I heard the voice of one of the heathen children (Daniel G. Gautier) at prayer. I went near their bungalow, and truly my soul was delighted when I learned that at this time of the day they were assembled for divine worship. If those who support these children could have witnessed this scene, they would have lifted up their voices to praise God, that he ever put it into their hearts to support them.

Sep 5. This morning I adopted a plan, which I hope may be attended with the divine blessing. I design to call aside one person daily, converse and pray with him. The man with whom I conversed and prayed this morning was apparently affected. He appeared to feel the force of truth. In the afternoon proclaimed the name of Jesus in the highways. The people were attentive. One man who followed me from place to place repeatedly asked me, how he could know that ~~his sins~~ Jesus Christ would forgive his sins. He wished me to show some sign to prove it. I told him that if he would believe in him, and forsake his sins, he could then know that his sins would be pardoned.

Wed. Sep. 9. Turned away three heathen children who wished to come and live with us. We had hoped and felt assured that when intelligence should reach us from America many names would appear upon the Missionary page, as the supporters of children under our care. Alas! how are we disappointed. Is it thus that the followers of the blessed Redeemer repay him, for his kindness to them, for his bloody sweat in the garden, and for his agony upon the cross, that when so many heathen children might be plucked from idolatry and in all human probability from eternal burnings, they are unwilling to give the small sum of twelve dollars for so great an object. It is a most mournful consideration that so little is done for the cause of Missions. The Heathen are going down to hell by millions every year, and yet many who profess to love the Saviour, and obey the great command to do to others as they would wish others to do to them, do not contribute a farthing of the substance, God hath given them for their salvation. At this very moment while I am writing, the spirits of some of them are going to the judgment bar to hear their awful doom, and then sink to hell. What excuse can Christians offer in the great day of account, that the word of life has not before been sent to them. Alas when they find that it will be impossible for them to clear themselves from their blood, they will stand speechless before God. O! who can for a moment think of the woes of the second death without shuddering. If death come to our own doors and snatch one of our friends from us in an unprepared state, our souls are torn with anguish, and we refuse to be comforted when we remember that the gnawing worm has begun to prey upon his vitals, and will torment him day and night forever. But no concern is manifested though hundreds of Millions of souls equally as precious take up their dismal abode there. Can it be that the present state of things is to continue? Are Christians who have sworn allegiance to the Saviour at his table to live in violation of one of his positive commands, and still be permitted to come to his table. When a heathen is brought to the knowledge of divine truth, how must he be astonished when he learns that Christians have neglected the Heathen world so long. With wonder he asks the question. Why has not the gospel in compliance with the divine command been sent to every nation and people under heaven? But he asks in vain. There is no one who can answer him.

It is certainly the duty of every one to contribute of his substance to send the word of life to the Heathen, and yet there are thousands who if called upon to do it, can plead their poverty as an excuse while at the same time they can paint their houses with vermillion, and decorate them with every unnecessary ornament. This robbing the Saviour of his due must not, cannot continue.

Sep. 10th. This being the busy season with the natives, I went into the fields this afternoon to preach. Met with several Catholics at work. I took occasion to warn them of the consequences of breaking the sabbath. I asked one of them if he thought he treated the Lord Jesus in a proper manner after what he had done; but notwithstanding I told him that if he persisted, the loss of his soul might be the consequence, no impression ~~could be~~ made upon him. He said that he knew it was wrong, but he would go to his priest, confess his sin, and be forgiven. He continued his work. We have

much reason to fear that the catholics in this island will be the last who are brought into the kingdom of God.

Sep. 14. I have this morning been conversing with a Brahmin and his son. The son appeared to be a man of intelligence. I asked him how he expected to have his sins forgiven. He answered by praying to their gods. I however soon convinced him that sin could not be forgiven in this way. He then said, that he must go to hell, and be punished according to his deserts; adding, that as washermen beat the clothes upon large stones, until the dirt comes out, so it will be with the soul. After suffering according to its deserts, it will then go to heaven. After our conversation was ended I performed a painful surgical operation upon him, and endeavoured to point out to him how awful it would be the misery of those who rejected the Lord Jesus Christ, and at last perished. This people like all others who have never been humbled at the foot of the cross, depend upon their own doings for salvation. Generally they tell us, that charity, good works, offering at their temples, washing in some sacred tank (pool of water) and praying to God will ensure them an entrance into heaven. We can confound the simple ones among them very easily by asking them if the performance of these acts would be considered by the government as an equivolent for the crime of breaking one of its laws. They unhesitatingly tell us no. If we tell them that God is as strict as a human government, and must punish the wicked, and again ask them how they can obtain salvation they tell us "We do not know." We then point out to them the necessity of an atonement for sin.

Many deny altogether that they have sinned. They imagine, that if a man has never committed murder or done some other great crime, he has not sinned. This makes it necessary for us constantly to open to their view the law of God in its length and breadth teaching them that it extends as well to the thoughts as the actions of men. Many have the hardihood notwithstanding, to declare that they have never sinned in thought word or deed. The Catechetical form of preaching is very necessary among the Heathen they are in general so stupid, that unless we keep their attention awake by asking them questions, they will know little or nothing of what we say. Frequently, after explaining the plan of salvation to them, if we ask who Jesus Christ is, they cannot tell.

Sep. 17. Had a large congregation this morning. Between 150 & 200 were present. Preached in the afternoon at Vardealadipoo, and afterwards at one of the natives houses in a neighbouring village to about 70 persons. After service we were treated with rice cakes, oranges, and cocoa nut water. In consequence of having so large a congregation I appointed meeting there again on the ensuing sabbath.

Sep. 20th. The Odigar (the second officer of the parish) of a neighbouring village died this morning very suddenly. I went in the afternoon to the house of his son, and preached to a large number of people who were collected to attend him to the house appointed for all the living. He was a catholic and had attended my preaching.

Sep. 23. Went to Mathenkel a large village about one mile from the church. I have just been building a bungalow at that place and expect to commence a school there on Monday next. Preached to about 130 people.

Sep. 24th. Preached on the parable of the sower to nearly 200 persons. 40 women were present. Administered medicine to 50 persons.

Sep. 28. In consequence of a previous application to Wm. H. Hoope Esq. a bazar (market) was this day commenced at this place. It will give me an opportunity at some future time, to preach to many people.

Sep. 30. This morning I was visited by the father of my interpreter, one of the most respectable and eminent men in point of learning in the country. I had a long conversation with him on the subject of religion. He endeavoured to throw the blame of his sin on God, as it was by his power he performed every action. I endeavoured to convince him to the contrary, and apparently at least succeeded.

During this month I have established schools at Surlepurum, Mathenkel, Makeapperty and at this place.

Oct. 2. Went on Saturday to Batticotta. Yesterday united with the brethren in observance of the Lords supper. Mr. Winslow preached at this place during my absence.

Oct. 4th. I have appointed one evening in the week for the schoolmasters to me
at this place, to bring in the report of the number of boys who daily attend the schoo
I design to question them regularly upon portions of the scriptures which I have give
them to learn

S. Oct. 8th This morning preached in Tamul at this place for the first time. I hope I w
better understood than on Sabbath last at Batticotta. After service went to Batti
ta to visit Mr. Richards who is much more unwell than he has been for some we
past. In the afternoon preached at Mattikel to nearly 100 persons. Preached als
another part of the village to a large number of people who had collected together t
attend a cock fight. Above 100 of them were Catholics. When I found that so ma
catholics were present, I felt (somewhat like the Apostle of old) my spirit rising wi
me to see their abominations. I felt much the want of a better knowledge of this lan
guage, that I might cry aloud and spare not. Our addresses through interpreters mus
necessarily loose much of their effect. Soon after I left them, they began to indulge
themselves in their wickedness, paying no attention to what I had said to them.

~~M. Nov. 1. Was this day received into my care a school which has for
some time past been taught by an aged and respectable heathen. It is situated
the village of Vardealddipoo. He has been for some time past very desirous
be employed by me.~~

~~T. Nov. 5. Had a congregation of more than 200 persons this morning. In consequen
of having altered the hour for preaching to 10 o'clock, a number of catholics were
present. In the neighbouring village of Chillallee there is a catholic church. On
Sabbath mornings multitudes flock to it. A catholic priest resides there durin
a part of the year. In the afternoon went to Jaffnapatan to visit Mr. Thos
who was ill. My interpreter read one of my tamul sermons at Mattikel~~

T. Oct. 17th It is an object of earnest desire as much as possible to gain the affec
tions of this people; but we see so much depravity ~~manifested~~ manifested by
them, that it is sometimes difficult to display a becoming mildness towards
them. We have much more hope of being useful, if we can make them believe th
our motives for coming among them are to do them good, and that we seek their
happiness by our intercourse with them. I have this morning been conversing and
praying with two Brahmins, whom I affectionately intreated to throw down th
weapons of their rebellion and submit to the Saviour. I told them that their
reception or rejection of the gospel would be of no consequence to myself, but that
the consequences on their part would be dreadful if they ~~did~~ should reject it. I
told the one who came for medical advice that it gave me much pleasure to cure he
sickness because I wished him to be happy in this world; and because I wished him t
be happy in the world to come I recommended the Saviour to him. May the Lord
[illegible] what has been spoken.

W. Oct. 18th I have just been conversing with a young heathen who appears even in
his youth to be given up of God to believe a lie. He said that those who sin are
to be born into the world again that they may be punished. He denied that he ha
ever sinned in thought word or deed. He said he dare appeal to God that he had neve
sinned. In such cases we can do no more than unfold to their view the law of God
explain the plan of Salvation to them and leave the divine Spirit to apply ~~th~~
what we say.

S. Oct. 22. Preached twice at this station in the morning. In the afternoon preached
at Makiappetty for the first time on the sabbath. It being two miles distant
from the church I rode there in a palankeen. Found but few people. I was told that
they had gone to their fields. This circumstance induced me to address those present on the na
ture of the Sabbath. After service the question was asked "Why does he ride in a pal
ankeen on the Sabbath" It was the first time I had ever gone out in a palankeen on the
Sabbath to preach, and my present feelings induce me to believe, that I shall not
again do so very soon. After I returned from Makiappetty, I preached at Matti
kel, and though I had to wade through the water to go there, I found it much mor
pleasant to suffer this inconvenience, than to suffer from the reflection that the
natives believe my conduct and conversation disagree, and that I break that Sab
bath which I enjoin them to keep. This people cannot or will not distinguish between work
of necessity and mercy, and we wish as much as possible to avoid every occasion of

offense.

Oct. 24 This afternoon met several brahmins while labouring among the people many of them are very ignorant, and if we question them closely they will leave us as soon as they possibly can, as they are ridiculed by the people when their ignorance is discovered

Oct. 26th This afternoon we were visited by our interpreters father. Had a long conversation with him on the subject of religion. He asked me a number of questions, among others, if God created man a holy being, how was it possible for a holy being to sin? When I told him that the devil tempted our first parents to sin, he asked if God made the devil, and if he made him to do this? He asked if the soul was different from the body, and if we could not see the soul, how could we know it could suffer?

Nov. 1. Have this day received under my care a school which has for some time past been taught by an aged and respectable heathen. It is situated in the village of Vardealadipoo. He has been ~~for some time past~~ very desirous to be employed by me.

Nov 5th Had a congregation of more than 200 persons this morning. In consequence of having altered the hour of preaching to 10 oclock, a number of Catholics were present. In the neighbouring village of Chillalee there is a catholic church on sabbath mornings multitudes flock to it. A catholic priest resides there during a part of the year. In the afternoon went to Jaffnapatam to visit Mr. Hooper who was ill. My interpreter read one of my tamul sermons at Matherkei.

Nov. 12 Yesterday Mr. Mooyaart spent the sabbath with us. He addressed the people at this place in the morning upon the subject of idolatry, and at Tulepanum in the afternoon.

Nov. 14. Went to visit the Catholic priest at Chillalee, who is unwell. He appears to be a man of intelligence. He is from Goa.

Nov. 15th Last night a young Malabar from the coast died in the hospital. I have reason to hope from the evidence he gave of a change of heart, that he has gone to that house not made with hands eternal in the heavens. He was a protestant by descent. His attention was particularly directed to divine things a short time before he came here.

Nov. 21. Nicholas being here from Tillipally, visited several of my schools to day. At ~~Tillipally~~ Matherkel we had an unpleasant meeting with the people. They were irritated because I would not allow their heathen songs to be taught in the school. During my interview with them, one of them declared that God was unjust because he made one man rich and another poor, another asked what sin an infant had committed, that when its mothe was taken away by death it had no milk".

Nov. 23. Operated for Cataract this morning. This is the third case in which I have succeeded in giving sight to the blind.

Nov. 26. This afternoon Mr. Scudder accompanied me to Vardealadipoo. Besides men and boys 60 or 70 females were present at our meeting.

Dec. 4. This day we held the monthly concert of prayer at this place for the first time. Our monthly meetings have become very interesting and a spirit of prayer seems to prevail among us. We are united in the strongest of bonds to our brethren of other denominations. Christian David preached here this morning to about 250 persons. All the schools were assembled. Three Brahmins were present. This man possesses a remarkable faculty of gaining the attention of the people. While we were praying for the enlargement of our Lords kingdom, he went to Matherkel and preached to the people.

Dec. 6. This day we were visited by Sunpagan. He said that his father was willing that he should come and live here. I gave him some incouragement, that if he would be willing to become a superintendant of schools, I would employ him. His father wished me to support him, but to that I could not consent.

Dec. 7. This morning had an interesting conversation with a Brahmin who came for medical advice. I gave him ~~the first~~ three chapters of Genesis, the sermon on the mount and a small pamphlet containing the discourses of our Lord. Last night adopted a plan I formerly pursued at Tillipally in calling a boy aside every evening to converse and pray with him. We have abundant reason to labour with these children, when we remember

that from among those which have been under instruction for several years there have some already we hope been born into the kingdom of God.

Dec. 14. This evening the small house which is designed for prayer for the boys been finished, we have just been dedicating it to God. The exercises were in Tamul. Three of the boys engaged in prayer

S. Sep.r 17. This morning the weather being unfavorable no meeting was appointed for afternoon. Our congregation this morning was 200 in number. Four Mahometans were present. Until of late they have with one exception never been here for medical ad. There is a large village of them in Wannapanny near Jaffnapatam. This afternoon visited from house to house and saw a number of people. Two of the boys went to read the plan of salvation which I had drawn up a few months since. One went to Mathurkel, the other to Chillallee. The numbers to whom they read were greater than ever before, amounting at one time to more than 200. It is a pleasing circumstance that these children may be made useful at so early an age. Those who support P. M. Whaley and Edward Griffin may have the pleasing satisfaction to know, that they are also beginning to be missionaries, and are my fellow labourers in the vineyard of our Lord. As I do not think it proper to send either of the above named boys alone, two others whose names are Samuel Willis and Daniel G. Gautier generally accompany them, and will before much time elapses be enabled to take an active part in this work. The journal which I have charged them to keep shall be hereafter translated into English and sent to the board.

This day one year ago we reached the place to which our eyes had long been directed, and where we hope it will be our unspeakable and delightful privelege to labour (unless called by providence to some other part of the Heathen world) until we finish our course, and enter into the rest remaining for the people of God. We have much reason to be thankful that our health has generally been good. We have suffered but little except from the debilitating effects of the climate. Though I have seen but little fruit of my labours (except in my boarding school where some little good has been done) yet it is a most pleasing circumstance that I have been tearing up the fallow ground, and preaching the gospel to thousands of immortal souls.

Dec. 20th Mr. and Mrs. Woodward being here, I intended to go this morning to the island of Caradive, which is about 5 or 6 miles from this place; but have been prevented by the rain. The people are said to be very stout Heathens there.

Dec. 22d. Island of Caradive. I arrived here this morning at 11 o'clock. Began immediately to deliver the message of God to the people. Sent two of the boys whom I took with me, to read the plan of salvation from house to house. Valuntalay is the name of the village where we now are. We have continued to travel until this evening; but have not yet passed through the whole of the village. The people at some places were attentive. At the first house I visited, one of the men who were present told me that if I would go to the church (meaning the old Catholic church in ruins) and call the people, if they would believe in Christ he would. At another place the question was asked "What does he come for, are we without religion"? I left a tract with them before I went away. At one place I found the people very attentive.

It is a most melancholly reflection that upon the whole of this island where there are several thousands of immortal souls perishing for lack of knowledge there is perhaps not one with the exception of myself and one of the boys with me, who is looking to Jesus as the only hope of escape from the wrath to come. In looking at the vast devastations sin has made, the pathetic exclamation has been forcibly brought to my mind "O thou Adam what hast thou done". The fields here appear white to the harvest, but there is no one to put in the sickle.

Dec. 23d. We slept last night under the verandah of a native house, and were very kindly entertained by the man who lived there. He supplied me with cocoanut water and milk but would receive no compensation for them. After breakfast we continued our visits from house to house until we came to the large open plane, where the old catholic church in ruins is standing. I was desirous to visit the schools on this island, hoping that I might by offering a small compensation to the schoolmaster be enabled to introduce some scripture extracts, and induce him to make his boys commit to memory the plan of salvation, which was unfolded particularly in a tract entitled "the way to be happy" which I had lately prepared and caused to be written on the Olla. But I found that little could be effected. I visited two schools. One was composed of four or five, the other of five scholars. I visited a third place where I was told a school was kept. The schoolmaster and his 2 boys were absent. I endeavoured to give away some scripture extracts at the first school, but the schoolmaster would not receive them. In the second I left five pamphlets. This I believe was not with the approbation of the schoolmaster

aster. He was a Brahmin. As I had no pamphlets with me when I first visited the second
hool, I returned there a short time afterwards. But my appearance ~~among the~~ before had
ated so much fear in the minds of the boys, that they all ran away before I returned.
is probable, that they had never before seen a white person. Many of the people were afraid
me, and even the beasts seeing so large a creature as myself fled from me.
found great difficulty in getting rid of my tracts. Many people who probably could read
nied it. I however distributed 17 or 18 among them, and nearly as many Scripture ex-
acts. I regret that I did not allow my boys to distribute tracts as the people
ould have received them from them with less fear. The printed seemed much more
sirable to them than the written character. I trust when I next visit them, this
ars will have subsided.

met with very few insults. While at the house of one of the Brahmins, a man whom
had previously addressed very pleasantly, but with a great deal of self confidence said
hy do you pain your legs so much by walking for the purpose of talking to us, We will
ply the word spoken. We daily have to learn the truth of what the Apostle has
ld us, That ~~a Paul~~ may plant and Apollos water, but God must give the increase.
this island there are no Catholics which is very favourable for the spreading the gospel
mong them. It would be an excellent situation for a native preacher, but Alas! we
ave none to send them. It is a matter of devout thankfulness to Almighty God, that
has placed under our care a number of boys, many of whom we believe will be
tensively useful hereafter in building up the kingdom of Christ among these poor
nishing people. Two of them were very diligent in reading ~~the plan of~~ to the people
nd in questioning them.

h this vast and extensive valley of dry bones we ~~have~~ require much faith and grace
persevere in well doing. If any class of ministers we needed the prayers of God's people
e Missionary pre-eminently needs them. When we see all our labours apparently lost
Unbelief to our great shame be it spoken (notwithstanding all the great and precious prom
ses) is sometimes apt to creep in, and we are almost ready to fear that we shall labour "in
vain and spend our strength for nought and in vain". We have much reason to be thank
ul that our own souls are refreshed while watering the vineyard of our divine Master.
We reached home a little after six o'clock this evening, and hope ere long that we may
e permitted to bear the bread of life with renewed vigour to this starving and perishing
e.

Dec. 24. I have for some time past been making an effort to establish schools for girls;
but little yet has been done. I am glad however to state that one girl is now attached
to the school at Surlepurum. She was present at our service there this afternoon. We
have many difficulties to encounter when we attempt to make innovations, but we do
not forget the Motto of the celebrated Apostle to the Indians, "prayers and pains through
faith in Christ Jesus will do any thing".

Wed. Dec 27th. This afternoon I found three girls at the school in Surlepurum, one was
absent. It is certainly a matter of thankfulness to the great head of the church that
he shouts this smile upon the attempts of his unworthy ~~servants~~ servants. To his name be all the
praise.

Dec. 28th This day C. E. Layard Esq. Provincial judge of the district of Jaffna visited
us. He addressed a large number of people who were assembled to meet him. The
bungalow in which I preach was not large enough to contain them. He explained to
them the ten commandments. During his discourse he took the opportunity to tell
them, that he was glad to hear that they had begun to pay attention to their females
and send them to school, that the way to make them useful was to instruct them
and hoped that the time would soon come when the females of this place would be an
example to females around them. These observations from one so much respected by
the people will have much weight.

Dec. 30th As I have given no particular account of the schools at this station here-
tofore, I will briefly state the condition in which they are at present. The school at this
place is not very large. The average number of ~~boys~~ scholars is about 30, among whom
are a few Roman Catholics. Five or six of the boys who ~~live~~ eat at home, come to learn
English. One of them is the son of one of the ~~[illegible]~~ native headmen of Mathurkel, a catholic. He is
one of the most promising boys I have met with in the parish, and is making rapid
progress in English. Should he hereafter become experimentally acquainted with that
Saviour whose ~~name~~ name he professes, he probably will be very useful ~~hereafter~~ in
building up his kingdom among this people. The boys are pursuing the study of the

large and shorter Catechisms, Scripture extracts, and such heathen books as we think proper to admit into the schools. We have not now our full complement of boarding boys, and shall take others as soon as possible.*
The exercises of our boarding boys during the week are as follows. On sabbath morning they meet to read and hear read a portion of the Scriptures. When they have finished I examine them upon what they have read. In the afternoon they are examined upon the sermon they have heard in the morning, and in the evening they recite from the larger and shorter catechism, and from the Scriptures, what they have committed to memory during the day. On Monday evening I have an enquiring meeting. Four of the boys always attend. The one I received from Mr. F is I trust pious. The others have had some concern about their souls. On Tuesday evening they attend, when I examine the schoolmasters on the Scriptures. On Wednesday evening they have a prayer meeting among themselves. On Thursday evening they recite from the catechisms and Scriptures. On friday evening I have begun to meet the larger boys for the purpose of instructing them how to answer the objections which the Heathen bring against our religion. I appoint them some Theological questions for their consideration. After having reflected upon them during the week they give such answers as have been suggested to their minds. For the sake of argument I act the part of the heathen, and if they answer discreetly I endeavour to bring every objection to their arguments and if possible confound them. If they cannot give correct answers I endeavour to instruct them. This exercise is very necessary, as these boys must take an active part with me in sowing the seed of the word among this people, and it is of great importance that they should be enabled to answer all the objections which a heathen can bring against the Christian religion.

## Mathenkel.

The school at Mathenkel is flourishing. The average number of boys who daily attend is above 40. Forty two have already finished the smaller catechism. We generally have good congregations at this place on the sabbath. The village is said to contain three hundred houses.

## Surlepurum

This school is situated in a large village of Changane, about one and a half miles from this church. The average number of boys who attend is 35. There are six girls attatched to this school. As these girls will probably continue in the schools for a shorter time than the boys, we shall endeavour to have the greater part of their attention paid to religious exercises. Surlepurum is said to contain 800 houses; but it is probably overrated. Our congregations at this village are never large. The people have little disposition to hear the gospel.

## Makeapperty

This village is situated about half way between this church and Oodooville. The average number of boys who attend the school is about 36. It is our main object in all our schools to store the minds of the children with religious information. Our congregations at this place are small.

## Vardealadipoo

Vardealadipoo is a village of Changane, about a quarter of a mile from the church. The school in this village is in a very flourishing state. The average number of boys who attend is 43. There is one girl attached to this school. It is at this place where we have large congregations on the Sabbath, and the only place, where many females will attend. Were I to preach more than I do at private houses, we should unquestionably see many women, as they appear to have no particular objections to visiting their neighbours when we are present.

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* We have given the following names to the boys we now have. Edward D. Griffen, Alexander McClelland. P. M. Phelpley, John Woodhull, Henry Rutgers. Samuel Willis. S. P. Brittain. B. N. Lewis. Wm Crosfield, Smith Bloomfield. Wm B. Crosby, Richard Cunningham Daniel G. Gautier. We hope soon to receive three other children to whom we shall give the following names. Wm Banker, Edmund Smith and Timothy Hedges. Three children have lately left us in consequence of their parents being unwilling to sign that agreement, which when entered into, prevents them afterwards from taking them from us. At Tillipally, I named a little boy Timothy Hedges, He was removed from me, by death about [illegible]

Jan. 7 8. We received a letter from Mr. Evarts on Saturday afternoon giving us the melan-
choly intelligence of the embarrassed state of the funds of the board. As to ourselves we feel
most little concern. We remember that our heavenly father hath told us that our bread and
water are sure. But we cannot feel unconcerned for those among whom it has been our
and hope to dwell until death shouldst separate us from them. And we would appeal to
consciences of American Christians and ask them, if they will permit our hopes of the
lvation of this people to be dashed to the ground? Will they permit the children intrusted
our care ~~[illegible]~~ be turned away from us? Shall these children who have
gun to lisp the praises of Jehovah Jesus be turned back to their idols? Shall
ir infant voices no longer be heard in their houses consecrated to prayer? Shall the
ing generation in our schools, who are daily becoming ~~[illegible]~~ acquainted with the
inciples of our holy religion, and who from Sabbath to Sabbath hear the gospel, be left
forget what they have learned and perish? Will Christians permit these children in
day of judgment to tell the Saviour that they were near the gates of heaven, but
t they turned them away? We most earnestly entreat them to p[illegible]
fore it be too late, the consequences of permitting our present establishments
die. We earnestly entreat them by the terrors of that day, when they must meet
se immortal souls at the bar of God not to have their blood found in the skirts
their garments. We entreat them ~~[illegible]~~ not to let the enemy people
his regions with those among whom we dwell. One soul is capable of experiencing as
much suffering through some period of eternity as has ever been experienced
y all who have lived from the days of Adam to this very moment, and
will Christians permit thousands and tens of thousands of those around us
be made such awful victims of torment? May Almighty God forbid
Should this be the case, can they expect to prosper in all things they
ir hands to do? Have we not reason to fear that judgments hang over
We would earnestly beseech them to enter into their closets, and ask
the presence of the heart searching and reins trying God if it be not
be up and doing? If it be not time for them to contribute more
substance than they yet have done to evangelize the heathen? If
for them to make exertions in inducing others to take a part with them in this
work? And it is to be hoped that every christian while sitting at the commun-
on table will from time to time ask himself if he has done all he could to promote
the cause of that Saviour to whom he is so solemnly swearing allegiance.

As has been previously mentioned, we need large and regular supplies of med-
icine. A list of such as we then wanted was given in our public letter of
August last. We hope they may soon be sent, as those which Mr. Garrett was ~~[illegible]~~
have never reached us. We need several surgical instruments. Such as Scalpels
lancets, and Scissors. 2 or three phlemes or the cutting part of the spring lancet. 2
or 3 of Hey's needles for depressing the cataract. We wrote for a set of instruments
for extracting the cataract. I hope they may soon be sent. These instruments will
cost a considerable sum of money, but I hope that that will be no object when we remember
what an extensive door of doing good ~~[illegible]~~ to the perishing souls of this poor peo[illegible]
is opened while we attend to the diseases of their bodies.

Some additions, which I made to the copy of the greater part of the above journal
and which I sent some time since by the way of England, I am now obliged ~~[illegible]~~ to omit
I have not now a ~~[illegible]~~ copy of them. They are unimportant.
The youth* whom I therein mentioned who formerly was serious, but then was careless I
rejoice to say is under very deep convictions again, and I do hope the Lord ~~will~~ is about
make him savingly acquainted with the things which belong to his everlasting peace
Asking an interest in your prayers, that the great head of the church may be with
me and enable me to persevere unto the end. I subscribe myself

My Dear Sir
Very affectionately
John Scudder

* who is studying medicine with me, and who f[illegible] Mr. Warren.

Dr. Scudder's Journal.

Nov. 26, 1821

1

Revd Samuel Worcester D. D
Salem,
Massachusetts
U. S. America

Care Mess Ashburton & Co
Madras

[Space of two inches] 247 Pandiperipo ~~January~~ December 31st 1821.

(Continued from vol. xviii, p. 136.)

Revd and Dear Sir,

My first journal was sent to you by the way of England in January and a duplicate of it in February by Calcutta. From it you have probably ere this been made acquainted with the circumstances which ~~have occasioned~~ ~~which~~ you would wish to know respecting the parish in which I have been called to labour. The following is a continuation of my journal down to this time—

March 20th 1821 Preached three times to day on the subject of idolatry. At Matheskel I began my discourse by telling the people I saw many cocoanuts on my way, and asked them if they worshipped ~~cocoanuts~~ cocoanuts. No, they answered. To worship Cocoanuts was folly. I asked them why they worshipped pieces of stone. A man who formerly opposed me hung down his head, and could make no reply. Another pleaded custom as a reason for their worship. I trust I was enabled to show him the vanity of pursuing a course of folly because it was customary by a direct appeal to the actions of their forefathers which he could not justify himself in doing. He afterwards confessed, that if he viewed things deeply, it was a folly to worship idols.

March 21st This morning I addressed above 80 persons at this place. When I told the people I prayed to the God who is everywhere, and not unto idols, one of them asked me what colour God was. I asked him to show me the colour of the wind. He was confounded. I asked one man how he expected to go to heaven. He said by doing charity, giving grass to the cattle and rice to the Brahmins. This he said the Brahmins told him. I endeavoured to convince them that the Brahmins told them so for their own profit.

March 25th This afternoon while labouring among the people a man told me that I worshipped books. I never heard of this opinion. This opinion has probably obtained in consequence of their having seen books used in courts of justice, or by us in our preaching. My interpreter had informed me, that a number of ignorant people at Tolpery, some of them do worship their books. It is truly astonishing to see how this people are led captive by the father of lies. This man also told me that there was no difference between his God and ours except in name.

March 27th Mr and Mrs Spantzig spent the Sabbath with us. He went out to labour among the Catholics.

March 30th In the morning I was asked about the Sun's having a soul. It was said that it must have a soul because it moved. I then asked if a feather had life because it was moved about by the wind. "No". I then told them that the worlds and the Sun were moved by the agency of God, just as the wind moves a feather. This simple manner of reasoning had the desired effect. This afternoon visited from house to house. The same man who told me on Friday afternoon I worshipped books, again met me. During our conversation he asked me to show him what colour and shape God was. Before I attempted to answer him, I asked him to show me the colour and shape of the wind. A number of persons afterwards followed me. One of them seeing the cows flee from me, when I went near them, said "We have sinned, ~~because~~ for the cows are afraid of you."

April 2d This afternoon while among the people, I went to a heathen temple, and had some conversation with a man who was recovering from a very severe illness with which he was attacked the day before. He attributed his relief to his Gods. He said, that when very ill, he with his wife and children came there, and cried to the gods and he was relieved. While I was there, he had promised, that if he recovered he would make an offering at the temple. While I was there the articles which was to offer arrived. I conversed freely with him; but found him exceedingly obstinate. He harped on the idea that his gods had relieved him, and this was an additional argument ~~with him~~ for him to trust in them.

April 6th Had a very solemn meeting this evening with my schoolmasters. One of them was absent from church on Sabbath last in consequence of his son in law's death. He was bitten by a snake on Saturday evening and died about four o'clock in the morning. I have appointed a meeting for my schoolmasters on the Wednesday afternoon of each week. At that time they will attend to reading a portion of the Scriptures, such explanations as may be necessary will be given.

March 1st Have laboured almost entirely among the Catholics during the last month, and have had much encouragement to persevere.

March 2d I have lately been preparing a tract especially for the Catholics. In this tract I have endeavoured to point out the ingratitude of ~~sin~~ their continuing in sin, after the Son of God has suffered so much together with the feelings they will have, if they have repented of sin, and the destructive consequences which will ensue if they continue to rebel against God. My boys have been out to read it to them. It was very well received. Some of the Catholics sent me their Salam.

March 5th I was providentially prevented from going to the monthly prayer meeting to day. However as the Lord Jesus is ever with us, I hope I have found it good to meet with my family for prayer. Mr Rock the young man studying medicine with me appeared to be deeply impressed with divine things to day during the meeting. He was awakened to a deeper sense of his misery and wretchedness on Wednesday evening week ago. Wednesday evening is observed as a season for special prayer, in this mission and in the Mission at Bombay.

March 8th This day we were visited by our Wesleyan Brethren from the Coast and had a very delightful interview with them. Mr Lynch, the united in prayer with us, and pleaded earnestly at the throne of grace for the young man just mentioned.

March 9th I trust this is a day of rejoicing in the New Jerusalem above. Mr Rock has I hope this day passed from death to life, and found Jesus the chiefest among ten thousand, and the one altogether lovely to his soul. He is now rejoicing in the hope that he is precious to him. When the change which he speaks of took place he was very happy and felt as if he could depart and be with Christ. I rejoice with trembling.

March 14th This morning Mrs Scudder was made the happy mother of a living child. We have much reason for thankfulness as we have been called to part with two children since we left our native land. Had a visit from Richard Ottley, his Majesty's Prisoner desiring to the Supreme Court of this island. It is a great blessing that such distinguished men are not ashamed to enrol their names among the humble followers of the Lamb. He is an excellent and we trust a pious man.

March 19th Last evening we committed the beloved child which had so lately been given us to the dust. It was ill on Friday night, and died the following evening. Mr Woodward baptized him on Saturday afternoon. We named him Brainerd after the celebrated missionary to the Indians, in hopes that if God spared his life, that we may hereafter hold up to his view the example of that excellent man. This is the fifth in less than eighteen months we have been called to part with three children. Enough (it would be supposed) to teach us that this is not our place of rest. May our loss be made up by spiritual children from among this heathen people.

March 22d The youth who I hope is pious, is I rejoice to say prospering forward in the divine life. He begins to go out among the people for the purpose of recommending the Saviour to them.

April 1st To day after I had administered medicine to the sick, a Brahmin from Charichery, who has been here several times during the past week for medical advice came to me, and asked if he might have those songs which I had sung by one of my boys during the morning service. Struck with the singularity of his request I invited him into the house, and had some conversation with him. I found that he was acquainted with the plan of Salvation and referred to a tract which he obtained here a short time before as expressive of what I now said to him. Mr Woodward being here, I requested him to converse with him. He told him that his attention was first directed to divine things in consequence of his having read the tract which he had obtained here, which points out the nature of sin, the necessity of the death of Christ, his resurrection and the consequences which will ensue rejecting or receiving him. This he said first led him to doubt the truth of his religion. He pointed out the vain refuges of lies, to which the people trust for ~~salvation~~ the pardon of sin, such as building temples, giving grass to the cattle, bestowing alms to the beggars, and giving rice to the Brahmins. He also said that he had read the tract to 500 people at Charichery; but that they had laughed at him, and told him, that he had combined with us. Mr Woodward asked him if he would go out with him this afternoon

2 and read the tract to the people. He readily said he would. He accompanied us to Vardealadipoo and boldly read it before the assembly.

April 3d. The Brahmin above mentioned came here to day quite deranged. This mind might have been ranged on Sabbath, but I was not sensible of it at the time.

April 26th. Went to Tillipally on Saturday. Yesterday united with the Brethren and Sisters in the observance of the Lords supper. The Revd. J. Chater Baptist missionary administered the communion. Two boys from the day school were received as members of the Church. May this be the commencement of better days. One of my boys who received his serious impressions at this place, I trust will soon follow this example.

May 5th. Have been detained above a week at Tillipally in consequence of the sickness of Mrs Poor. Mr Rowlands child and Mr Woodward are also ill. The Lord seems to be trying us with judgments. May he be preparing us by these trials for the coming of his Holy Spirit.

May 7th. This morning after a most distressing illness Mrs Poor died. She left us good evidence that she died in the faith. Her loss is great; but the repairer of breaches knows how to supply her place.

May 15th. This evening I was solemnly ordained to the gospel ministry. The gracious God enable me to be faithful to my trust, and zealous in his service unto death.

Point Pedro June 9th On Tuesday morning last in company with Mr Rock,* three of my boys (Griffin, Gantier and Willis) my interpreter and his cook* together with four coolies* I set out from Pandeterippo to come to this place. We reached Copay four or five miles distant from Odooville, about 9 or 10 oclock and being much fatigued stopped several hours to rest in an uninhabited house at that place. In the afternoon we separated into two companies, and went out among the people to sow the seed of the word. We distributed 40 tracts and 9 (Sc.) scripture extracts‡ among them. In the evening went to Potter about 5 miles farther. We arrived about 8 oclock. While walking by moonlight, it was a sweet reflection to be engaged in a work which had the approbation of our God. O how thankful should we feel to the great head of the church for calling me to labour among the Heathen. Truly I envy not those who dwell in palaces. I envy not those who are settled in parishes at home. It shall be my joy to spend and be spent among the Heathen.

On Wednesday morning we continued our visits from house to house. Distributed 42 Tracts and 20 Sc. Extracts. I performed the operation for Cataract upon an old man above 70 years of age, and succeeding in restoring sight to him. O that I might be the means of giving sight to one spiritually blind, and I shall be amply repaid for all my toil. In the evening went to Atchoewellie. This is a fine parish. We were at a native house. The owner treated us kindly. There is a large bazar at this place. Preached near it to a number of people who came to hear what I had to say. Mr Rock distributed a number of tracts and Sc. Extracts at the bazar. I went to visit a few Catholics who were in the parish. I was treated thankfully by them. I said not a word about our differences. Two of my boys afterwards visited them and received a few Sc. also. The people told Mr Rock that as Christ was born from the virgin Mary, it was wrong if Christians did not worship her. Gantier with a view to show them that this was no reason said that when we took the pearl we threw away the shell.

In the evening we went to the parish called Vedoopillie. Mr Rock and myself slept under a large piece of course muslin the corners of which we tied to the trees. I took possession of part of one of the vera-dahs at first but being disturbed by the white ants, I thought proper to change my quarters. On Friday morning we went from place to place to visit the people. I stopped at a Bazar and addressed a number of people. Not one of them would receive either a tract or Sc. Extract. Passed on to the next parish Kattowelie; but did not reach it until nearly 11 oclock. Owing to the intense heat of the sun, we cannot travel in the middle of the day without great danger. We therefore rest five or six hours. In the afternoon visited the people, and distributed a number of tracts and Sc. Extracts. In the evening I removed from my lodgings through fear of robbers, and went to the house of the Vedan, about a mile distant. We were treated very kindly, and accommodated with an open house which was built for some religious purpose. This morning we reached the Wesleyan Mission house and were kindly received by the Rev. J. Bolt Wesleyan Missionary. We distributed the remainder of our Sc. Extracts (in all 120) and about 30 tracts. Since I arrived here, nearly 100 additional books have been sent me by J. N. Moorsant Esq. Secretary to the Bible Society at Jaffnapatam. We have not half completed our journey, and I regret very much that I came from home with so small number of tracts. I have but 82 left of nearly 400 which I brought from home with me. I have sent to have more written immediately, and others sent which I left at home.

This morning a brahmin with whom I conversed told me that his religion was true, because they could foretell future events. The events to which he alluded were the foretelling eclipses. This afternoon I was visited by a young man with whom I conversed at Kattowelie last evening, and to whom I gave some Sc. Extracts. I have much reason to be thankful that my health has been so good. I felt some fever on Thursday morning, but rest and cold bathing relieved me so far that I was enabled to attend to the duties of the afternoon. I have also been free from the head ache, but the Lord preserves me still.

June 10th Though separated from the people to whom I statedly preach, the Lord can carry on his work without me. I have visited two sick families and proclaimed the Saviours name to those who were present. Though our labour often appear to be in vain, it is a pleasing reflection that we are preparing the way for the coming of the Son of Man. While the day lasts it seems to be of great importance that we who are the Missionaries of the cross should labour with activity, as upon our exertions perhaps may depend the salvation or damnation of thousands who are yet unborn. If we prove unfaithful in one instance, it may effect hundreds who are to live hereafter. O that this reflection might induce me always to be engaged for God, and be faithful to my solemn trust. I feel my sad unfitness for my charge. Alas this people have reason too often to think that I never have been with Jesus, whose name I profess. This morning after having conversed with a man, he said he would endeavour to conduct according to what I had said. Observing that there was some resemblance between the religion I profess and the Catholic religion, he told me that one of the heathen was about to turn Catholic, because when he was sick he was taken to the Catholic church and recovered. Doubtless he attributed his recovery to his being carried there, and probably thought on this account that the Catholic religion must be true. The Catholics are very superstitious. At Jaffnapatam there was a priest by the name of Lopez, who died a number of years ago. A part of his dust remains, which the Catholics imagine possesses great virtues. Occasionally his tomb is opened, and sick persons are favoured with a little of it to take internally. When they do not recover after this act I do not know to what it is to be attributed.

How delightful the preveledge to labour for God, and for Christ. O that the consideration that I am permitted to engage in this blessed work might induce me always to live near my God, and devote myself unreservedly to his service. I long for more zeal, more of the spirit of him, who loved, who lived, and who died for me, more of that earnestness of spirit in prayer, which Moses and Jacob and Daniel had. Prayer is one of the most powerful engines which can be used in destroying the kingdom of the god of this world. Without it we shall labour in vain. Without it Missionary Societies will send forth heralds of the cross in vain. Without it those who contribute of their substance to send the gospel to the heathen will contribute in vain. One great reason

* Mr Winslow intended to have accompanied me, but providence prevented. Even after I had set off, he endeavoured so to arrange matters that he might leave home and overtake me, but was again prevented.

† When we travel in this country we take our cook, our food and cooking utensils with us. We are therefore obliged to employ several coolies. One of them act as cook.

‡ These extracts consisted of the Sermon on the Mount, parables, discourses of our Lord &c.

haps why so few heathen are gathered into the fold of Christ is, because the people of God are no more
him in their closets, and in the social circle pleading for his blessing upon them. Christians may expect
he they have made great exertions in sending many Missionaries to the heathen, that hundreds and thous-
of conversions will take place. But God who ~~searches~~ seeth not as man seeth will perhaps frown
mpt upon all their doings, unless their exertions are accompanied with earnest prayer for his blessing
what they do.

ne 11th Set off from Point Pedro this morning and reached Warenie at a quarter past 10 o'clock. The distance
bout eight miles. As the people at Point Pedro are situated where the gospel is preached, and as I had
few tracts left, we distributed none of consequence until we came into this (Timmoracha) district where
voice of the embassadors of the prince of peace is seldom heard. In consequence of having so few tracts
Mr Rock, my interpreter and myself have been busily engaged to day in writing the plan of salvation on
blank leaf of the Scripture Extracts with which I am now through the kindness of Mr. Mooyaart and
Both well supplied. On my way here I stopped to address a number of women who had stopped with
cocoanuts to rest on their way to the Bazar. When I finished few were attending to what I said. Gan
one of my boys stopped at another place and addressed a number of women. They were quite attentive
hat he said. He possesses a great faculty in communicating religious truths.

afternoon I went out to visit the people and found them in some instances very much hardened. I vis-
a bazar near the church at two different times. After leaving it the first time, some men came after
to whom I preached Jesus and distributed a few ~~books~~ Sc. Extracts and a tract. I preached again on my second visit
number of people, and endeavoured to distribute some tracts, but in vain. The people in this parish are
much hardened, and more stubborn than any I have yet met with. ~~I trust this not according there~~
~~to is in answer to prayer, as I have pleaded with God that we might distribute the word to some~~
~~those to whom he directed us to give it.~~ As this field has been without much cultivation, at least for
years, it is no wonder that it is hard to tear up the fallow ground. Had I gone out this afternoon
h a better spirit of prayer, perhaps my message of mercy would have been better received. Alas I plead
the heathen to turn to God; but I plead too little with God for them.

ne 12th Sc. Extracts I passed on to the parish called Eledoematual. We distributed 17 ~~books~~ and 12 tracts. Several
the ~~books~~ had the plan of salvation written in the first part of them. Most of the people I saw this
ning were willing to hear what I had to say to them. We were treated very kindly by the government
oolmaster at Warenie. These schoolmasters hold a high rank among the natives. The Church at ~~Na~~ which is on
doematual is entirely destroyed. This morning I passed through much sandy country abounding principal-
with Cocoanut trees. While passing over such quantities of it, the comparison which is often made by divines
brought to my mind. If but one grain were to be separated from this vast body every thousand years, the
nal misery of thousands of immortal souls whom I have passed (I fear) will only be beginning. I naturally
led to reflect upon my own soul. O what a miserable object should I be thus to be for ever lost. Christ
you who have ~~[illegible]~~ been privileged with the gospel, I thought then that I would plead with you
then heathen. Think it not beneath a Missionary of the cross if he requests, that when you are called
on to contribute largely of your substance to send the gospel to the heathen, that you will before you
use to contribute take up a handful of sand, and first look at the vast number of grains therein and
member that if one of these grains of sand were to drop every thousand years, the woes, the miseries, the
rrors of the heathen if lost will only be beginning. Then let conscience speak and it will tell you, that
cannot, you must not refuse to do much to save them from eternal burnings. Help us for Jesus sake
the heathen's sake, to rescue them from eternal misery. Send us the means to put the Scriptures and
acts into the hands of this people.

t Eledoematual we distributed 27 ~~Books~~ Sc. Extracts and 14 tracts. A number of these ~~books~~ Sc. Extracts were distribu-
at a school. At 5 o'clock we set out for Mozomale, and passed through a dreary jungle inhabited
wild beasts, elephants, tygers, wolves and other animals. With the exception of one or two jackals, I do
know that we saw any wild animals. They had a strict charge from our divine convoy not to ~~[illegible]~~
injure us. The sand in the jungle was exceedingly heavy, and we arrived at the house of the maniagar
dark very tired. If I could have travelled without shoes, as I have been a part of the time enabled to
I should have been less tired. But this was impracticable as both of my heels are blistered. There
very few people in this dreary parish, and as the population of the two neighbouring parishes is also small
is probable that I shall not go farther. I shall however look for divine direction. Have given away 4
Sc. Extracts and 4 tracts.

une 13. After having made it a subject of prayer, I concluded not to go to the two adjoining parishes. I
efore set off for Catchay where I arrived some time after 10 o'clock after a very unpleasant walk the
eater part of the way through jungle and sand. There was here and there a house in the jungle for these
a people will live in the very midst of wild beasts. They do not usually attack their houses, as they are
uarded by hedges. The animals most to be dreaded perhaps are the elephants. They sometimes prove destruc-
e to life. They possess so great strength as to push down cocoanut and palmyra trees. We passed
m trees yesterday which they had probably pushed down. We dined under a large tree near the place
here the old church stood, and in the afternoon set out again to visit the people. We distributed a num-
of tracts and Sc. Extracts. Passed on to Chavicherry, where we arrived between 5 & 6 o'clock. Tomorrow
tend to cross over into the Wanny District. I have received a fresh supply of tracts from home ~~[illegible]~~ many the

une 14th At Chavicherry there is a large bazar. This morning Mr. Rock and the boys distributed ~~among the~~
Sc. Extracts and ~~[illegible]~~ 50 tracts among the people who were attending it. All who wished to receive books
uld not be supplied, it being necessary to reserve some for Ponnoreen. It would be a matter for devout
hankfulness if their desire to receive these books proceeded from a right cause; but not so. The Lord however
n bless the word to their everlasting good. [14th We set off for Ponnoreen (in the Wanny District) between nine and
o'clock, and after walking about three miles we reached the ferry. We were a long time in crossing the ferry.
was five o'clock before we gained the opposite shore. After walking about a mile we came to the house of
Mr. Mudde secretary to the Magistrate at Ponnoreen. At this place there is an old fort. Within the fort
re is a good rest house. ~~This belongs to the public.~~ A small post office is kept at this place. The post master
found could not read English. As he could read Portuguese I promised to send him a portuguese testa-
nt. To day I have suffered much from the heat and have been much burnt by the scorching sun.
te nothing after breakfast until evening with the exception of a little fruit. Among the palatable things I
te a piece of Peacock for my supper.

une 15th This morning I set out to visit the people before breakfast. This was imprudent as in this exhausting
mate the powers of the constitution are soon broken down without food. 13 tracts and 15 Sc. Extracts ~~books~~ were distrib-
ted. After breakfast we continued our walk. Four Catholic tracts were distributed the first we have given
way. My boys are all complaining with headache. The Lord supports me very kindly. To his name be the
rase. As circumstances seem to favour it, if providence permit I am determined to sail this evening
r the Jaffna district.

4 ~~Sat~~. June 16. Yesterday afternoon we distributed the remainder of our ~~books~~ Scripture Extracts. The whole number distributed at that place were 36 with about 40 tracts. We set sail from Pounnaiem about six o'clock last evening, and reached Chavicherry between eight and nine o'clock. The wind being fair we passed quickly over the ferry. This morning early we left the house of C. Vanderlyenden Esq.r Magistrate at Chavicherry and walked some distance before breakfast. Being worn down by fatigue, I conclude to rest until afternoon. I begin to look forward with pleasure to the time when I shall reach home and recruit my strength, for though I am weary of, I am weary in the service of my God. If rest be so desirable for the body how sweet will be the rest above, where the body and soul shall rest eternally in the enjoyment of God.

This evening we reached Nawekolie about four miles distant from Jaffnapatam. The remainder of tracts which were written for the heathen ~~have been~~ were distributed by the way. In my way to this place, I went to a heathen temple, where a number of natives were busily employed in building a car for one of their idols. I endeavoured to convince them of their folly. They could plead no excuse. Custom was their plea. I left a tract which I requested might be read after they had finished their work.

The man at whose house I spent the morning attended very closely to the word which was spoken. He said if four persons would forsake the heathen religion he would. He appeared to be convinced that what I said was not vain.

June 18. On our arrival at Nawekolie we were admitted to the house of the Vedan. But before was time to retire to rest, we were conducted to a house which the owner had some time before left. One woman having died there, and another who has been bitten by a dog, having manifested symptoms of hydrophobia, before she was taken away from it, it is probable that he imagined that it was possessed by the devil, and would no longer reside there. We spent the morning and evening of the Sabbath in search to see if the word in the villages and in the fields. My tracts for the heathen being gone, we distributed about twenty tracts which were written expressly for the Catholics. I hope they may do good as they speak particularly of the death and sufferings of Christ of the ingratitude of sin, of repentance and the consequence of not turning unto the Lord. This morning distributed about 27 tracts on our way to Jaffnapatam.

June 19th. I arrived home last evening and rejoice in the goodness of God in restoring me in good health to my family.

The whole number of Scripture extracts which we distributed were 332. together with about 550 Tracts. The words of life is now in the hands of many precious and immortal souls. What is to be the result is known only to infinite wisdom. Thus far I feel confident that I have laboured in vain unless the Lord will give his blessing. This people are so completely sunk in sin, that it requires no less an effort to turn them than to raise one from the dead. I rejoice in having been carried in safety through my journey, and having my life and health preserved. The pleasantness of the work will I am sure induce me ere long to visit other uncultivated fields. I regret that I had no more ~~copies~~ Scripture Extracts and tracts to distribute. An additional supply was sent to Chavicherry for me; but I had left it before they arrived, and they returned with them. I think it of great importance to have tracts to distribute when we itinerate to preach the gospel. The people in general will read them, and what they read they will probably remember better than our conversations with them. Some to whom tracts were offered were afraid to receive them, thinking they were some order of government; others who were made acquainted with the contents would not receive them. I should be very glad if any persons would contribute to have tracts written for distribution. I can procure from 12 to 15000 short tracts written for 100 Spanish dollars. The printed tracts are ~~also very~~ more desirable and large funds needed to print that variety which we should be glad to circulate.

At Nawockolie a Catholic requested me to give him a New Testament. I told him that his priest would not allow him to read it. He however said differently. I had to tell him I had no testament to give him. I promised him, if he would go to Panditeripo, that I would give him some Scripture Extracts.

During my journey I was treated very kindly by most of the natives. With two exceptions they would receive no compensation for the little comforts with which we were supplied.

June . This morning I set apart as a special season for prayer and thanksgiving. The young man who accompanied me returned from Jaffnapatam this morning. He was very active during the whole time I was from home, and probably did more work than myself. My boys were also very active. With their assistance as much was done in one day as I should have done in three, had I been alone.

June 24th. This morning two men visited me from Oedoopittie. I was pleased to hear one of them say (when asked what I had said to him when at that place) that I told him he must believe in Jesus Christ. Whether he had ever heard the name of the Saviour before I know not. If not it ~~was~~ is a pleasing circumstance that the word spoken took some root.

June 25th. One girl has been received into our family to day. She is a Catholic.

June 29th. My interpreter's father came here to day. He wished me not to take his son hereafter among the ~~[illegible]~~ wild beasts, or over the water.

July 2d. Held the monthly concert of prayer ~~here today~~ at this place to day. The Catholic whom I saw at Nawekolie, and to whom I then presented some Scripture Extracts came here to day and received them. He is unwell. He begged for one of the gospels, but met with a refusal.

July 13th. To day Mrs Scudder went to Allatherkel to visit the Catholic females. Above 50 assembled at the Vedans house to see her.

July 14th. This afternoon Mr. Poor preached at this place preparatory to the ~~ad~~ administration of the Lord's Supper.

July 17th. The Sacrament of the Lord's supper was administered at this place for the first time yesterday. P. M. Whelpley, the boy whom I received from Mr. Poor was admitted to the church. He has for nearly two years given some evidence of piety. His impressions have been deepened for several months past. The Lord seems to be near us. I believe we shall soon see better days. Mrs. Richard, Mrs. and Miss Winslow with Mr. Richards were present. Jordan Lodge and Miles from Tillipally were also present.

July 19. W. H. Hooper Esq.r Collector of the district of Jaffna spent the day with us. He is a ~~[illegible]~~ friend to this Mission. May the choicest of Heavens blessings rest upon him for his kindness to us.

Aug.t 3d. This being the day appointed for the commencement of a quarterly meeting of ~~the~~ all the members of our Mission, Mr. Scudder and myself went to Tillipally and ~~united~~ with the Brethren and Sisters in the observance of the Lord's supper. Two natives one from the boarding school, the other a gardener were baptized and added to the church. George Kock was also received. He has given good evidence of being in a state of grace for nearly five months. His mind has been more deeply impressed since we had the communion

this place, that it was his duty to join himself to the church at this place now consists of five members
Mr. Scudder, Amy Tompkins (the woman of colour who accompanied us from America) George Rock. P. M. Whelpley
myself. The Lord grant that there may soon be a great increase to our numbers. His dealings of late give us some en-
ployment to hope that he is not a God afar off. To the praise of his name be it spoken the son of the Vedan a catt
who is my superintendant of schools appears to be enquiring the way to Zion, and I am not without the hope
that a good work will be carried on among the Catholics. One of them came to me yesterday and requested me
lend him an Old Testament.

Aug. 5th This morning five Catholics among whom was the Vedan, and two persons from an island a few miles dis
tant attended Church. The Vedan has never been at church before. One of them after service requested me to lend him
him a New Testament. I lent him one. In a few days I am in hopes that I shall receive a few copies of
Scriptures. I cannot but hope that God is about to open the way for the circulation ~~of the~~ among the Catholics
sincerely hope we may soon receive funds to purchase them. If those individuals at home who are disposed to
ist in very good work would contribute to this object their charity will be most gratefully received.

Aug. 8th Yesterday the Cholera commenced at this place. What may be the dispensations of providence towards
we know not. This we know that the Lord does all things well, and whether living or dying we are in his
ds. My boys have been very much alarmed. O that God would make it instrumental in making lasting
pressions upon their minds, and lead them to commit them all to the dear Redeemer. One of my boys Gantie
d that he did not care how soon he died, for if he died now his torments would ~~be less~~ not be so great
they would be, if he lived longer, and at last died in his sins.

Aug. 12th The Catholics have just completed their ceremonies. On Tuesday evening they were engaged in carrying the
age of the virgin Mary or of the Saints through the village of Chillalle. My spirits have been much depressed
consequence of their wretched state. Alas! how different their worship from that which God requires. It is
sweet consolation, that I have a throne of grace before which I can bear them. If the people of God in my na-
e land could sometimes witness the scenes which I visit, they would plead for a blessing upon my labours
Aug. 2d Spent the day at Eilavalle a village in this parish about two miles distant from the Church. Sip
my boys accompanied me. This village is inhabited principally by Catholics. We distributed 11 tracts and
Scripture Extracts among the Catholics, together with 7 tracts and 5 Scrip. Extracts among the Heathen. Our
ccess in distributing tracts and ~~tracts~~ Sc. Extracts among the Catholics has been great. It is not improbable that the priest
ll order them to be consigned to the flames. Even if he do, the Lord may overrule it for good and excite such
spirit of enquiry among them after the word that they will hereafter obtain it. The priest is now at this vill
ge, performing some of the Catholic ceremonies. I met with one man ~~at Chillalle~~ who probably had seen
Old Testament which I lately lent to a man at Chillalle. He was desirous of knowing whether there were
books besides those in that volume. He probably alluded to the Apocrypha.

Aug. 5th To day I have dismissed my superintendent of schools. Last week dismissed the Sinlepurum School. As
am now without a superintendent, and Mr. Winslow has a good one, I shall give up to him the one I estab
shed at Mazeapetty about a year ago.

Aug. 9th This morning a Catholic came to me before church, and said that he wished to forsake his religion
cause his priest had acted unworthily in preventing his marriage. He said that in consequence of his priest
having done wrong, he was led to doubt the truth of his religion. The priest is considered holy by the Catholics
he acknowledged that Mary and the Saints could not help him, and that his priest could not forgive sins.
told him I should be glad to see him at any time and would have the word of God read to him if he wished
This afternoon Mr. Kloyaert and myself went to Matthekel. We addressed a large congregation at the
hool bungalow.

Aug. 17. I feel still greater encouragement to labour among the Catholics. I went yesterday to the house of a
young Catholic at Chillalle, who has previously been very attentive to what I had said to him. I took the
first volume of the New Testament with me, and had the 19th Chapter of John read to him. The afte-
noon followed one from place to place and was joined by another young man who also ~~followed me~~
was attentive to what I said. One of them asked whether a person who had went to hell, could not get out
after 10 years. This gave me the opportunity to have a part of the 16th Chapter of Luke and the last
verse of the 25th Chapter of Matthew read to them. — I have lately had some Scripture Extracts
written upon the olla, which I send out my boys to read to the Catholics. These extracts are taken from
one of the evangelists and give a particular description of the sufferings and death of Christ. I intend to labour
most in Chillalle. In general avoid conversations with them on ~~differences~~ points of controversy.

Aug. 28th On Saturday afternoon last, about 3 o'clock, in company with Mr. Rock, three of my boys (Gantie
Willis and Brittain) my interpreter and his cook together with three coolies, I left Panditeripo to visit the
Island of Caradive and Uralluvai * We reached Caradive about half an hour before sunset and as we
had the prospect of reaching Uralluvai that night, I altered the arrangements which I had previously
made of spending the Sabbath at Caradive, and determined to spend it at Uralluvai. It being dark before
we were ready to pass over the ferry, my interpreter declined passing over until Sabbath morning. I was obli
ged to leave the horse, which had been loaned me with one of the coolies as the boat was too small to carry
him.

Uralluvai is a fine island. The place where we spent most of our time ~~is~~ is inhabited principally by Catho-
lics. Their population is quite large. They have five Catholic Churches.

Sunday morning we went out in three different companies to speak to the people, and to distribute tracts
~~and~~ (Scripture Extracts) among them. Forty tracts and twenty five Sc. Extracts were distributed ~~among them~~
one of them were given to the Heathen. A number of Catholics were working in their fields. Some confes-
d that it was wrong and would try and do better. Others said that they had permission from their
priest to work as it was a work of necessity. I went to the house of a Catholic whose son I had seen
at Panditeripo. He speaks some English. He had an English Bible and a version of the New Testament
translated into Tamul by the Dutch.

Gantie stated that he addressed some women at one place among whom there were two who wept and a
third felt sorry. The Catholic priest was not there. On Sunday afternoon 31 tracts and 32 Sc. Extracts were dis
buted among the Catholics together with 9 tracts and 11 Sc. Extracts among the heathen. The Cholera has lately
been in this island, and among others two Catholics have died who have heard the gospel preached by me.
One of them was formerly a patient of mine. He tarried at Panditeripo some time, and said that if his cough
could be cured, he might yet live 15 years. The other was a man who had attended church at this place a few weeks
ago. I stated in my journal of Aug. 5th that five Catholics ~~had~~ attended church on that morning. He was one
of them. I am not without the hope that he has gone to a better world. The day before he died (as his nephew
informed me) he particularly spoke about the interview he had with me on that day, and of the kind treatment he re-
ceived from me. He spoke about my conversation with him, and wished that his son might be sent to learn English
of me. (Poor Boy, he soon followed his father to eternity). His nephew told me that he repented of his sins
gave his soul to Jesus, and said that he was going to glory. I am gratified to think that he remem-
bered what I had said to him. I learn from this the importance of sowing the seed of the word. We know
not but that some of the poor heathen, who hear about the only Saviour now in their dying hours, pen-
sive of what we have told them, look to Jesus and be saved, but we have much reason to fear to the con-
trary. — Mr. Rock spent a very pleasant afternoon among the Catholics. They seemed anxious to hear

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One of my boys (Broodbull) about 10 years of age was present at the service at Tillipally at this time. After
returned home, he asked his father who was then our servant if he might come to this religion.

Uralluvai is not properly speaking the name of the Island, but only of one of the parishes. There are three
parishes on the Island. The name of the ~~whole~~ Island I do not know.

to what he had to say. Many followed him (the greater part of whom were women) from one corner of the street to another in groups of 40 or 50 and seemed attentive to what was said. All to whom he gave tracts and Sc. Extracts received them thankfully and promised to read them with attention.
On Monday morning we continued our visits from house to house and distributed tracts and books among the people. Little did I imagine that I should meet with so much success among the Catholics in distributing the word of life, or I should have made greater preparations. I took about 80 Catholic tracts with me, the greater part of which were ~~and~~ distributed on Sunday and on Monday morning. I went to one of the Catholic churches. It was a large building. I went far back behind the ~~images~~ curtain where the images were kept. Some people and children following, I addressed them before their altar. Within the church I saw the car upon which they place the image of the virgin Mary when they parade it through the streets. In front of the church, they have a long pole erected, upon which a colour with the image of St. Anthony upon it is flying. There were three enquiries made for the New Testament. Two of them had the promise at some future period of a part of it. I am not without the hope that at the next meeting of the Bible Society at Jaffnapatam, we shall send a request to the Colombo Bible Society to have the gospel of Luke published.
On Monday evening I received from Mr. Morgaart 24 additional extracts, half containing the parables and half the discourses of our Lord. I however determined to distribute no more at that place. On Tuesday morning after taking some congee (Rice and water with Cocoanut milk) I passed over the ferry to Caradive. The people on this island are nearly all heathen. It being the sowing season I went into the fields and conversed with the people. I was detained out later in the hot sun, than I should have been, in consequence of the coolies disobeying my orders and going farther towards the centre of the island than I had directed them to go. Previously to my arrival the Cow house was made ready for my reception in which I dined and took a nap. They would not allow the cooley to kill a fowl on their premises. They however allowed him to cook it after he had gone to another place and killed it. In the afternoon I continued my visits among the people. I arrived before sunset at the house of my old friend (the book of the Odjar) at Valuntalay much fatigued. This was the first native house in which I ever slept. In this climate I am soon overcome by the heat of the weather but eternity will be long enough to rest in. If I may but at last reach that blessed shore it is of little consequence through how many trials I may be called to pass. God grant that while I preach to others I may not be a cast away myself. Alas! how soon do I become weary! How soon does the service of God become a burthen. How much do I delight to lay at home at ease, when the heathen who are perishing for lack of vision have no prospect of ease from the torments of a guilty conscience throughout eternity.
About 15 ~~Sc. Extracts~~ Sc. Extracts and 50 tracts were distributed during the morning and afternoon.
On Wednesday morning I went down to the beach and addressed a number of people who were present. I read a portion of the Scriptures read to them. One only received a tract and a book. The water being very inviting I spent a few minutes in bathing. We gave away the last of our ~~books~~ Sc. Extracts at the house where we tarried through the night.
Sep. 25th. We reached home last evening a little after sunset. Nearly 30 tracts were distributed at Caradive and on our way home.
Caradive is a place where Heathenism has taken deep root. I therefore rejoice that the word of life is in the hands of numbers of this people. If it should not be the means of one conversion, it is a consolation that the way is preparing for the spread of the gospel among them. The fallow ground is breaking up. By distributing tracts and books among them a desire for reading may take place, and their fears of receiving them hereafter from us be done away. On this island there are three principal villages Karlapurne Valuntalay and Tankorda. These are near each other. One school might answer for the whole island and probably would be a very large one. I never was so much convinced of the importance of having the Scriptures read to this people as during the last tour.
The whole number of tracts and ~~books~~ Sc. Extracts distributed on the islands and after we left them on our way home were above 350. To the great head of the Church it belongs to bless the means which have been used for the everlasting good of this people. I hope that by the time American christians send us large ~~supplies of~~ funds to purchase the Scriptures, that they will be prepared for profitably reading them.
This afternoon Mr. Lambrie Church Missionary from Kandy visited us. He appears to be a very precious man. It is my ardent prayer that the great head of the Church may send many such devoted men among the Heathen. I enjoyed a delightful interview with him.
Sep. 30. I sent two of my boys this morning to the bazar at Changany to distribute tracts. They distributed 40. Some were given to the people at Matherkel this afternoon. I went to that place to see a poor woman whose sight I had previously restored to her. Her complaint is the dropsy. I performed the operation of tapping upon her, and drew off a large quantity of water from her.
Oct. 2d. Yesterday I went to Mallow to attend the monthly concert of prayer. Distributed 20 tracts by the way. In our visits from place to place when circumstances will not admit our stopping to converse with the people, we may very profitably sow the seed of divine truth by the means of tracts and thus improve to better advantage that time which at longest is with us very short. Mr. Lambrie delivered us an address on the shortness of time.
Oct. 6th This week two Catholic girls of the Vellala cast have come here to learn to sew.
This morning I sent Whelpley and Willes to a large bazar about 4 miles distant to distribute tracts. They distributed 100. They informed me that 99 persons who received them could read. Some read a little and then refused to receive them. A number of people who could not read requested the boys to read the tract to them. The whole number of tracts distributed this week is above 150.
~~Oct. 8th. Rejoice to say that at a meeting of the Bible Society~~
Oct. 7th. This morning about 24 females were present at Church besides the beggars, nearly half of whom were adults. One of the young men mentioned in my journal of Sep. 17th was at Church. Preached from the fourth commandment. As I heard that the Cholera was at Matherkel I went there this afternoon more particularly for the purpose of seeing him, and had a part of the 12th & 13 Chapters of Luke read to him. Afterwards went to the house of the Catholic mentioned in my journal of Sep. 9th and had the Scriptures read to him also.
Oct. 8th I rejoice to say that at a meeting of the Bible Society at Jaffnapatam this morning, a resolution was passed to request the Colombo Bible Society to ~~print~~ print 4000 Copies of the gospel of St Luke for the Tamul district. This intelligence will doubtless revive the hearts of the children of God ~~that we have the prospect~~ who contribute to the support of the several Missions in this place that we soon have the prospect of distributing an important part of the word of life among this people. We also expect to have 24,000 Scripture Extracts published soon by the same Society. In my journal before I mentioned that a bible association had been formed among the natives. It bids fair to be useful. The Magistrate at Mallagum G. H. Speldewinde Esq. has lately been making exertions to form a similar association.
This morning while at Jaffnapatam I received four numbers of the Christian Herald for the months of Jan. Feb. March. and April 1821. These are the only pamphlets which we have received from the Board since Mr. Garretts arrival. I desire to unite with all who love our Lord Jesus Christ

praising him for what he is doing in other places in bringing the Gospel to the knowledge of his 7
erable name.

Oct. 13. We have lately had two or three offers of girls of the Vellala Cast to come and live with us

Oct. 15. Gabriel mentioned to me to day a pleasing circumstance respecting a Scripture Extract which had not
ly since been given to the father of the boy who lives at Batticotta
tributed a number of them at that place. Probably this might have been one which was given at that
e. The boy read it to two men who were present. They asked what it was. He told them that it was
word of God. They afterwards read it themselves and said it was their duty to become acquainted
th it. Do not these facts show clearly the importance of having the Scriptures ~~and~~ distributed
ong this people.

Oct. 25th. Was visited by two Catholics. I had the parable of the rich man and Lazarus read to
em. One of them of whom mention is made in my journal of Sept. 17th asked me for a New Testament
e Lord having sent me a copy of Luke, bound with Acts yesterday, I was enabled to comply in part
th his request. I prescribed the time he might keep it. He however begged that it might be prolonged
double the time.

Oct. 26. Have been absent from home a part of this day in attendance upon an aged Catholic who
s ill with the Cholera. He has been a frequent visitor at this house for several months past. What
ect my warnings may have had upon him, I know not. His state is now fixed for eternity. I con
sed some time with his wife. She entertains the hope that she is a real Christian. I hope the Lord
y lead her to reflect upon what I have said to her. This evening I saw some of the sand which was
ken from the tomb of Lopez at Jaffnapatam. Whether any of his remains were mingled with it I do
t know. The Son of the old man feeling a little unwell had some of it wet with water and crossed
mself with it. This doubtless was done for the purpose of endeavoring to keep off the disease.
el the importance of having a tract written on the subject of the New Birth to have read to the
tholics. I have lately finished a tract upon the nature and duties of the Sabbath. The fourth com
andment is particularly explained. The boys began to read it in Chillalle last week. I am now
curing a number of tracts written, and shall distribute them as soon as possible. A variety
subjects should be presented to their view for the purpose of endeavoring through divine assistance
awaken them from their deplorably wretched state of spiritual death.

Oct. 27th. It is a solemn time here. Death hath received his commission to make farther ravages.
e man who was last night cropping himself with the supposed holy dust of Lopez has followed his
ther to eternity. Thus in a little more than one week, the father, son, daughter and grand daugh
have died with this alarming disease. The Lord has mercifully preserved us from death; but we
know not what may be his designs respecting us. ~~The~~ Two nights before the old catholic died a woman
as confined at his house. This morning very early she got up, took her child, and walked to a
illage a mile an half distant. This afternoon the poor bereaved widow has come for the pur
pose of residing a short time ~~with us~~ under our roof.

Nov. 1. Have had some very close conversation this evening on experimental religion with the young
atholic man who is here with his two little motherless babes. The mother was one of the four
have mentioned who died with the Cholera. This evening received a letter from J. Evarts Esq. giving
s a pleasing account of the increase of the funds of the Board. We desire to return our sincere thanks to all
hose who contribute to our support and to the support of this mission. We regret much to hear of the ill
ealth of our dearly beloved Dr. Worcester. If it can be consistent with the designs of the great head of the
hurch, we hope he may long be spared to labour in his vineyard. Should he be called from his labours
eaven will be a sweet resting place for him.

Nov. 4th. On Saturday evening last I was taken unwell. On Sunday morning I addressed the people
but was soon after confined to my bed. My complaint not yielding to the simple means used, I bled
myself and took such medicines as were blessed to my the removal of my complaint. The weather
has been very stormy, so much so that Mr. Richards was not sent for. I am now recovering very
fast. W. H. Hooper Esq. is again ill. I was sent for last night to visit him. This is the first time
I ever had to refuse any of my Jaffna friends when called upon to visit them in their sickness.

Nov. 10th. Have been visited yesterday and to day by the young Catholic whom I have repeatedly
before spoken of. I touched upon our differences for the first time. I talked to him freely upon
experimental religion. I think it probable that he might renounce his saints with less diffi-
culty than many others. I gave him a tract on the nature and duties of the Sabbath.

Nov. 17th. To day I went to Mallagum to attend the formation of a Bible Association amongst the
natives. A number of respectable native men were present. There are now three institutions of this
kind in the Tamul District. One at Mallagum. One at Jaffnapatam, and one at Ponnoccen.
Several of my boys have become subscribers of one fanam ~~a week~~ (above 2 cents) a month. This
they are to earn by writing tracts. A gentleman from Denmark, who previously to his coming here
travelled from that place to Calcutta by land was present. He made a donation of 20 Rix dollars
to the Society

Nov. 22. On Monday last ~~I went to~~ I went to Jaffnapatam to attend the meeting of the Bible
Society. I am glad to state that the Colombo Bible Society have determined to comply with
the request we lately made them to furnish us with 4000 copies of the gospel of St. Luke. On my
way to Jaffnapatam I distributed 17 tracts. On Monday evening went to Tellipalle and spent the night
with the Revd. J. Knight. Church Missionary. He was quite unwell. On Tuesday morning Mr. Spaulding
ing and myself ~~set off from~~ set off from Tellipalle to visit Copay (the neighboring parish) and read
d it between 9 and 10 o'clock. On my way I distributed 17 tracts and 3 ~~books~~ Scripture extracts, containing the Sermon
the mount. Some of the tracts were printed. These are the first printed tracts I ever distributed. I hope
s the beginning of the time, when I shall have many of them to circulate. We could print a receive large
plies of tracts which the Madras Tract Society would print for us, if we had the requisite funds
defray the expense. Any donations from American friends for this object would be very grateful
y received. In the afternoon distributed 26 tracts and 3 ~~books~~ Scripture Extracts. Mr. Spaulding also distributed a
number of tracts and books. I spent the night at Tellipalle. On Wednesday morning went again to ~~Cop~~
Copay. Distributed 33 tracts and 9 ~~books~~ Scripture Extracts. Returned in the evening to Tellipalle and from thence home
the morning. Mr. Knight is much better. He kindly furnished us with the printed tracts and Scrip-
ture Extracts.

From the number of tracts and Scripture Extracts we are enabled to distribute among the people, it is
most convincing proof that they are ready to receive the everlasting gospel of our Lord and Saviour
Jesus Christ. May he in whose hands are the hearts of all men incline many to contribute of their
substance to send it to them.

The mother of one of my boys has lately died, and his father has solicited us to let him to return

8 homes. As he is not a very bright boy, I have consented to his proposal. His name is Lewis. I shall endeavour to take a more promising boy in his place.

Nov. 23. To day the Brahmin mentioned in my journal of April 1st came here. He was very much ravaged. I asked him, if he remembered what I had previously told him about the manner in which he could be saved. He commenced by repeating the first sentence of the Lord's prayer and then said if I believed in Jesus Christ he could be saved. He afterwards said that he could be saved by offering flowers.

Nov. 24th Yesterday afternoon received the intelligence ~~of the~~ from America of the death of a near and dear friend. May the Redeemer sanctify her death to me; and may I be prepared to follow her to glory.

Dec. 2d. To day I recommenced the school at Sulepunum. I am glad that our funds will admit it, as there were several girls attached to it when I dismissed it.

Dec. 4th Mr Knight spent yesterday and to day with us. Yesterday afternoon in company with Mr Spalding and Mr Scudder, Mr Knight and myself went to Mathekel. We addressed a large number of people at the school bungalow. Fourty or more females were present during a part of the time. I had an account of the work of grace in the South Sea Islands read to them. This morning we addressed a smaller congregation at Vardealadipo. Thirty females were present during a part of the time. I have been making arrangements with my schoolmasters ~~on Sabbath afternoon~~ to collect the boys at the different ~~one~~ school bungalows on ~~the~~ Sabbath afternoon. I design to have the children taught some form of prayer, and to have other exercises of a religious nature. I shall be assisted by boys from my boarding school. As more or less people will probably attend I design to have parts of the Scriptures occasionally read, which I hope may prove profitable.

My schoolmasters have finished reading the book of Luke, and this afternoon began to read the book of Genesis. Having occasion to make some ~~astronomical~~ observations, one of my schoolmasters at the station, who probably is by far the most learned man in the parish (but has little knowledge of astronomy) wished to know if Jesus Christ taught us this knowledge. It is urged by some of the natives that their religion is true because they can calculate eclipses, and probably the great father of lies does what he can to persuade them, that this circumstance is sufficient to establish the validity of their system.

Dec. 5. Was again visited by the young catholic of whom I have so often before spoken. He said that he had read the tract on the Sabbath at his house to his friends and several others who were present. They were pleased with it. He has lately been sick. He desired to have a prayer read to him which was particularly appropriate to a dying person. Such an one I was enabled to have read to him from the book of Common Prayer. I had some conversation with him about the Lords supper and mentioned to him how strict we were with the members of our church. He asked if a person who received the Lords supper from the hands of the priest could go to heaven. I told him that all who love the Lord Jesus sincerely went to go to heaven. He spoke about his mothers death and asked if he could now pray for ~~the dead~~ her. I told him it would do no good to pray for the dead; that after death the soul was fixed for eternity. I had the last part of the 16th of Luke read to him. He asked me, if we could perform any ceremonies for ~~the dead~~ persons near to death. He said their priest put something on their head which represented the blood of Christ, and asked if it could do any good. After our conversation was finished I took him aside and prayed with him.

This afternoon I sent my boys to Chillalle to read to the Catholics, a tract on the New Birth which I have lately been preparing.

Dec. 8th My boys have distributed above 50 tracts during the week. 8 of them were Catholic tracts.

Dec. 9th I have during the past week given different parts of the New Testament to ~~my schoolmasters~~ several of my boys in the Boarding School. As they now have parts which they can call their own I hope they will be induced more frequently to read them. I have also to day given parts of the New Testament to my schoolmasters. C. E. Layard Esq. kindly furnished me with a New Testament some time since. I divided it into a number of parts. Some of these parts I gave them. When I receive a few copies of the gospel which is about to be published, I intend to commence a new exercise with my schoolmasters. When they read their weekly portion, I shall enjoin it upon them to mark such parts as may appear to them faulty with respect to good tamul or a proper style, together with those parts which may be unintelligible to them. By so doing they necessarily must become better acquainted with the precious words of life, than if they were to read it merely for the purpose of answering a few questions upon it. I feel great encouragement to labour with long suffering and patience with those who have the opportunity of constantly receiving religious truth. If ancient heathen Philosophers had their mottos to induce them to perform their duties, so should the missionary of the cross. Among others Strike the blow where it has already been struck should be particularly impressed upon his mind. The small drop of the bucket will in time make an impression upon the hardest marble, and we have every reason to hope, that with divine assistance we shall eventually make impressions upon the minds of those with whom we have very frequent intercourse. For this purpose by calling aside the children under our care, our domestics, schoolmasters and occasionally others to converse with them and pray with them in private, we may hope much good will ensue. I feel it particularly important not to give up labouring with these, though they should grow harder and harder under the word. They are in the hands of God and the bread which we cast upon the waters may be found after many days. May Jesus grant that I may never be induced to yield to any temptation of the great adversary to tire in this promising and important work.

Dec. 12 In consequence of the bad weather, the Vardealadipo schoolmaster only came here this afternoon. I called him aside conversed and prayed with him. He appeared to be much affected. He is probably sixty years old.

Dec. 13th Went to Batticotta to attend our monthly tamul meeting. A committee was appointed to prepare a tract, and have it translated into tamul with a view to present it at our next meeting. If approved we design to publish it.

Dec. 14th A catholic came here from Mathekel this morning. I gave him a tract on the Sabbath, and lent him the Epistles of Paul to Timothy, with one of the Epistles to the Thessalonians, which were stitched together. Gave the Epistles to the Ephesians and Collossians to a young man who is pursuing the study of ~~[illegible]~~ English with me to take home for his father and himself to read. He says that his father does not wish him to embrace this religion.

Dec. 15th One of the Odjigs from the island of Caradine visited me this morning. I gave him a tract on the subject of the work of grace in the South Sea Islands together with an exposition of the ten commandments to his brother at whose house I staid at two different times when on that island a tract with the Epistle to the Hebrews. This morning went to Jaffnapatam to visit G. E. Lazaro Esq^r. He is unwell. Distributed a few tracts by the way.

Dec. 17th This day two years ago with the dear companion and sharer with me in the unspeakable privilege of labouring among the heathen reached this Missionary field. We have great reason to bless the Lord for his continued kindness to us. After having been two years on Missionary ground, if I know my own heart, I rejoice more than at first that I have been called to the blessed work of preaching Christ to the Heathen. This should be a matter of great joy to me could I say that the heathen are flocking in crowds to Jesus. But it is not so. I dwell in a land of thick darkness. No desire is manifested by most of the people to hear the truth, much less to embrace it. Fruit however shall be gathered in. The promises of God have not been made in vain. The way is preparing for the coming of the Son of man. The prejudices of the people are breaking down. The rising generation are learning to lisp the name Jesus. During the past year much divine truth has been communicated to the people in different directions around me, especially by my boys. A young man who is pursuing the study of medicine with me has also to some extent spoken it among the people. Since the Lord Jesus manifested himself to his soul as the one altogether lovely and the chief among ten thousands. To the head of the church it belongs to give or to withhold the blessing.

Dec. 19th I went yesterday to a village called Cheravirlaan about a mile and an half distant from the town for the purpose of seeing a schoolmaster who came to me several months ago, requesting that I would establish a school at that place. As our funds would not admit it at that time I was obliged to refuse.

This afternoon accompanied by 8 of my boys I went to Calavalle. We distributed by the way and at that village 10 tracts among the Catholics. Two of these one on the Sabbath, the other on the New Birth were given to a Mahomedan with the Epistles of Paul to the Galatians and Ephesians. The Epistles to the Hebrews Timothy to Titus and Philemon were also distributed. Three heathen tracts were distributed. The boys distributed 12 tracts on Monday and 13 yesterday.

Dec. 20th I am fearful that I shall be hereafter deprived of having the young son of the Vedan under my instruction. One of my heathen boys who is learning English with me has informed me, that the Romish Catholic priest was unwilling that he should come here. This boy as I mentioned in my journal of yesterday appeared to be under some exercise of mind. I fear that his convictions did not terminate in conversion. I have felt my soul drawn out to God in prayer for him, in times that are past and I am not without the hope that the Lord may yet have mercy upon him. I have one consolation, that I have a throne of grace at which I can plead for him, and if he will not come to me, I can occasionally go to his fathers house and warn him to flee from the wrath to come. This ~~afternoon~~ morning a heathen asked me to give him a tract similar to the one I had given him, for another man.

Dec. 21. Susai (the young Catholic of whom I have frequently spoken before) came here to day. He came to get his shawl mended. He was also here on Tuesday last. At that time I had the second commandment read to him. The Catholics have not the second commandment among their ten commandments. They have divided one of the commandments into two to make up the number. He told me that it was said that the first saint who went to heaven was holy, and had no need to intercede in the name of other saints. I had previously asked him in whose name the first saint had pleaded. To convince him that the first saint was a sinner as well as others, I had the third chapter of Romans read to him. He wished me to lend him the portions which was read. I lent him the second part of the New Testament marked with a pencil the 16 and 17th verses of the third chapter of Paul's Epistle to the Collossians, that he or others might read them. My interpreter had some private conversation with him, and afterwards told me, that he thought that he considered it wrong to worship saints.

Dec. 22. Went this morning to Odooville between three and four o'clock. Mr and Mrs Winslow with two of their domestics were sick. In the midst of these trials the Lord is merciful to them. While afflicting them with one hand, he is blessing them with the other. Jesus is with them. Yes blessed be his name, he is making bare his arm, and is showing I trust to at least two persons that he is their only resting place. I conversed with them both, and entertain ~~that~~ the hope that a work of grace is begun in them. Independent of these there are at that station four candidates for admission to ~~the church~~ our church. Onward faith blessed Jesus from conquering to conquer. On my way home I stopped to address several companies of people.

Dec. 24th Yesterday afternoon I went to our washermans house and had a portion of the Scriptures read with a part of the tract on the nature and duties of the Sabbath read to his wife and son. The wife daughter and two of his children regularly attend divine worship on the Sabbath. We have had this family apart as the special subjects of prayer. Last evening I gave my interpreter an exposition of the ten commandments and a tract on the work of grace in the South Sea Islands to carry to his father.

To day the Vedan visited me. He promised me that his son should again come here for the purpose of pursuing his studies. He told me that one of his other sons went to the school at Mallankel. I gave him a tract on the New Birth. If he read it with attention, I hope he may be enabled to know whether he has the numerous evidences therein stated of his being in a state of grace.

Dec. 26th Yesterday morning I went to Tillipally with Mrs Scudder and our little flock of girls and boys. Mrs Scudder with the girls and some of the small boys were before, I was in the middle on horseback and the boys and men behind. The scene which took place in Africa (as described by Mr Johnson) was forcibly brought to my mind. We were all going to the house of God. I had our spiritual circum-

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This tract is written in the form of a dialogue. It commences by asking the question whether the heathen has ever heard of a strange person who appeared in the world 1800 years ago. It then proceeds to give a description in part of his character, his being kind to his friends and to his enemies, and informs him that though so good and kind he was innocently put to death. After the heathen gives his declaration of the cruelty of this action, it is stated that this person suffered for others, and then the name of Jesus is mentioned to him. After an account is given of the manner in which those who died before Christ came into the world (and this is very necessary, or they will say as they have said that our religion is of recent origin) were saved, it points out to him the nature of sin, the insufficiency of any atonement we can make, and the necessity that the Son of God should die for us, together with the necessity of his belief in this Saviour, and the consequences of his believing or not believing in him.

It is desireable to have a proper variety in holding up the doctrines of the Cross, which are so repugnant to the feelings of the Heathen, and it is to be hoped, that the commencement of this tract in this way may have a tendency to impress the mind of the reader with some considerable effect.

Stanas been of the same nature with theirs it would have been truly delightful. However the L
can as easily give his blessing here as there, and he will give it. He is on the way to us. Alre
we hear the sound of his goings in the top of the Mulberry trees. Unite with the brethre
sisters, and ~~with native brethren and~~ with Native brethren and sisters in the celebration
the Lords supper. Blessed be the Redeemer, two persons whom we hope are sisters indeed
added to the church. These were from the native boarding School. At the same time the serv
of Mr. Richards was added to the church. Pundaram was also a candidate. He felt perf
willing to come out from among the heathen, and show himself on the Lords side. But after
very close examination together with consultation and prayer on our part it was thought be
that his admission be postponed. We should be very sorry to keep any true disciple of Chri
from this ordinance, but we feel it necessary to be exceedingly cautious. If he be a true dis
of Christ we hope that he may be induced to run with more activity the Christian course.
will probably for a time be exposed to the scoffs of the heathen, both because he has left
them, and because we have not received him. One thing that the heathen will learn
that we are not so anxious to proselyte people to the Christian religion as to receive the
who may offer themselves without the proper quallifications.

Dec. 28th C. E. Layard Esq.r spent the day with us yesterday. He returns to Jaffnapatam
morning. I went with him to Mathakel yesterday afternoon. He addressed more than 15
persons who were assembled at the school bungalow. After he had finished I spoke a short
time and concluded with prayer.

This afternoon I went to Vardealadipoo to see a young brahmin who several months
since wished me to employ him as a schoolmaster. Should I find him properly quall
I think I shall employ him to teach a school which I expect soon to establish in Cha
gam.

Dec. 29th I have this day received into my boarding school a boy in the place of the one
named Lewis, who lately returned to his father.

Dec. 30th To day there were 14 women besides the beggars at church. There were also 12
Most of the women were very attentive. One of the women who attended on Sabbath last a
who was present to day never came to church but once before. When invited she refused
wished those who invited her to go away. Her daughter also came with her. She had
refused to attend. Preached from Ezekiel 33d. Chap. 7. 8. 9th verses.

In my journal which was sent to America in Jan.y last, I mentioned that I had five
schools including the boarding School. One of these was dismissed a few months ago, but has
been recommenced since our last remittances have been received. After I dismissed my sup
intendent of schools I delivered up the school at Nagarpetty to Mr. Winslow, who had a go
superintendent. As our funds will now admit of a small increase to our present number
has been previously mentioned, I expect soon to establish two more. In my last journal I
mentioned the studies which the boys in these schools were pursuing. It will be unnecessary
me here to speak of them. In all my schools each boy is learning a morning and evening prayer
who cannot read are taught by others. ~~[illegible]~~ Each of them is to have one piece (less than one cent)
when they have committed them to memory.

With respect to my boarding school I rejoice to say that my prospect of usefulness is encourag
I have now 16 boys under my care. A number of these boys are promising and useful aids
to me in my work. My exercises with them are the same as when I last wrote, with the
exception that they are now examined on the sermon they have heard in the morning after the
cital of their Catechisms and Scripture Extracts in the evening. Instead of examining them on
sermon in the afternoon, I meet them for the purpose of reading to them the biography of
children or of having exercises calculated to lead their minds to the Saviour. The meeting
friday evening is also conducted on ~~somewhat~~ a little different plan from what it was. I
have begun to instruct the large boys in the first principles of natural and revealed religion
and shall carry them through those parts which may be most essential. I oblige one of them
write upon the olla at the time, the substance of my remarks. This is to be preserved for
future benefit.

Five of my boys are constant attendants of my enquiring meeting on Tuesday evening. G
the oldest of the number manifests but little concern for his soul. My wife who contribu
to his support, cry mightily to God for him, day and night peradventure he may have me
upon him.

Whelpley is a fine boy. He adorns the profession he has made of his faith in Christ and is a
usable assistant to me in my work.

Gautier is a very bright boy. I entertain the hope that he has passed from death to lif
Should he prove to be pious, he will probably make a very active instrument in building
the kingdom of Christ among this people. He is very useful in sowing the seed of the word
the people. He wishes to unite himself to the Church and I hope the time is not far di
tant when this pleasing event will take place.

Willis is about 15 years of age and is a very fine boy. His mind has been impressed with
sense of divine things for some time past. About six months ago he appears to be convin
of sin. He entertains the hope that he is a christian. The Lord grant that he may
on the only true foundation.

~~Brittain~~ Boritain brother to Willis is a very fine boy. He is about 12 years age. H
has also had some conviction of sin. Some time ago his Aunt died.* When conversing with
on the subject, he said that she had been praying that his soul might not go to hell
Though not pleased with his Catholic notions, I was pleased to find that he was not
unconcerned respecting the event.

* The Aunt of these boys lived at Santillipay in the parish of Manepay. One of my boys had read on
my tracts to her, or had spoken to her on divine subjects. She made light of it, and spoke in high
of her Paramascevem.

addition to these, two or three others have had some occasional serious reflections, and have attended
inquiring meeting. Several of my boys are very young and it is to be hoped that as they grow up they
grow up in the fear of God, and hereafter be made wise unto salvation. We have by far the great
immediate prospect of success in our boarding schools, and we hope that they may be remember
in the daily prayers of thousands in our native land. I feel confident that these schools will
nurseries from which many will arise to preach Christ to their perishing countrymen, ~~and our~~
are but two girls attached to our boarding school. We feel the importance of educat
males, and bringing them under our immediate care, and we hope that a disposition will ex
to contribute to this object. Though a large ~~to~~ female boarding ~~st~~ school would very con-
siderably increase the cares of Mrs Scudder, yet the object is so desirable that she would be willing
make great sacrifices to have it accomplished.

Mrs Scudder received into our family a girl of low cast several months ago. She is a very fine child.
father lately died. A little while before his death he requested that she might be continued
us. As she is a slave, I intend to purchase her freedom upon condition that she will remain
us for three or four years. She will not be valued at more than five Spanish dollars. She
about nine or ten years old.

congregations on the Sabbath are not as large as they formerly were, when a large number
sick people ~~attended~~ came here for medical advice. Applications for medicine are now but
interpreter has frequently serious thoughts about divine things, and is in the habit of secret
prayer, but has not yet been induced to ~~follow Christ~~ leave his father to follow Christ.
young man studying medicine with me adorns his profession, and appears to be really pious. I
in hopes, that God had a work for him to do in the ministry; but he appears to have ordered
otherwise. I believe it is his wish to pursue the practice of medicine.

the female of Colour who accompanied us from America is very serviceable to us. She
its us both by her prayers and examples. As far as we can judge she appears to esteem
Lord Jesus above all things. We desire to feel very thankful that she was inclined to
company us to this land. Should we hereafter have a large school for girls, she ~~would~~ will be
very useful in watching over them, as she ~~will~~ will be more with them than Mrs Scudder could
ably be. On Saturday afternoon, she goes out to invite the females to come to church, and
Ellen has rendered herself useful in this respect.

Asking an interest in your prayers for the divine blessing to rest upon us

I subscribe Myself Revd & Dear Sir

very affectionately

John Scudder.

Post Paid.

MADRAS 25 NOV 1822

Revd Samuel Worcester D.D.

Salem

Massachusetts

U. S. America.

To the care of the Revd W. H. Pearce
Baptist Mission
Calcutta.

G.P.O
FEB 7 22
BOSTON

250

Mr. James Garrett.

June 1, 1821

Jeremiah Conants Esq.

Norton.

(Mass)

Tranquebar, July 29, 1820

Respected Sir

In haste I address you, to inform you of our safe arrival at this place. We anchored at eleven o'clock A. M. I have been on shore with Capt. B. and by his advice, and that of some Europeans to whom he introduced me, have concluded to remain here in preference to going to Pondicherry, as I am informed that opportunities are more frequent than at either at Pondicherry or Madras for going to Jaffna.

The articles that were put under my care directed to Bombay I leave in Capt B's hands, with orders for him to leave them at Madras. I shall write to Bombay, as directed by you.

My passage has been pleasant and my health good. I did not expect to have so short a time or I should have written you previously to our arrival.

Please give my respects to Dr. T's family also to those of Mr. Armstrong's office

Yours with respect.

James Garrett.

Mr. J. Evarts Esq.

Tillipally August 23, 1820.

Rev. & Dear Sir—

With pleasure I perform the duty of acquaint-ing you with my arrival at this place, and with gratitude I acknowledge the goodness of God in bringing me to my place of destination in health and safety. After a pleasant passage of 112 days, I arrived at Tranquebar on the 29th of July, where I landed the articles destined for Ceylon: those for Bombay I sent to Madras in the Sally, directing Capt. Bertody to leave them with Arbuthnot, D'Monte, & Co. as I was informed opportunities for sending to Bombay were more frequent at that port than any other on the coast. I wrote to Rev. C. Hall, by mail, agreeably to Esq. Evarts' directions

After remaining at Tranquebar five days, I obtained a passage in a boat, going to Point Pedro, for myself and the articles under my care;— I arrived on the 9th of the present month, and the following day had the satisfaction of meeting six of the brethren at this place.—

My situation while on board the Sally was more agreeable than I anticipated when I embarked at Boston. Capt. B. treated me with tenderness and respect, and withheld nothing which was requi-

site to make my passage pleasant and comfortable. Our voyage was prosperous, having but little contrary wind, few storms, and being favoured with general health. How far I succeeded in "conciliating the affectionate esteem of those who were with me upon the passage, and giving them a favorable impression of the Christian and Missionary spirit" becomes not me to say: but it was my desire and prayer to recommend the Religion of Christ by a godly life and conversation. I distributed the books, tracts, &c. which were put into my hands at Boston, among the seamen, who were nearly destitute of books; and I had the satisfaction of seeing them diligently employed upon the Sabbath in the perusal of them. I found the brethren in much better health than I anticipated. Br. Richards, who has long been buried in the minds of his friends in America, yet lives, and is able to superintend the schools connected with the Battacotta station:— and Sister R. who was addressed as a widow in many letters from America, still lives in the enjoyment of her bosom companion. Br. Poor's health permits him to perform the duties of a preacher & superintendant of schools. — — —

I am under the necessity of informing you that the Printing-Press has not arrived from Calcutta;— consequently there is no prospect of my having employment in that business for some time to come. As it is necessary for me to spend some time in acquiring the language, I shall consider that my principal business at present: at the same time en

endeavouring to make myself useful to the Missionary cause in whatever capacity the brethren think practicable to assign me.

The box of tools, and the stock of ink, paste-board, &c. are yet detained at the Custom-House, and I suspect they will exact duties. The boxes of Bibles are also detained, but we have hopes of getting a permit to take them, without paying any duties on them.

Some of the brethren appear a little fearful, since they hear of the embarrassments of the Board. Since they have extended their operations, considerable has been expended in building; and it is hoped American Christians will not now with-hold the means of supporting the missionaries and the promising heathen youth who are under their care. There certainly is a prospect of "doing much good at a comparatively small expense;" which I hope will induce those who have "enough, and to spare" to give liberally to those who are famishing for the bread of life. —

As the brethren are now engaged in writing a public letter it is unnecessary to say any thing of the plan of operations now adopted.

Please give my respects to dear Mr Evarts, Mr. Armstrong & Dr. Taylor, and

S. W[illegible]

Cor. Sec. [illegible]

Mr. James Garrett.
Feb. 7, 1821.

Rev. Samuel Worcester, D.D.
Cor. Sec. A. B. C. F. M.
Salem, (Mass.)
Maid North America.

~~Care of John Cooper Esq.~~
~~or~~
~~House of Palmer & Co~~
~~Calcutta.~~

MADRAS
APR 2 1820
BOARD
BOARD OF
B.&F.S

পে যমলোকের
বেয়ারিং তর
পত্রিকা

Batticotta, Jaffna, Ceylon
Nov. 16th 1819

Revd and Dear Sir,

Though nearly unknown to you except by name, yet having some knowledge of your character and knowing the connexion that subsists between you and the American missionaries in Jaffna, I take the liberty to write to you. I know that you are a friend to all who love the Lord Jesus Christ. When I consider that I am writing to a friend whose face I never saw in the flesh, but whom I hope to meet in the kingdom of heaven, where we shall unite in the pleasant employment of loving and praising our Redeemer, my heart glows with warm affections towards you and towards God my Saviour who hath inspired such a hope in my breast. ¶ The idea that the children of God in America and converts to Christ in this heathen land, though separated by distance of place, are yet praying to the same God, loving the same Saviour and communing together through the same Spirit, has been a great comfort to my soul. When I read of the revivals of religion in that land and of what christians are there doing for the spread of the gospel, I feel a peculiar affection for them. When I see the heathens around me worshipping idols, sacrificing to devils whom they call gods, given to all kinds of vice, wholly ignorant of God who made them and of the Saviour who redeemed them, and void of all just ideas of future retribution, my heart is moved with compassion towards them. I am anxious to do much for their salvation, and it is my wish to spend my life in the service of Christ among the heathen. I should be greatly discouraged did I not know that Christ has promised always to be with his faithful servants. But when I consider the promises of God in his word, and that we in this heathen land are not alone, but that all the Christian world are praying for us, I feel encouraged to go forward in the strength of the Lord and do what I can in this glorious work.

I will now attempt to state to you some of my feelings before, as I hope, God had mercy on me. — I was born and educated a Roman Catholic. I was in some degree zealous and strict in my profession till, as far as I can remember, my thirteenth year, when, getting into the company of some bad young men, my mind was corrupted. Through the influence of these young men and the bad books which they gave me to read, I left off attending church and was almost ready to laugh at religion. I did not believe that the word of God was true, nor did I care for the things contained in it. In short I had no relish for any thing serious, but on the contrary I recollect very well that I had the most bitter hatred to every thing that had even the appearance of religion. — In this dangerous condition, Dear Sir, — with a heart full of pride on account of my supposed attainments, I went to your missionaries who had a few weeks before arrived at Colombo, and they were kindly pleased to instruct me. ¶ I remember one remarkable instance of my unbelief and hatred to serious things. The Revd Mr Meigs attempted to speak to me on the importance of having a new heart &c. Having a hatred to such talking, I first tried to waive the subject by calling his attention to various objects that were in the room. But seeing that he was determined to pursue his topic, I became so impatient that I exclaimed "I beg — I beseech you, Sir, to say no more to me on this subject." Such were my feelings that he could by no means persuade me to hear him. I manifested so much impatience that he was, no doubt with grief, obliged to leave off for the time. ¶ I remember some other circumstances like the following, viz) that instead of saying, 'God has granted me these mercies', I was used to say, 'Nature has granted them.' Instead of saying that God in his providence has done so, I was used to say that chance has done it. I thought and many times said, that the universe has existed from eternity. It never was created and it never will end. I denied the resurrection of the dead. I thought that there would be no such thing as a final judgement — that the earth would not undergo those changes which the Holy Scriptures foretel — that the miracles recorded in Scripture were all fabulous — that the Bible is but a device of designing men — and that, since there is no such thing as revelation, one religion is as good as another. I was used to say that I would welcome death, because it will be an eternal sleep; meaning that my soul will be annihilated. The causes of disease and death, I argued, are no more than the necessary operations of nature and that the soul is created and destroyed by chance. I had not the least fear of God before my eyes. I literally was living "without hope and without God in the world." I neither prayed to God as protestants do, nor invoked the saints as the Roman Catholics do. I sometimes went to a protestant meeting, sometimes to a heathen temple, and sometimes to a

a Roman Catholic church. I cared little about any of them; only in the la
mentioned I did some ceremonies to please my friends. This was about my 15th
About this time I engaged to serve your missionaries as an interpreter, and the
accompanied them from Colombo (my native town) to Jaffna where I ha
ever since served them in that capacity. Since I came to Jaffna they occa
onally talked to me about the state of my soul, but apparently in vain. They put
ligious books into my hands and recommended them to my attentive per
sal, but I could not be persuaded to read them. About this time I
my mind gradually believing, or rather forced to believe, the sacred truths whic
I was the medium of communicating to others. At length my doubts
removed and my mind was convinced that I was in the road to destruc
But I am surprised to think that notwithstanding this rational conviction
delayed repentance and thought I could repent when I come to die a
that religion, if attended to in my youth would destroy the hours of
pleasure. I never prayed. I took my meals, laid myself to sleep, an
got up in the morning without ever thanking the author of all my
mercies. Sabbaths were sometimes spent in reading serious books, b
they did not interest me, and I found no enjoyment in the sabbath.
still manifested a decided hatred to religion, and I add with grief that
yet continued to undervalue the sacred Scriptures. I would read any boo
but the Bible; and would hear any thing but serious talking.

Blessed be God that he did not cut me off when
was walking on the brink of hell. About last December I was alarm
about my condition and took myself to prayer; made some resolutions, a
compelled myself to keep the sabbath, as I then thought, and to love th
christian ordinances such as public and social worship &c. I often ma
resolutions and as often broke them, till at last finding myself to tat
incapable of doing any thing to help myself, I saw the need of Christ and
humbly taking my place at the foot of the cross. Such Dear Sir, h
been my feelings before, as I hope, I found mercy of the Lord.

I now proceed to tell you my present feelings. I sin
ly tell you that I find my heart to be full of evil, or as the apostle say
"exceeding sinful." I cannot express the painful feelings which I someti
experience on account of sin. About the latter part of March last I
a hope that God had mercy on me. I still hope with trembling that I ha
passed from death unto life. Sometimes I have peace of mind. I am taken
with things above — I mean that my mind is occupied with things whic
belong to the kingdom of heaven. On some occasions, especially when I dr
near to God in prayer, I realize death and the resurrection, and contemplate
glory of God, the love of the Saviour, and the happiness of heaven with great
delight. I want to be free from sin. I should feel it my great delight to s
and be spent for God. I often think of the day of judgement. Time is sho
eternity is near. The world is no more charming as it once appeared to
It is full of sin and misery. I pray for and expect the time when t
earth shall be filled with the knowledge and glory of God. Jesus is the
lovely theme upon which my heart delights to dwell. Into his ha
I commit my soul. He is the Rock of my defence. He is my hope, m
life and my all. Him I should praise before the heathens. Oh! for a he
of gratitude. I am sincerely sorry that I do not love my dear Redeem
as I ought. But, alas, Dear Sir, facts compel me to say that there
are seasons when my affections wander from God. Then I see that m
heart is not wholly sanctified. I think also that I feel in my he
something of the warfare which the apostle describes in the 7th of Ro
"For what I would that do I not; but what I hate that do I. If then I d
which I would not, I consent unto the law that it is good. For the good
I would I do not; but the evil which I would not that I do. I earnes
ly beseech you to pray for me. Please to pray the Lord that, if he has begun
good work in my heart, he may carry it on to perfection. Pray that I may enjo
more of God, and that I may love my dear Redeemer better than my sou
Thus far, my Dear Sir, I have dwelt on the state of my mind. You wil
please to excuse me.

I am sincerely happy to relate the pleasing circu
stances of two young men belonging to the School at Batticotta, who
I hope, have found Christ dear and precious to their souls. One of them wa

professed [nominal] christian, the other a strenuous heathen. The former has been
ious ever since he came to Batticotta and the more so of late. A few
onths ago he felt that God had had mercy upon him and changed his
art. His subsequent conduct proves that he is sincere. He gives, as far
I can see, some evidence of real piety. The other, amidst constant
hortations to repent and receive Christ, had continued to hold his heathen
ractices till about seven months ~~ago, this date,~~ ago when he was alarmed
bout his situation, began to be in great distress of soul, had deep sorrow
r sin, and was frequently sighing, weeping, and praying in secret. This
e continued a few weeks, when he felt the love of Christ in his heart.
ut here I must speak with caution. He prays very fervently in se-
et, and not less so with his companions. But some time ago he would
ugh in his heart at those who pray. I see a change in his general
nduct. He is generally alive to the things of religion, and ~~xxx~~ more so
particular occasions.

The Revd Mr Meigs holds a meeting with the
oung men in his school every Saturday evening, when we tell each
her our feelings and experience during the week past, and pray for
e blessing of God on the ensuing Sabbath. This meeting has been con-
nued now more than a year. It has done, and I hope it will do,
uch good.

I feel happy to tell you that since we (the
bovementioned two young men and myself) felt the great love of Christ
n our hearts, we have continued frequently to speak to each other a-
bout our religious experience. We began on the 7th July last to have
short, but regular meeting every evening, in which we exhort, warn
nd pray for each other. The meeting has been generally attended by
ive young men and one boy, who are serious. Please to pray, Dear Sir,
hat God's blessing may attend us, that God's Spirit may be poured out
n this place, and that multitudes may be brought into the king-
om of Christ.

I shall add something with respect to the late
evd Mr C. Warren. Mr Warren was the first who instructed me at
olombo. He attended me about three months when he left Colombo
or Jaffna. I often conversed with him after he came to Jaffna. He
pke to me considerably during his last sickness and before his voyage
to the Cape. He was always kind and faithful to me. I can now remem-
er something of his conversation with me, and some of his advice, warnings
nd reproofs, which, I hope, have been blessed to my soul. His memory
s ever sweet to me, and I sometimes feel many agreeable associations
n my mind that render my remembrance of him very pleasing. O may
my poor soul be prepared to meet him in the blessed realms of bliss,
where friends meet to part no more! ¶ In connexion with what I said
of Mr Warren, I would mention some pleasing circumstances that
have lately taken place at Tillipally. A pious young man
named Nicholas, of whom, I think, the Revd Mr Poor has already written to
you, forms a great addition to the mission and has, I know from my person-
al acquaintance with him, an ardent love to immortal souls. He
s a great assistance to the Revd Mr Poor and is, and I hope, he will be an instrument
of much good to the heathen around him. ¶ You will be pleased to hear
~~that I find some serious boys~~ at Tillipally. One, in particular, who
was named by the Revd Mr Poor Niles, is, ~~xxxxxxxxxx~~ a boy of a very
promising appearance — I mean that he is so with regard to religion.
He, though young, is a subject of very serious impressions. Next to him is
a larger boy named Porter. But since I think that you will hear more
particularly on the subject from Mr Poor, I would only make some general remarks on the
appearance of things at Tillipally. ¶ As to the boys of the boarding school,
they are in a very promising state both with respect to religion and learning.
The School for heathen girls presents a very pleasing appearance.
I believe, it is the first school of the kind that ever appeared in the
and it will, I hope, be a beginning of much good to these pa-
h by its own influence and by its being a good example set ~~forth~~
~~ition of~~ before a people who have been used to say that they "have no
ons." I know about four men at Tillipally who appear to have
serious impressions. A woman, sister to the young man abovementioned

gives some evidence of real piety.

We are placed among a race of benighted heathens, gods are the works of men's hands, who profess to worship devils; who think th their souls are not superior to the lives of animals, who do not car for the salvation of their souls; in short, who know little of God or of a fu world. Their standard of morals is very low. They have very inadequate of the great evil of sin. Their temples generally abound with indece pictures. What they call sacred books are full of all manner of vice. T vicious lives can be surpassed in wickedness only by their fabulous gods and defies. They fear death as a temporal evil. They have strong prejudice gainst the Christian religion. These miserable heathens, are dropping into eternity almost every day. Their miseries call aloud for h I earnestly beseech you, and all those in that blessed country — Ameri — who love the Lord Jesus in sincerity, to do your utmost in order to s us faithful labourers to labour among the heathen and to win s to Christ. I request an interest in your prayers. I send much love you, and to the church of Christ over which you are the pastor. I shou be very happy to hear from you, if amidst all your important dut you can find time to write me a short letter for my consolation and couragement.

Gabriel Leiscer

Baltimore Nov. 16. 1819.

Rec. May 17. 1820.

With christian affection

I am,
Revd. & Dear Sir,
yours affectio
Gabriel

To
The Revd Samuel Worcester D.D.

~~Journal of Gabriel Thomas, Native Preacher at Batticotta~~

As several events took place before I began to keep a regular journal, that are now fresh
my memory, I will mention them in this place. Some time ago, I called at the house of a Native
who resides in the eastern part of Batticotta in a village called Sangarette. The garden or enclosure
which he resides, is almost filled with native houses, or huts, which stand close to each other. The Doctor
was absent at the time, but his family heard what I had to say. Two or three men, four or five women, and
the boys and girls were present when I began to speak. They were all tolerably attentive; but the
women more particularly so. They not only assented to the truth of what I said, but appeared in some degree
ful its importance. Some of the women, during the conversation, appeared serious. These people are much given
levity; and are hardly ever serious, except when alarmed by danger or suffering. It is pleasant, therefore, to
that religious conversation ever turns their minds into a serious frame, though their seriousness usually
times but little longer than the conversation. And yet I have sometimes found, in a second conversation
th those, whose minds had been seriously affected, that they retained something of the spirit, at least, of
hat was said to them. But to proceed with the account of my visit. During the conversation some of the
men, according to a custom which prevails among this people, would repeat after me some of the most
phatical words in each sentence. This they did to shew that they were attentive to what I said. One
another of them would utter words like these, — "died for us" — "for us," alluding to what I told them of
ur Christ. I next went to the house of a late headman, and conversed with his mother and brother about the
cerns of their souls. The old woman seemed considerably affected. I took my leave of this family and
nt to another house where, while I was talking to a woman and her daughter, her husband came out
tended by a child and began to hear. Among other things, I spoke to them about the importance of
ching their daughters to read, as well as their sons. But the man pleaded custom in favour of keeping them
ignorance. When I told him that custom, when wrong, is no rule of duty, he granted that I was right,
t was as unwilling as ever to do his duty. While I was walking through the lane, I was invited by a
ice before I saw any face. The reason probably was, that the good man of the house overheard me talking
a woman, and by what he had heard he judged the things that were told to be very good, and wanted that
and his family should hear the same. After calling me to come in, the man ran to me in order to
e me into the house. He wanted to seat me in the best place he could select, which was under a shady
e on a cadjan and palmyra-ola. He seemed very glad when I told him the plan of salvation. When he
as informed that he must leave off idolatry, he agreed to the truth of my words without that sullenness
hich is often manifested when that point is touched. He shewed, by his looks and emotions, that he was
ite pleased with what he had heard, and appeared to feel as though he wanted to reward me for preaching
gospel to him, which he considered as a great kindness in me. When I left the house, he attended me down
the outer gate of the garden; and when I parted with him he said, "God bless you," "The Lord bless you," and
any similar benedictions. Probably he had never heard the Gospel before. It is therefore evident, that
did not borrow these phrases from the scriptures, but in the warmth of his feelings spoke them from
own mind. But it should be observed that the man is a heathen in practice, and gives no evidence
conviction of sin, much less of conversion. However the man's inviting me of his own accord
der some conviction of the importance of the Gospel, as well as his expression of joy and thankfulness, was
together unprecedented in my experience.

Monday, January 7th 1822. **Interview with an Astrologer & others.** I went to Sangarette in the morning, expecting to examine the school; but
hen I got to the village I was informed that the schoolmaster was sick with the cholera. I spent some
e in talking to one of the families nearest to the school. Before I got through with my conversation
head of the family, who had been out to work in his field, came in attended by his son — a boy of our
chool. He requested me to examine his son in those Christian studies that he had learned, which I
cordingly did. The man appeared gratified with the proficiency which his son had made. I went to another
ouse, where I found one of the most noted astrologers in the parish. I spoke to some members of the family
the subject of religion, and at length addressed the astrologer himself. He is a very sensible and respec-
ible man. He knew something of astronomy. This knowledge is necessary for astrologers, for upon it
ey ground their notions of astrology. He spoke principally on moral subjects, and remarked that
ll things here below are but transitory and short-lived, which he illustrated by many similes.
When I asked him whether he ever prayed to God, he answered that he prayed to Him in the
ay of his own religion. I told him, as far as I was able, what was the true way. Before

I had left the house, his wife, a respectable old woman, came in. Some time before this, while I was sp
ing in the house of one of her neighbours, this woman came in and gave a general account of the c
fixion of Christ, which she perhaps learned in the time of the Dutch. When I had proceed
some distance from the house of the astrologer, I found a woman walking a little before me and
gan to talk to her. In a few minutes, seven or eight individuals of both sexes came around to
me. I addressed them on the things of eternity; and they expressed much surprise at what I said, and appear
considerably impressed with the importance of it. Next found a number of females busily en
ed in cooking. They said that the men were repairing a hedge round a temple of theirs, and that
were preparing food for them. I mention this to shew, that besides the public temples resorted to b
all the people, there are private ones for the use of some families, in which they perform cere
every day. And perhaps this teaches, that Christians should have their closets as well as their public
ces of worship. I began to speak to those women about the concerns of their souls, and they ex
ed a wish to hear, although they feared that they would displease the men at work if they should
delay the cooking; and therefore excused themselves requesting me to call upon them some other t
The men often beat the women, if they neglect to prepare their food in season. I then call
upon the sick schoolmaster abovementioned. I was grieved when I saw some leaves of the marg
tree near him. These leaves they consider as sacred to the goddess, who, as they suppose, inflicts this
I endeavoured to call to his mind the Christian instruction which he had for several ye
and prayed him to fly to the Lamb of God for salvation
epidemic; and they use them as a spell to keep off the disease. I then spoke to an uncle of t
man, who had come from Delft, one of the islands belonging to Jaffna. I took the more int
est in talking to him, because he was the only man of that island with whom I ever had th
happiness of conversing about eternal things.

## Superstitions in relation to the Cholera.

Since the cholera made its appearance the people have been almost incessant
in their nocturnal ceremonies in the temples, which are generally attended with beating of drums, blowing of conch-shells
The people believe that, in this time of pestile
companies of evil spirits who are servants to the goddess, range through the country early in the mo
ing, at noon, and in the night, in order to smite them with the cholera. They are therefore ver
reluctant to leave home in these hours. They call the goddess, "Mother" or "Lady", by way of honour
When any person is taken with the epidemic, the people think that this imaginary goddess ha
visited that house; and they begin to pay reverence to her, (supposing her to dwell among them,) w
they continue to do as long as the plague prevails in the family. They do the same when a person
taken with the small pox. The people sometimes even worship the patient, believing that
goddess in some manner inhabits the patient. They make vows to the goddess, promising to give her
ornaments, cows, &c. These offerings are made use of for the temple; and a considerable part of them goes to su
port the brahmins. They frequently give also lands which produce a great quantity of rice for the grana
of the temples. The heathens call all epidemics "The play of the goddess"; especially the small pox is so calle
By this expression they mean to say that the goddess not only avenges herself, but also makes sport by inflicti
mortal plagues on the people.

Wednesday, Jan. 9. Went to the south-east village of Batticotta called Atally. There is a brick house a
a large farm belonging to a rich merchant. I first went to a house near this, which is inhabited
the man who takes care of this farm. Besides the members of the family, there was a stranger, ap
parently a rich man, with whom I had much conversation. During the conversation he
unchaptly asked, "Where is hell? Shew it to me", referring to what I said about hell. Such cavilli
is not unfrequent with these people, when any one preaches the Gospel to them. I gave two tracts to tw
young men in the family. While I was in this house, one of these young men rubbed himself with as
when his father said to him, "Why do you not put ashes on your breast and arms, as well as on your fore
The father thought that putting on the ashes would prevent the cholera from attacking his family. Alth
the heathen, in common, use their holy ashes simply as a badge of heathenism on their forehead, they at present use
these ashes as some preservative from the epidemic. I spoke a few words to each individual in the fa
ly, and proceeded to another house not far distant, which was inhabited by a poor family of low cast.
This family a poor woman in a starving condition told me, that poor as she was she would not forg
her idols, in serving which she was joined by many others in the family. The next house where I
belonged to a family of the fisher cast. Here I had about twelve hearers. One of them said, that Christ, wh
I was preaching, was Candaswamy or Mooroogamoorty, a god of theirs. — But the two names mean the same
Then I told the man that Jesus Christ was not a Mooroogamoorty, and endeavoured to shew the great differen
between the two characters. He agreed to what I said, but appeared rather sorry that the Saviour, whom I
recommended, was not the same with the one whom he used to worship. The history of this god is as follow
Innumerable myriads of ages ago, a certain race of rational beings, called Asoorer, did penance for ma
millions of years, and prayed the supreme god, that he might make them immortal, and give them rule over all
the worlds. By penance is not meant any thing done to atone for sin, but voluntary unmerited suffering
undergone with a view to conciliate the favour of Siva or Siven, and obtain supernatural powers from him
Accordingly he granted them their petition to a certain extent. But by an abuse of the power thus obtained,

and another rose of beings called gods, & treated them in a very cruel manner. These gods in their extremity sought Siven to interfere in their behalf. He therefore changed the nine faces into six & cast a speck of fire from the middle eye in every face. For he has five faces & three eyes in each face, two of which are in their usual places, & the third in the centre of each forehead. He then ordered the gods to carry these six specks to a certain river, where they were united into one child with six faces and twelve hands, or rather six children joined together. When this six fold child came into existence, the wife of Siven ran to the river and carried it to heaven where she lives. It is to be remembered that this child was created to rescue the gods from the slavery above mentioned. How much this is like Moses' being taken out of the river by Pharaoh's daughter, and his being appointed by God to deliver the children of Israel from bondage, I leave it to others to judge. This child grew to maturity, & was possessed of divine powers. This is Candaswamy or Morroogaa Moorthy above mentioned. But to continue his history, two daughters of Vishnoo did penance and prayed this Candaswamy that he might become their husband. He appeared to them and told one of them that she should come down to this world and be born of such and such parents; he told the other to remain in the world of the gods. He also informed them that he would go down to the earth and be married to both of them according to their prayers. Some time after this, Candaswamy came down to this world and fought a battle with the Sooreers, who were headed by their king Sooren. He killed them and got a name, especially by destroying Sooren. Strange as it may appear, the heathen books relate that this Sooren, when cut into two pieces by Candaswamy, metamorphosed himself into two birds, one a cock and the other a peacock. For a number of years before this, he did penance and prayed that he might have the singular honour of becoming a peacock for Candaswamy to ride on. Accordingly he now began to carry Candaswamy on his back in the form of a peacock. The idol which represents Candaswamy is always made to ride on a peacock. In the same manner the cock became the coat of arms on the flag of Candaswamy. After thus delivering the gods, Candaswamy was married to one of the two females, who, as mentioned above, remained in the world of gods or in heaven; the other female was soon after married to the other female, who had by this time been born upon the earth (as she was ordered to do by Candaswamy) and grown up a woman. At the end he and his wives went to a certain mountain, where they are supposed to live even now. This god has a famous temple in the district, and he with his wives is worshipped as one of the gods.

At the end of my text, I went to a barber's house where I was heard by the widow of a man who died of the cholera four days before this interview. There were also the brother of the deceased and some others present. When I told them that we do not worship idols, but worship the only living and true God, the woman said with great surprise, "Hoa! It is the white people's God". "No," I answered, "God is the God of the black people as well as of the white." They said that the great God whom we worship was one of the demi-gods, who are worshipped by the heathen. I replied, that I did not believe that these were demi-gods. They then added, "We worship the idols named Varaven, Pattracaly, &c. and these we see with our eyes; but you tell us that God is a Spirit. How then can we worship a Spirit, seeing we cannot perceive a Spirit with our eyes?" They were sincere in what they said. For they have been so much in the habit of paying homage to idols, that they think a spiritual being could not be worshipped, because by worship they mean rather the external attitude of worship than that adoration which proceeds from the heart. They have no idea of a spiritual being. They say that if God has not a body, he could not create any things. A Spirit cannot create matter. For their religion teaches, that the universe was created by Brahma, who is not a spirit, but has a body with four faces.

Thursday, 10. Spent the forenoon in the school at Changany. Some respectable men stood up as spectators, while I was exhorting the boys. They paid close attention to what I was telling, and took care of their turbans when I began to pray. After prayer, I talked to them, and they appeared grave during conversation. One of them was the son of an Odigar at Changany. An Odigar is a head man and officer appointed by Government, and next in rank to a Maniagar, the chief man in a parish. Went to a house and found a single woman there, her husband being absent. On my request she sent for her neighbours. And accordingly some of her friends came in with an earnest desire to hear what was to be said. I was pleased with their appearance and behaviour. Some of the women clasped their hands as a token of their serious attention. One of them said, "God gave this religion to you; but to us he gave another." When I got through with my discourse, I briefly explained to them the nature of prayer, and then knelt down and prayed with them. A man, who probably had never heard any person pray before, could not refrain from expressing his assent to my prayer by saying, "Yes, yes" in the midst of it. I left them after charging them to take heed to do according to what they had heard. Idolatrous Rites. In my way home I went into the temple of Sitaery Ammen — the goddess, who, as mentioned above, is supposed to inflict the plague. I saw there an old man rubbed with a great deal of ashes, and wearing many such beads as are used in heathen ceremonies. He was deeply engaged in devotion. I was grieved to see him so heartily engaged in worshipping an imaginary deity. I talked to him, but he seemed to think that I should not interrupt his meditation by listening to me. They do not permit us to go into the temple, for they consider us ceremonially unclean. None but the heathens, or rather the Hindoos, are allowed to go in; and even they are not admitted unless they first bathe themselves. Generally none but the brahmin is to go into the innermost place where the idol is set up on an altar. It is needless for me to say that the brahmin himself must first bathe. They offer meat-offerings, that is, offerings made of boiled rice, flour. They heave these meat-offerings before the idol. The heaving and the offering are all done by the brahmin of the temple, who is the priest. The people bring to the priest or brahmin for what they would offer. They often bring fruits for an offering. The brahmin burns frank-incense before the idol. In many of these particulars there is a similarity between the rites of these people and those of the Jews.

The low castes are kept out of the temple. These have their temples exclusively for themselves, which are poor ones and unattended by any brahmin. The heathen have elevated spots in groves or under large trees, and they make some ceremonies. In this respect, as well as in many others, they are like the idolaters mentioned in the bible.

Various Notices.

~~Saturday, January 12th. We have experienced a great hurricane. It has been attended with much rain.~~

Sabbath 13th. Preached in the church on the destruction of Sodom and Gomorrah. The audience have been as attentive as usual. Did not go out among the people on account of the rain. Questioned boys, girls, and servants on the sermon that was preached in the morning, and exhorted them. They always remember considerable of the sermon. In the evening had a religious meeting with the boys.

Monday, Jan. 14th. Visited the school at Moolai in the west part of Lehanganey. I spoke to a family of low cast in the village. It was a very large family; but they were too careless and altogether inattentive to what I was speaking to them. Addressed myself to a company of Odigars. One of these took a tract and read a part of it. But they were in haste and left before I could tell them all that I wished to say. I then went into a house where I was welcomed by the members of the family, most of whom were females. They flocked around me in haste as expressive their eager desire to hear what I wanted to say. They paid close attention to my words. One of the women, referring to what I said of the feelings of the heathen when they come to die, said, "Yes, people are sorry when they come to die, even after living to old age." At the close of my conversation I prayed with them and they wished me well when I parted with them. Went to the head-man in the village with whom I am acquainted, and found him very sick. I really sympathized with the man and endeavoured to call to his recollection the truths which he had heard from time to time. He talked on the great things of religion which he had learned from the missionaries at Batticotta. But as his mind was occupied about the state of his disease, he could say but little on religion. Gave a tract to a man who came to see him from a village called Bonnalle — a village to the west of Lehanganey which I have never visited. The man took and read the tract, and the people in the house listened to it. He then took it to his village where I requested him to read it to his neighbours. Among other things that relate to eternity I told the people that I now warn them that there is an awful day of judgment; and if they be not ready for that great day by repentance and faith in the Redeemer, their blood will be upon their own heads.

Tuesday, ~~Jan.~~ 15th. Went to Sangarette. Here is a family who are remarkably willing to remember what I tell them about the religion of Christ. When I once call upon them I give them in words some of the first principles of religion in the form of a lesson, and when I next visit they repeat it to me. I enjoy considerable pleasure in this exercise with the family. After visiting this family I went and spoke to another where a woman asked, "If you believe God is a Spirit, why do you speak of him in the masculine gender, and not in the neuter?" She further said, that she could make her offerings to her idols, but she could not make them to the true God, for she could not see him. I told her that God sees her though she cannot see God, and that he requires her heart rather than her property. She said that when she suffers any temporal evil, such as the sickness of her cattle, &c. she applies to her idols, and they relieve her. She added, that such relief cannot be obtained from the God whom I preach because he is not to be seen that she might pray to him. This should lead Christians to pray for these people, for they are strangers to God and to the blessings of the Gospel. Nay, they ascribe the events of the providence of God to stupid idols and imaginary deities. In one house a man and his wife wept a great deal while I was praying with them. I next called upon the man who, on a former occasion, pronounced benedictions on me. I found his wife sick with the cholera. I spoke to them about religion, and in the mean time told them that it is very wicked in our distrys to apply to false gods, to the great dishonour of the only living and true God. The man replied, "God does not do evil; he always does good. Whereas there are some of the demigods that do evil. These we must appease by applying to them with offerings and sacrifices." I endeavoured to show him that he was in the wrong and then prayed with them — prayed also for the recovery of the man's wife. This man and some of the neighbours who were present, were rather astonished, when they saw me kneel down. They listened to my prayer, as well as to my discourse.

Wednesday. ~~Jan.~~ 16th. Examined the school at Lehanganey. The boys had made pretty good progress in their studies. In a family where I was speaking I tried to expose the absurdity of idolatry by a figure and told them "Suppose a man leaves his wife and goes on a journey to some distant country, but his wife gets some bad animal painted on the wall, which she intends as a portrait of her husband, and which she pretends to love as much as she does her husband. Pray, will the husband be pleased with this conduct of his wife?" One of the women promptly answered, "No". I replied, "Nor will God be pleased with your worshipping idols." Distributed some tracts. Went to the house of an Odigar, and discoursed with some of his neighbours that were present. At length the aged Odigar himself came out of his room, and we got up for him. He sat down and began to hear. The company in general put me questions about the Christian religion. They wished to know the truth, and therefore I answered their questions as well as I could. They were pleased with what they had heard, except the Odigar, who said to me, "If you will, by virtue of your religion, stop the progress of the epidemic, I will make a profession of Christianity." I spoke to him about the evidences of the Christian religion, and attempted to show him that it was unreasonable to require miracles at the present day. His son — a man of about 30 years of age, mentioned in my journal of the 10th, seemed to have received some serious impressions by what and the former conversation I had with him.

~~I am happy to say that Mr. Woodward has this day returned from Calcutta in better health. I feel encouraged because our strength is increased.~~

Thursday, ~~Jan.~~ 17th. After visiting the day-school at this station, went to speak to some families. In one of them a woman requested me to give her son some advice, for he was in the habit of striking his mother. Such treatment of parents is not uncommon in this heathen land.

Saturday, 19th. Attended a meeting of the Committee of the Bible Association at Mallagam. The majority of this district are heathen.

Monday, ~~Jan.~~ 21st. Attended the Interpreters' meeting at Manipy. This is a religious meeting held by the native preachers, interpreters, servants, and the larger boys, in the mission. It is held on the third Monday of every month. It is also a meeting for religious intelligence. About 24 natives were present, some of whom were members of the church, some of the others have since become members.

Tuesday, 22nd. Went with the interpreter of the Magistrate at Mallagam to Mr Poor at Tillipally. The reason of my accompanying him was as follows. Some time before this he asked me a number of questions on the Bible. As they were rather too difficult for me to answer, I appointed a day to accompany him to Mr Poor, who could be able to satisfy his mind on the subject. This was the day appointed. Nicholas, native preacher at Tillipally, was in the company. The interpreter is a rich, respectable and intelligent man. Though a heathen by profession, he is reading the Bible and inquiring after the truth. In the afternoon was present in an interpreting meeting of inquirers at Podogville, some of whom are expecting to join the church.

Wednesday, 23rd. In passing by the house of a man who lately died of the cholera, I remember with some comfort that when he was in health he earnestly requested ~~me for~~ a tract, which I accordingly gave him. I hope he read it and knew something of the Saviour before he died. Distributed a few tracts. When I began to speak to a man about the way of salvation, I had occasion to tell him that God existed a trinity in unity. The moment I mentioned it, he began to press me on the question, "How can three persons be one God?" It was indeed with difficulty that I got along with him. I mention this to shew that these people, like others, are too ready to find fault with the doctrines of the Gospel. Called upon a respectable family where I talked some time to the women, when the man of the house returned from his daily ceremony of rubbing on ashes. In performing their daily worship, they first bathe in a tank or a well and sit near it to do their ceremony. They next repeat their prayers or formes in common Sanscrit words a hundred & eight times, and count their fingers and the lines on the fingers to measure the number of times. This illustrates what our Saviour said concerning the repetitions in the prayers of the heathen. Most of the people do not understand those Sanscrit words, so that they pray for themselves in an unknown tongue. Those individuals that are newly initiated into the practice of this ceremony are admitted to the first degree by the head brahmin. Thereafter, they have for some time practised the rules of the first degree they are taught those of the second, and so on. In this ceremony they also strike their head with their fist ~~of their hands~~ a certain number of times. They make other motions, such as moving some of their fingers, clapping the hands once in a few minutes, throwing water, &c. Some of these motions are made simply to count the number of times of repeating the words. They look up to the sun in this ceremony and worship him. When they get through all the parts of the rite they wash themselves with ashes repeating certain Sanscrit words. They have two seasons in the day when they do this "worship" (as they call it) one in the morning and the other in the evening. The head-brahmin, who is addressed with the title of god, visits the parishes every year in order to iniate individuals into this ceremony, which is supposed to be very meritorious. He gets money and many valuable articles for everything he teaches.

~~Thursday~~ When I told the women in the last mentioned family that they were sinners, they said, "We have never sinned." They were not insincere in saying this; for the heathen have no correct idea of sin. This brings to my mind something that occurred at Changapy the other day, namely, just as soon as I told some women that they as well as myself and all others were sinners, they interrupted me by exclaiming "Righteous — righteous we are. All we never shall sin; but heaven — heaven we shall have ~~when we die~~. Yes heaven we always heaven we shall have." They uttered these words very loud and with much pride. I spent some time in order to convince them of their sinfulness, but came away apparently without success. The heathen often think that they are righteous and in the way to heaven or some unknown happiness after death.

Tuesday, ~~January~~ 30th. In my visit to this village I talked to a family where there was an amiable and attentive woman. While I was in this family a man came in genteelly dressed and asked, "What must I do in order to go to Heaven?" He asked the question merely from curiosity to know what I would say. After pointing him to the Saviour I warned him saying, "If you do not attend to these things in this life you will suffer eternally in the world to come, &c." I was now called by an alarm to a family where the wife of a man had just been taken with the cholera. I tried to talk to them, but as they were in a confusion, they did not hear what I said. In such distress the heads of the families frequently thus address themselves to the goddess, "O Mother! Lady! Here is thy slave" pointing to the patient, "do not revenge yourself upon him for her." Take these presents and be reconciled." They often administer no medicine fearing that if they did, they would displease the goddess by thus attempting, as they suppose, to counteract her. They say "to you, Mother, I leave this patient; do as you will." In another house, people insulted me and the woman of the house said in a rage, "You shall never come to this house hereafter." But however our boys went, and read a tract here the next day; for they usually go out to read to the people on the Sabbath. The villages which I visit are eight in number and contain more than 5500 inhabitants, most of whom have not yet been spoken to.

Sabbath, ~~January~~ 27th. In the forenoon preached in the school-bungalo at Sangarette, from John, chap. 3. v. 16. The audience consisted of 13 men and 25 boys. After preaching, I questioned the boys and found that they had understood me. Spoke to a man and took much pains to get his son to attend our boarding school. I was induced to do this through love to the little boy who starves for want of food. But poor as he is, the man would not accept of the proposed privilege, for fear of the boy's losing caste. In the afternoon attended Mr Woodward to South Atally, a village to the south of the mission-house where he preached to many people among whom the Maniagar of the parish was also present. Mr W. prayed with a number of people in an open lane. I was used as interpreter in these exercises.

Monday, ~~January~~ 28th. Visited the Sangarette school and several families. I happened to come to-day to a very polite and pleasant family. All of them heard me with attention. While I was speaking of the sufferings of Christ, an aged woman in the family said, "I have seen it" — seen the sufferings of the Saviour. She meant that she had some time witnessed the representation of the sufferings of Christ in the Romish Church, though none in the family are Roman-Catholics. There are, as far as my knowledge extends, no Roman-Catholics at Bethesda. I observed to her that the Church of Rome did wrong to make images and worship them, and explained to her what I meant when I spoke of the sufferings of Christ. The woman expressed much gratitude for what she heard. I dismissed them with prayer. There was an amiable young man in this family whom I found a ready reader. I gave him a tract. He left home and followed me a considerable way with a desire to receive more instruction. In my conversation with him I said that it was his duty, as much as of any man in the world, to keep the Sabbath. As he was of tender feeling, he seemed to have some sting of conscience for having been breaking the Sabbath all his days. He appeared to be embarrassed with a view of the difficulties which he would have to encounter if he should begin to observe the Sabbath. He seemed to ponder at intervals and said, "Alas! We break the Sabbath. But what shall I do? My relations will compel me to work; and on the other hand, God will be angry if I break the Sabbath". But

he promised no amendment. I mention this simply to shew how his conscience pricked him. I have scarcely se
any case similar to this. Collected a number of people under a tamarind tree and spoke to them some time; wh
one of them said in reference to what I was telling, "Good! good! Tell on." After spending some time I prayed an
missed them.

Tuesday, Jan. 27. I visited the Moolai-school and went to the house of a clever little boy who attends this school.
he was a boy of good promise I spoke to his parents to send him to our boarding school. But they could not be
suaded to do it, for the same reason as in the case above. I talked to them on religion; but a company o
men returning from labour, interrupted me. The boy's father was divested of his earrings, which,
his wife's necklace and a cow, he gave to the temple of the goddess when he was attacked with the cholera.
see many persons who have thus stripped themselves of their ornaments. They pay their vows even be for
the desired relief is obtained; yea they often pay them even if the patient dies. They do not mourn for those
die in the cholera, because they fear that this respect to the deceased would provoke the goddess, seeing that
have fallen victims to her wrath, as they heathens consider. Their mourning for the dead bears some resemb
to that of the Jews. The men shave their heads; and the women strike on their breast. The latter practice, I suppo
is exactly the same as what was done by the women who were witnesses of our Lord's crucifixion. The wom
spread their arms and hang them on each other's shoulders and with groans and tears sing their elegies a
loud. In connexion with what has been said about their fear of offending the goddess, it may not be impro
to add that the heathen think they should not marry while there is an epidemic in the land, lest the
and festivity of the occasion should increase the malice of the goddess.

When I talked to a woman in the same village she said, "Why do you talk to me? Am
I a Christian?" using that word as a term of reproach. Some of the people say that they pity me for having
my cast by professing the Christian religion.

Wednesday, ~~January~~ 30. Visited the Changany-school. After visiting a school I almost always visit
village where that school stands. Distributed some tracts. Spoke to a man and his family. He sa
"I am no sinner," which led me to shew him if I could that he was a sinner. But after all he did not
pear convinced of his sinfulness. It is a common opinion with the heathens, that if they had ever sinne
their good works would atone for those sins. They even think that often their good works are grea
than their sin. They therefore believe that these good works will not only be an equivalent to their si
but will also lay God under obligation to reward them with happiness after death. I say happiness af
death, because they believe that the soul transmigrates, and is born in a happy or miserable state according
the deeds done in the present state; and when thus born lives in that body till death, and then leaves it af
is born again, and so on. Thus the souls continue to be born again and again; and the only way of es
to be so born is by doing penance, when they are at once taken to heaven, whence they never come ou
But as to doing what the heathen mean by penance there are none in the district that do it; only they sa
that there are some in some distant countries, but it is doubtful. They also believe that there is a he
but they do not think that the punishment there is eternal; but longer or shorter according to the me
nitude of the sin. They believe that the souls were never created, but existed eternally; they think th
only our bodies were created, but the souls were in some manner brought to live in them.

Thursday 31. Talked to a number of people in this village. A company of men at work aro
attentive when I addressed them. But a woman who stood near them pitied me that I was going
the sun to tell these good things to the people. She thus addressed the men, "O men, why do you li
hear? It is because this man believes what he say is true, that he goes about to tell you th
thing!" She then of her own accord requested me to tell her the good things which I wanted to
It should be mentioned that in many families they say, "Go away, we cannot hear," and so
the Gospel. When I went to another house a woman ran in and said, "Go to the men and
to them, for what do women know?" This is a common saying among them. They mean th
women are not wise enough to understand the things that relate to their souls, that the men
are able to understand those things, and that therefore those must be neglected, and these instruct
But I know that the women understand as much as the men, and yet this is the opinion of
heathen. I then asked the woman, not seeing her face still, "Will the men's eating satisfy the wom
a epetite? Or will the men's taking medicine cure the women's disease?" The answered "No," a
a smile. "Nor can your soul be saved by the men's hearing the word." The was now prevailed
to hear me, and I warned her in the hearing of her children.

Saturday, Feb. 2. About half an hour after sunrise I set out to North Atrally a village south east of
mission-house. I stood in the public road and spoke to the people as they were passing. They heard me with
tention. The number of hearers was about 40. Visited a family on whom I had called some time before
to my sorrow found them hardened under the word, for they were less willing to hear the Gospel the se
me than they were at the first. I was also insulted by one of the family. Leaving this village I went to
ther to the south of it. Here I found an interesting young man who had a tract in his hand. It
given to one of his friends by Mr Winslow at Cudoor. He was an excellent reader. This young
man has a desire to know more of the Christian religion. He is also an officer under government.
read the tract in my presence and seemed to be very fond of it. The father of this young man, tho
a heathen, had a general knowledge of the Christian religion; but unhappily it was his hab
to make a sport of religion sometimes speaking against the heathen and sometimes against th
Christian religion. I endeavoured to shew him his awful situation and then left him.

Sabbath, ~~January~~ 3. Conducted the morning-prayer with the boys. There are morning and evening praye
every day in which not only the boys, but the servants and sometimes the labourers are present. In the a
noon went with Mr W. to a village where he spoke to about 40 men most of whom were in one compo
Monday, ~~Feb.~~ 4. Attended the monthly concert of prayer and meeting at Tandalampoo. It was a pleasant day because spe
in religious exercises. Returning home I met a company of men, who had been to bury some person that
of the cholera. Their religion requires them to bury the dead immediately. No doubt that owing to this custom
some have been buried alive. There is a great danger of this, especially in this time of sickness and death.
were going into the water even in that unseasonable hour because they suppose that by touching the corpse
have contracted uncleanness, and they fear that the house would be defiled if they should go in there without bathi
I felt for them and spoke to them. It will be observed that here is another particular in which the cere
of these people resembles that of the Jews.

Tuesday, ~~Feb.~~ 5. This being a full moon we have no children in the native free schools. The teachers and the
think that the children would injure their capacity for studying if they should study on a new or full
These and many other days they consider as astrologically bad. And therefore they do not lay the foundat
of a house, or marry or take medicine on those days. They have a fasting and some ceremony on the
moo

brings to my mind the feasts and the new moons of the Jews.

In my visit this day to some families at Sangarelly I met with a blind old man. I
ed to him about his soul, but he confined his thoughts to the disease of his body. He thought that he
made blind by some witchcraft of his enemies. When I told him to go to Dr. Lyder at Vandaleripo he asked,
"Do the physicians there practise magic? For nothing but magical art can remove the spell." They
attribute incurable diseases to witchcraft, and they believe that cures are effected by magic. There
persons in this country who practise magic. There are also diviners who pretend to tell facts which are not
municated to them by any of their organs of sense. It is like what Joseph alludes to when he says, "Wot ye
that such a man as I can certainly divine". I refer to Joseph's words because these diviners are generally applied
when any thing is lost or stolen. There are also fortune-tellers who look on people's hands and, as they pretend,
beforehand whether these will be happy or miserable in life; whether they would have children or not &c.
that here are all the different kinds of wizards mentioned in Deuteronomy 18th chap. 10th & 11th verses.

The old man complained to me that his daughters had got all his property and that they would not
port him in his old age. These people are in the habit of giving all or most of their property to their
ughters and little or none to their sons. As soon as the married couples take possession of the property of
bride's parents, they begin to neglect these so that they often suffer for want of the necessaries of life.

dnesday, Jan. 6th. Visited Moolai. First went to the head-man who was sick some time ago as mentioned
my journal of January 14th. I was happy and thankful to see him so far recovered. I endeavoured to improve
providence to the good of his soul and spent some time in conversation with him. He is a very intelligent
n. When he hears a sermon he understands it very well, and often anticipates what the preacher is going
y. In my conversation with him I had to speak of the Jews' practice of sacrificing animals, which
fer types of Christ, when to my great astonishment he used the same word for this type as is used in
Scriptures. He said, "It was a shadow." This shews the ingenuity of the man and the aptness of the figure
by the sacred writer. I left a tract with him which he immediately set his grandson to read to him,
ugh he could read it himself. While speaking in another family a woman repeated this sentence
me with some feeling, "A mother would not give her life to save her only child, but the Christ
ve his own life to save us who are sinners." I conversed and prayed with a man and his wife
r house, and when I was going to leave them I said to them "If you would do as I have told you the
will turn your hearts to himself," when they replied, "He will turn. He will — O may he turn our
rts."

Thursday, Jan. 7th. Visited a part of the parish of Batticotta. Spoke to a sick old woman drawing
ar towards the grave, or rather towards the funeral pile. When I told her that Christ died for us and that
will pardon our sins if we would go to him, I was very much pleased to hear her say, "Did he die for us? Will
forgive if we repent and believe?" She manifested much surprise and pleasure to know that such love
as ever displayed as the Creator's dying for his creatures, and that there is free salvation without merit. Found
man ill with a high fever in another house. I pitied him and talked to him and to his afflicted mother.
hile I was praying, the mother said every time I made a period, "Yes, yes!" "O Lord!" "Hallelujah!" or some other
rds like these. In my way home, I spoke to a woman who was cutting grass. But she said "What! a
sinner? See here; what better deed can I do in the world? For I am going to feed a cow." They think that there is
at merit in giving grass and water to cows. Many think that simply this will procure them happiness after
th because the cow is sacred to some of their deities. Description of the Brahmin &

iday, Jan. 8th. Went to east Chally. Spoke to some brahmins. The brahmins' caste is higher than any
er caste. They indeed appear to be a different race, more handsome & clean than any other caste. They are
urally of a light colour. They are comparatively elegant even to a pauper. For we say, "Handsome as
brahmin." This, however, is a general truth; for some of them resemble Vellallas, or the common high caste
e brahmin women are neater and more elegant than others. The brahmins are of the first caste, the
ttiers & Vellaloas are the next. The two latter are the high castes compared with others, except the brahmins.
~~so at above mentioned are the first caste~~ Most of the population of Jaffna are Vellallas. Properly speaking
caste next to the brahmins is that of the Chattiers, or kings of the Rajahs; but there are none of this caste in
districts, probably none in the Island. There is also a high caste called Madapally. The Chettiers live
trade, & the Vellallas by cultivating the land. The smiths & carpenters' caste is inferior to the Vellallas. Washer-
an, shoe-maker, & barber are still inferior. The toddy-man, Paraya &c. are still lower. The Poorooompen
which name signifies a man that is not worth more than a rush, is the lowest. This last is so low a caste,
the high castes often strike them if they come in contact with them; for the latter consider it a bad omen
me of so low a caste should meet them. The people of this lowest caste are washermen to the low castes
mediately above them; for a common washerman would not wash for any of the low castes, nor would
common barbers have them; they have to shave each other. The brahmins do not intermarry with
y other caste; many of the other castes do not intermarry with each other. The brahmins, & especially
ir women, keep their houses very clean. They wash themselves and their clothes every day. Wherever
heathen's bathing is mentioned in the above journal, I meant their washing their clothes as well as themselves.
e brahmins consider themselves so much above any other caste, that they scarcely not eat with the castes
at are immediately next to them. Nor would they eat any thing that is cooked in any family but that of
fellow brahmin. If the people want to give them any thing they give it raw, not boiled, or any
way cooked. Even the sons of brahmins, where they are but twelve years old, are called with a peculiar
. And the brahmins will not allow any caste but their own to see their cooking. None of the castes
ill eat with any of the low castes, nor would they eat any thing cooked by the low castes. Not a
e Parayas & even the toddy-people are not to enter the house of any caste that is above them. Hence
one; none of the high castes will drink water of any of the low castes. Nor would they eat any
ng that is boiled, or any way prepared, if it should touch a toddy-man or Paraya. Nor the
ahmin would not, I presume, eat even any fruit, if it were cut with the knife of a toddy-man.
one of the high castes would even drink water in the family of a white man; for though the
ropean are their rulers, yet the heathen rank them under the low castes, especially because
they eat beef, as they do, and because they admit the low castes into their houses, & for some other reasons.
me of the low castes have their gods exclusively for themselves, which are not worshipped by the high
ts, while the gods of the latter are also worshipped by the former. In the same manner, the low
ts would be willing to intermarry & eat with the high ones if they could; but these would never
llow them the privilege. It may be interesting to add that among the high castes there are families
higher & lower rank, and that when a person of a lower rank marries, he often pays considerable money
those in high rank that they may eat with him at the wedding.

While I was in a brahmin's house there came another brahmin to get some fire
element
which he daily needed for his services in the temple. When I spoke to him he said with anger, "Shall

I leave my religion and come into yours? Gave a tract to a brahmin & told him he must read it. It is g
ally very difficult to prevail upon a brahmin to receive a tract, though it was not so with the
Hedge are several brahmin houses close together. Where I had left the brahmins I met with the
who, as mentioned above, had a pointer that in my former visit to this village. Among other
he said, pointing to a brahmin woman passing by us, "See there — the brahmins fear th
the preaching of the gospel would tend to the abandonment of their system — the system by which
get their livelihood." He appears to be in some degree convinced of the truth of the Christian religion.
is disposed to favor the cause. He got together some people to hear me, and with some other
charge them to listen to me. Although a heathen, he turned to one of the people
"Do you believe these things?" apparently with a wish that he should believe them. ¶ When I told the hearers that
order to be saved they must repent and believe in the Saviour, one of them said, "Yes, but what must I do in order to be sa
meaning what meritorious work he must do. He meant to say that in his religion he used to do some external
ceremonies, and he wished to know what similar ceremony he must do if he should embrace the Christian religion
The idea of salvation by works, is almost inseparable from the mind of a heathen. They have
conception of salvation through free grace. Nor do they have any idea of a Redeemer. I went to
family where the good woman of the house kept up the attention of the hearers by such pertinent expressions
these, — "Do you understand what he says? He tells you not to worship idols." She was of a quick understandin
frequently explained my sentences to the hearers. One of them said, "It has been our custom from times of old to wor
idols; how they can we now leave it off, seeing it has stood so many ages?" I answered the quietist by ask
a question: "Is it good to lie and steal because these voices have existed in the world from ancient times?" The m
seconded me. I told my hearers that I feared they would forget all that they had heard; when the woman sa
"No, we will remember that you have told us God is a Spirit" But they frequently forget what I tell th
about Jesus Christ, though they remember what they hear about God in the abstract. The above answe
of the woman is an example of this remark; for she omitted what I told her about Jesus Christ, becaus
she did not remember it.

Monday, 16th. Went to a large village between the Changany & Sangarellu schools. While talking to a rich
he showed me his farm and said in boasting language, "All this is mine" I spoke to him about the vanity of riches; but h
said, "Wealth gives us all that we desire and wealth is the best thing". The people generally suppose that they cannot obtain
happiness after death without first getting property. For otherwise they could not give alms, do other good works, which
the heathen religion teaches, is the way to obtain that happiness.

Wednesday, 3rd. Visited a village to the north. I was welcomed by a family, where I went in and found
the man of the house was absent. But however there were some women who heard me with pleasure. One
of the hearers was a Mahomedan, a stranger. He joined with me in protesting against idolatry. I opened to them
the plan of salvation, to which they paid very good attention. The head of the family, who is absent, is the steward
of the temple of the goddess Mary Amman above mentioned. Ammen means mother or lady, so that the name
is in English "Mother or Lady Mary". The man is busy in the temple; for they made a great sacrifice there last night
and are this morning carrying the carcases of the animals which were sacrificed, to a little river in the neighbouring
By this they attempt to remove the epidemic from this parish and carry it away as far as that river, for that is one of the
boundaries of Batticotta. This naturally leads my mind to the passage where the high-priest is commanded to carry
different parts of the sin-offering out of the camp, though there is this difference between the two cases, that the latter
was intended as a type of Christ's removing the guilt of sin, while the former is as the heathen mean, to remove a plague from the
people. But the difference will not be very great if we consider that the heathen view this severe other plague as a pu
ment inflicted on them by their deities because they have been provoked by their sins. The head brahmin came to
above temple last night in order to manage these oblations. They generally sacrifice in the night; and they are
awake in the temple all night when they sacrifice. Sacrifices are offered only to the malignant deities; they are
not offered to the gods of the highest eminence; and generally the brahmins do not officiate in those sacrifices. The
learned heathens, as well as the brahmins, do not approve of sacrifices, because they say that their religion teaches that it
sin to kill any creature. I asked the family, if the man was paid for his services as steward. "No", answered they,
does the service simply to obtain the favour of the goddess." All the people have contributed for this sacrifice. I obse
this morning that the people were afraid to go near the temple, lest they should meet the procession wit
the carcases above mentioned; for they believe that if they should meet them, they would be attacked with th
disease which, as they fancy, is carried away with those things. When I had left this family, I met with a
brahmin and entered into conversation with him. He is one of the most respectable brahmins in the parish. D
ring the conversation he said "It is a great sin to kill a cow, but to kill a man of the high cast is more sinfu
than to kill a man of the low cast — And to kill a brahmin is one of the most heinous sins because he is
of the highest cast being also a priest." He said that the punishment of sin is not eternal, but that every sin has
proportionate length of time during which the perpetrator will be punished. He also mentioned means
of atoning for sin — such as building temples & rest-houses, and digging wells for the accommodation of stra
But there are very few who can afford to build temples; and there are some who build rest-houses and dig wells
for the use of strangers or travellers. But even those that do the latter kind of "meritorious works", as the heath
call it, bear but a small proportion to the body of the people, because these works cost considerable money
though not so much as building temples. So that the good works [or works of righteousness] which the
generality of the people boast of are but of very little value; for they cost much less than any of the wor
above mentioned. All that they mean when they speak of their good works, is giving a little money for the
services in the temple, some rice to brahmins and sometimes to strangers, and some other little things similar to these.
think that even giving a little water to a man or a cow is meritorious, and as such will be rewarded
after death. I know that a certain rich man in the district employs a labourer every day on purpose
water to travellers.

Views of the Deity. ~~Conversation at the Divine Lord's Cocoanuts~~.

I next happened to go to a very pleasant family. They expressed their gratitude for our at
tendance on them when one in the family was attacked by the cholera four years ago. After speaking a
few words to them I repeated the first and second commandment to them upon the folly of idolatry. As soon
as I repeated the first word of the first commandment, (which in the Tamul translation is "I am" — "be
me," &c.) one of the women was struck with admiring astonishment and said in a transport of joy "
hear! God speaks!" The reason was that she had never heard in her life any passage in which God spea
to man putting himself in the first person, and that she could not but admire and wonder when she hea
that the Almighty ever condescended to address himself immediately to man. For as far as I know there is no
instance in the heathen religion of Sivern [pronounced Siven] addressing man enjoining any moral duty upon him
I say Sivern because he is next to the Supreme God, being as it were his agent. For the Supreme God according to
the heathen, is a spirit. But he does nothing and attends to nothing, and every thing which he is to do is done by
Sivern. Likewise he is not worshipped so much as Sivern; and they do not make any image to represent him be
cause he is a spirit. But Sivern [the same as Siva in some parts of India] as well as all the other gods has a
body. This idea of the supreme God which the heathen have will serve to illustrate what they tell me
concerning the God of the Christians. "You say God is a Spirit", they tell me, "but a Spirit cannot create a

g. So we ~~they~~ ~~3 sheet~~ our supreme god who is a spirit did not create. For in order to create matter the creator must have a body. They say that nothing would have been created if Siven had not had his wife. For their religion teaches them that though Brahma the creator, yet he did not succeed in creating worlds till Siven joined himself to his wife. It is worthy of notice that the ir believe that the Supreme god above spoken of has no moral affections, to wit, he hates none & loves none. He has neither to any thing nor hatred. All the other gods, as the heathen believe, are possessed of these affections; but only the supreme god is, as they say, free from passions or affections. It furnishes us with an example of the heathen idea of holiness. For though every reasonable man st see at once, that it would be a great imperfection in an intelligent being to be destitute of moral affections, yet the heathen k that the holiness of their supreme god consists in this want of moral affections. I often talk to them about the absurdity his opinion, but they do not appear convinced of their error. It is on the same principle, that they consider hermits as the most of men. They say that there are or there were hermits in some remote parts of India, who eat not but dry leaves, who are d to heat in the day and cold in the night, having their hair entangled and their nails growing to a prodigious size for want attention to comb the one and prune the other. In short they are described to be very much like Nebuchadnezzar when he was driven from men; except that the former are not deprived of their reason but, as the heathens believe, voluntarily under all these sufferings, and are totally engaged in meditating upon and praying to God. It is supposed that these hermits live in wilderness, generally sitting in a steady motionless posture, having their eyes shut and their hands in the attitude of prayer. presume ~~that~~ it is believed that these do not even sleep in the night, but have their mind every moment absorbed in deep found meditation. This they are supposed to do for many hundred years; for they suppose that these great men live several dred years. This is what is meant by penance in the above journal. It is said that these suffering are undergone not with iew to atone for sin, but in order to go to heaven; for they believe that the hermit who suffers all this, does not deserve it, but fers it simply to move Siven with pity towards him, who by these unmerited sufferings, is entreated to take the sufferer to heaven, which is the object of the penance. It is evident that many of the above circumstances of the hermit nd be true; but I introduce the story to shew that the suffering and the meditation above spoken of, as well as the ical indifference which the hermits are said to manifest, are considered to be the sum of holiness by the heathen. And they ve the same idea of the holiness of their supreme god as shewn above, namely an indifference to pleasure or sorrow, and total want of love, hatred, and similar other feelings. May the time soon come when they shall have clearer knowledge the character of God.

Friday, 16.3 ~~[illegible]~~ I was pleased to hear a woman tell her neighbour what she had heard from me e was telling it after I had left her. Was happy to see the Maniagar's wife and daughters. I long desire to speak to them is ha has no opportunity to do that, for it is very difficult to see them. They seldom come out of the house and when they come out they are generally in their Palanquins to go somewhere. And they do not allow us to go to them. Females of th rank are so much out of the habit of leaving their houses, that I am informed they do not generally even go to their mples. As I know that the Maniagar's family is very much prejudiced against Christianity, I was obliged to go into their use without their knowing it. His wife was rather disgusted, because I saw the cooking done there. The strict athens of a certain class, do not allow their cooking to be seen by any who eat meat or fish. For these, like the brah ins, neber eat meat, fish, egg, &c. Nor would they even touch meat or fish. They live upon vegetable, milk &c. This ass of heathens, as well as the brahmins, will be greatly offended if their cooking utensils should be touched by a rson who eats meat, &c. A brahmin would not even eat his food in the presence of such a man. They suppose at their food, as well as the cooking utensils, is defiled or becomes ceremonially unclean, if it should be seen or touched such a man. My feelings were sometimes hurt to see that ~~some~~ those heathens who do not eat meat, would not ermit a Christian to handle their drinking pot, if he wants to drink water; but they would only pour it into his ands. They do this because they consider Christians very unclean, according to their ceremonial law even as nclean as a person of the low cast, for they treat this in the same way. I spoke to the Maniagar's family on the ncerns of their souls. But his wife said that it was against her custom to hear about the Christian religion, and ished me not to speak to her. One of her daughters cavilled at what I said. Seeing that they were reluctant to hear, took leave of them and returned home.

Sabbath, 17.3 Went with Mr. W. to a village in the north, where among others he spoke to a large company of fisher n. He said that he did not understand before this what was meant by this phrase in the New Testament, "For they were ishermen," because in America there is no difference between fishermen and other men. But here they are distinct cast having manners and appearance peculiar to themselves.

Monday, 25.3 Have visited some families in East Trally. A man there was very much opposed to the Gospel. Among her things he said, that the god in the temple, which is in that village, had kept the people there from the pestilence. be added that the fame of the god was so great, that people went to that temple from other parts, as well as om this, and that he should therefore magnify that god in opposition to the God of the Christians. Some ad- itions have been made to this temple, such as a stone-wall round it, &c. This and many other temples have en improved with the money which the people gave since the plague began to prevail.

Tuesday, 27.3 Visited Sangaretty. The people say to me, "You tell us not to worship idols, but it is they that have saved e people in this village from the pestilence." Some were attacked with the cholera in the village and all ut one of them recovered. They applied to the idols when they were taken sick. And as they were restored to health they believe that it is their idols that did it. Thus they are by Satan led to believe a lie.

Wednesday, 28.3 Went out with Mr. W. to spend the day in visiting the people. At noon, when Mr. W. was resting himself under a banian-tree, I retired to find a place for secret prayer. Went to a large emple which was near us, and finding that there were no people in it, I wished to make that the place f retirement. The thoughts which were raised in my mind by a sight of this strong hold of Satan did, as humbly hope, arouse my zeal and kindle my devotion. I felt a spirit of prayer, and I prayed that this reat temple might be given to the church of Jehovah, and its worshippers, the worshippers of the God of rael. While in the temple we saw some artificial animals that were dressed in a gaudy manner. They were in use on the great days or festivals the idols are made to ride on these things. One thing in the visit that struck me was, that a woman f intelligent looks, when she heard that it was wrong to worship idols, manifested as great astonishment as if she had heard of the greatest wonder in the world. This plainly shewed that she never knew that idolatry was wrong, but quite the contrary. Another woman was quite afraid and almost wept when she heard from Mr. W. of the torments of hell.

Saturday, March 2.4 Went to Sangaretty. A man after hearing me said, "Give me a plan how to work out my alvation." He was not content with my telling him, that he must repent and believe in the Saviour. Nor was he any more satisfied when I explained to him what repentance & faith were, and who Jesus Christ was. He said, "What good thing shall I do that I may have eternal life?" The people often tell me that merely the affections of the heart as repentance, faith, &c. are not sufficient for salvation, that there must be some external work which must be done before we can be saved. And they sometimes solicit me with importunity to tell them what that good work is which they must do. These people do not commonly use the phrase "to be saved," or any like it; but they speak f "getting heaven." By this it is evident that they have no idea of their awful condition as sinners. They have no nception of salvation by a Redeemer. A woman who had heard me on a former occasion refused to hear now, saying, "What is the use of hearing you without doing good works?" They are quite offended with me when I tell them that ood works cannot save us. When I began to talk to another woman the first one said again, "Do not talk to her, for he has done a great deal of meritorious work, and therefore ~~she~~ needs not hear what you say, she having already secured happiness after death." Probably the latter had given some money for the ceremonies in the temples and had done several ther deeds similar to this. And this is the meritorious work which has secured happiness after death. ///

Sabbath March 3rd. Preached in the Church. In the afternoon visited a village surrounded by rice-fields. The
heard me attentively. Met with a man who is in the habit of cavilling at divine truth. When I
him that Jesus Christ died to save sinners, he asked in his cavilling way "Why did God permit sin in
world? And if he had permitted it why should he punish it?" And many such foolish questions.
would be in vain to reason with him about the free agency of man and about other doctrines. For
a very unreasonable man. When I told him that if he did not repent his soul would go to hell, he
what part of the body the soul is placed, "How will it go to hell? Where is hell? and many othe
questions similar to these. I answered him by an allegory "Suppose" said I "your house is on fire
you are in one of your neighbours. They come and tell you to run to the spot with all haste. But y
delay by asking "How was the fire first communicated to the house? Where did it first begin to burn
How much has it consumed?" and other useless questions. But they call you a fool and bid you ha
to the spot with all speed. But you say "No, No, I want to know how the house was set on fire
Tell me, how was it?" I hardly got through when the bystanders began to laugh at the man to
shame. He felt mortified and did not say much.

Monday 4th. Had an interesting season of prayer and religious conversation with Nicholas at Tillipally. Returning home
moonlight, had some delightful contemplation on the things of God. By seeing the sky beautifully adorned with sta
I was led to meditate on the pleasure which the saints will enjoy in heaven, in studying the works of God and knowin
about other systems which are at present out of the reach of our investigation. In my way I remarked that the p
when they hear any person in the night call them from out-doors, would not return an answer, being afraid th
it is a demon that calls them. They fear it especially in this season of pestilence; for they think that these de
are the servants of the goddess and that they go about to execute her commissions in smiting people with the plag

Wednesday March 6th. Spent most of the day in visiting from house to house at Chavagacherry. While I was talking i
family a brahmin's wife came in and entered into conversation with me. She told me that though I tell the
to worship idols, it was Pillayar who is one of these gods, that went in the night to Mr. Woodward (whose house at
nipy was next to the temple of that god) & pounded him with his feet & smote him with a serious disorder. She sa
Mr. W. had offended the god, and therefore he avenged himself on him. This rumour is spreading though nothing more o
true than merely that Mr. W was sick. I have heard the above story from many heathens in the different par
of the district. Nothing is more common for the people than to ascribe diseases to the vengeance of some
heathen deity or other in case the patient has ever in his life done any thing against the temple of that deity.
abovementioned god is a son of Siven. He has the face of an elephant. So that the woman said he went w
his tusks & break and pounded Mr. W. with these. He is identically the same as Ganpetty or Ulpenser under which names
is worshipped in many parts of India. When any important work is begun, they invoke his favour t
make it succeed. Thus when they lay the foundation of a house, when they sow their fields and sometimes when
for the first time teach their sons the alphabet and on many other occasions. In every heathen book the
there is a prayer to this god that he might prosper the endeavours of the child to study the book. They do s
farther; when they write a letter or almost any kind of writing whatever they make a kind of stroke on
top of the paper or ola which they mean as symbol of this god whose favour is supplicated to acco
the object of the letter. When they reap their harvest, thresh their grain and are ready to sift it, they t
a handful of cow-dung and put a blade of grass on the top of it. They then place it near the heap of rice and
fall down and worship it. This they intend as a symbol of this god Pillayar. The design of so worshipping it
that the god Pillayar, to whose memory this lump of cow-dung is set up, might lessen the quantity of chaff in the
heap of rice which they are going to sift. They lumps of cow-dung they use on several other occasion
Told the above brahmin-woman that it was her duty to leave off idolatry when she replied that if she were to
ling with the heathen gods they would certainly kill her with the epidemical cholera. "You then tell us to le
of our gods." "Yes" replied I "as much as a liar should leave off the practice of lying, or a thief, that of stealin
"It is true" said she "that lying and stealing are wicked, but to worship idols is meritorious, for they are gods" — that is, th
represent the heathen gods. Some in the family warned me not to speak against the gods, for they said that they would
avenge themselves upon me. They were sincere in thus warning me for they really apprehended danger th
there was none. In my excursion on this day I met with a woman who, when she heard but a few wor
of the gospel, fell into such a rage and fury that I really expected I should be seriously injured. She was soo
joined by a man who also was in a passion. They said "You fellow, who authorize you to come into our ground? Y
might go to those that are called christians, but why should you come to the heathen? We will strike you." She also said
many Roman catholics had lately done heathen ceremonies in order to save themselves from the sickness. She added
you then the temerity to preach your religion in such a time as this when our gods are glorified?" — glorified b
inflicting this mortal disease on those that are called christians [i.e. Roman catholics] and thus compelling them to be
heathens. The woman in her malice and rancor as well as hatred to the gospel very much resembled the wicked one
Seeing that I could do no good I left them and went to speak to others. One man said "Ambelavannen is my God a
him I worship always." The name of this god is borne by great many in Jaffna, for almost every heathen is call
after one or another of the heathen deities. This "Ambelavannen" is but another name of Siven.

Sabbath. 10th. In my excursion this day, I met with one of the agents employed by the superintendents of the temp
of Ambelavannen mentioned in the preceding date. The most famous temple of this god is in Sidembaram
a town on the Coromandel coast. Agents are employed to collect the rice which belongs to that temple in this district.
in the district of Jaffna there are two or three hundred acres of land belonging to the abovementioned temple in Sidembaram. When
heathen die they bequeath a part of their land to that temple. This is the way that this great extent of land ha
been secured for that temple, so that that property is constantly increasing, for there is often an addition made
to it when a heathen dies. The heathen in Jaffna go on pilgrimage to this temple every year. It is remarkable th
the heathen always say a land belongs to the god Ambelavannen instead of saying it belongs to the temple o
that god; by which expression it is evident that they believe he really exists. They likewise pass the title
deed of those lands on the name of that god, so that this name is there written as the owner. This is the way
that the title deeds of temples are always written, for in those deeds the god or goddess of the temple is mentioned as the owner
of it. The absurdity of this practice was shamefully exposed by one of our missionaries in some business which
he had to do for one of our schools. The school was built on a piece of ground which belonged to the above temple of the god A
belavannen or as the heathen say, belonged to the god himself. At the end of the year a man came to get the rent for the
ground. He brought a title deed in which the name of the god was put as the owner. The missionary said to him "I can
not pay the money to you, for is the ground yours? Read the title deed and see. It is said there that it is god Ambelavannen's.
Let the god himself come for the money." The abovementioned agent informed me that the land on the Coromandel coa
which belongs to the above temple is much more extensive than what belongs to it in this district, for there ma
~~villages belong with~~ whole villages are the property of that temple. When I questioned him about the propriety of

worshipping idols, he said that as the gods took many incarnations it is proper to make an image to represent one of the
ms in which they appeared. I objected to his argument by shewing him the crimes which their gods did. He confessed
he crimes and was at a loss how to support his cause. After speaking to him about the plan of salvation I left him.
Monday March 11th. On visiting Sungaitty I find that a flag is hoisted at the temple of the goddess Pattiacaly; for this
the anniversary feast in that temple which lasts several days. When I went to a house to speak to a sick man,
people in the house sent me word to go away and not come in, because they think that when a man comes in, that is
monially unclean, the disease will become worse; especially if it is supposed to be brought on by the goddess. Some
those who heard me this day, said that Christ is the same person as Moorooga Moorthy, a god whose history is given above
ers, that he was Vishnoo. For they see a very few circumstances in the character of Christ and that of Vishnoo which
ide with each other, though the points of difference between the two are very many. One of the cir-
mstances is, that Vishnoo in one of his incarnations was born in a stall as Christ was. And likewise Moo-
ga Moorthy is the son of Siven as we say Christ was the Son of God.
Tuesday 14th. Went to East Atally. Found a sober and sedate young man that seemed desirous to know what
s the truth. He brought me some fruit and treated me very kindly. He led me to a house of his relatives
d wished me to speak to them. I went in and spoke to a number of people who with pleasure attended
hat was said. But there was a learned man who was very talkative. He argued but with much violence against pu-
ctice of killing animals for meat, and quoted many verses from ~~Tamil or rather~~ heathen authors who condemn that prac-
. He would scarcely let me speak a word but interrupts me with ~~multitude~~ volleys of verses which he cites very rapidly.
y always sing their verses aloud which generally make a pleasant sound. He said, as these people commonly do, "To leave
my religion and profess christianity would be like disowning my own father and calling a stranger my father."
is is a proverb of all. But I tell them that to embrace christianity is like applying to a new physician after pro-
g the inability of an old one. In connexion with what the many said against eating meat, I might mention the
cumstances that followed the killing of a calf in the mission-house. It occasioned a great outcry among the people.
ey continued to say to us for months together "O you calf murderers! How can you shew us the way to heaven when
erselves are no better than murderers?" They speak these words with much anger, for they deadly hate us on
is account, as well as on account of the gospel. They say to us with some feeling "Ah! Why do you destroy other
es to support yours?" Some repeat a verse which is translated as follows "O ye that kill animals and eat
eat, do ye not know the pain which ye suffer when no more than the sticking of a thorn is the cause?" Mr
leigh was not aware of the consequences where he ordered the animal to be killed. They do not consider that killing
other animal is so great a sin as killing a cow or calf which are sacred to their gods. They do not sacrifice
y of these animals. Eating beef is considered a very mean and base practice and is in use only among the lowest castes.
Some time ago I was persuaded in a temple about half a mile from the mission-house. This is
temple of the serpent-god. That is, the heathen worship the hooded snake in this temple, which however they very seldom or never
do. But there are many of this kind in the country. This kind of snakes they sometimes call the serpent-god. When they are
bitten by a hooded snake, which is one of the most venomous species, they do not kill him, but they immediately make
vow to worship him in this temple. They pay their vows by boiling rice at the temple and leaving some of it there. This is done on a
tain night every year. The fire of so many pots boiling make several beautiful rows of lights. One evening I saw
great concourse of people in one of these seasons at the temple, and went to talk to them. But they got around and pressed me
every side, some of them pricked my foot with a pointed piece of palmyra. As I was alone amidst a large c
wd they overpowered me, and were going to hurt me more than they had already done. But the Lord saved me from
ir hands. I thought of the passage where David says, "Strong bulls of Bashan have beset me around." When I left
e, the boys and perhaps some young men threw clods and stones at me, which however did not reach me.
Saturday 17th. Went to Sidath atally to visit the people. A heathen, after hearing some time, began
cavil and said "How can I worship God when I can neither see him nor hear him speak?" I told him that he
thought he was to worship God with a certain attitude of the body and it was for this reason that he said he could
not worship an invisible God. For the heathen joint their hands and hold them up before their idols, and
this is what they generally mean when they say they worship their gods. But I told him that the essential
part of worship is that which is rendered by the heart. While I was speaking to a body of people
one of the hearers sang the praises of his god in which a woman said to me "See there! what admirable song
our god! Have your god any such song? You have none" Their intention in singing these praises in
my presence, was to exalt their god in defiance of the God of the christians. I felt grieved that they saw no
form or comeliness in the christian religion, and that none of its glories was discerned by them. The song
of praise which was sung was rather melodious, and the hearers were taken with it, and the
fear continued to sing more and louder. They gloried in saying that their god was of a wonderful shape
ide of a monstrous size having a large body and an elephant's head, with the tusks and trunk, and that another
had six faces, twelve hands, while our God is nothing more than a spirit which cannot be seen, having
no body, and therefore, as some say, having no existence. Really my heart ached at this unjust and absurd
disparagement thrown on the ever blessed Jehovah. This sentiment exhibits their idea of greatness and
glory, and shews in what darkness the heathen are enveloped. In another place a company of men heard
me read a tract. Referring to a prophecy mentioned in it I said "now is the time when this is going to be fulfilled"
when one said "yes, yes, now is the time, now is the time when all men are to become christians." This
he seemed to believe.

Some time since I met with a man with whom I am acquainted, and
spoke to him a few words by way of warning. He said "Very well, but our gods have their mountains
where they once resided and which do honor to their names. But has your God any mountain? He has
none has he?" What he said produced very interesting and pleasing associations in my mind, and I replied
d to the man "O yes, our God has mountains. He appeared on mount Sinai; and mount Zion is
many times spoken of in His word."
Friday March 23rd. Visited Moolai. There were more boys than usual in the school at this place; and
they recited their christian lessons well. After examining the school I went to visit the people. It has
been a matter of regret to me that I cannot get admittance to the female part of a certain family
in this village. They are rich and respectable and at the same time strong heathens. The head of the
family is greatly opposed to christianity, and he would, no doubt, be very angry if I beg leave of him
to speak to his family; I have for some time been taking pains to find out when he is absent
that I might embrace that opportunity to talk to his family. Today I went to the house and found
that the man of the house was absent. After sending word repeatedly to his wife to come out, (for the
strict heathens will not allow christians or white people to go into their houses,) she came out

and heard a few words, when however a talkative man interrupted me and this made her retire within the house. This man said "Shew me your God, and then I will believe." I told him that since he himself acknowledged the existence of God I need not shew him our God as he used the phrase. He was very noisy, angry and impatient while speaking on the transmigration of the soul and some other heathen doctrines. After leaving this house I went to another and spoke to a family. I questioned the head of the family about what I had been telling, and his answers satisfied me that he had understood my discourse.

Sabbath March 24th Preached in the church from 2 Cor. ch. 5. 17th & 20th verses. The number of hearers was more than usual. The Mudiliar [a title of honor] who lives in the neighbourhood was also present. In the afternoon went to Moolai with Mr. Hodge where he spoke to some individuals and read a sermon to them.

Monday 25. Went to south Atally partly to speak to the people and partly to take measures for establishing a school in that village. Was ill-treated by a learned man. Soon after he began to talk to me a number of people collected around us. He said to me, "When you speak of God we love what you say; but when you add the second person, whom you call Jesus Christ, we abhor your words." He ridiculed the incarnation of Christ, calling it a blasphemous name on him. He also laughed at the mention of his sufferings. He knew the Christian religion long before I told him about it. He had taught the people that Christ was identically the same with a certain person of a dishonorable character, that it mentions in the heathen religion. This doctrine is the more plausible, because there are several circumstances in the history of Christ. This doctrine is the some parts of the history of Christ. This false doctrine has spread to some extent among the people. Those who argue heard it entertain erroneous notions of Christ and his religion, and cast much contempt on the blessed Redeemer. I read a tract to the company, but they did not hear much, for they were disputing in a very clamorous strain. Sometimes they seemed to triumph over me when by some plausible arguments (if they deserve the name of arguments) they got the victory over me as they thought. I spent about of the day among them, and it was apparently spent to no purpose. It was a very trying season to me. I however attended to the business of the intended school, and a schoolmaster promised to come and see Mr. W. to speak on the subject.

## Moral tendency of Heathenism.

March 31st Went to South Atally. I called at a house and talked to a few men, when one of them became very angry and led me out of the enclosure and shut the gate after me. While in the enclosure I saw a heathen who had just bathed and was ready to do his ceremony for the morning. I requested him to read in my Testament, but he was very reluctant to touch it, supposing that even the touch of a Christian book would defile him for his religious rite. If a heathen, that is bathed and ceremonially clean, should come in contact with another that is not bathed, or if he should touch a Christian book and so unclean, he must go and do his ablution again. While talking to some men I understood by one of them that the heathen spend most of their time in the temples and sit up very late in the night, hearing their sacred books read. When I spoke to this man about the sinfulness of fornication, he said, "We may do as our gods did. They married, and so taught us by example that we also may do." I then began to reflect upon the contrast between Christianity and Heathenism; for in the former, we are commanded to be holy as God is holy; "Be ye holy, for I the Lord your God am holy;" while, in the latter, the gods as it were say "Be ye unholy, for we your gods are unholy." An aged (white) respectable old woman heard me with her family. She said that she is not a sinner; for she is a Vellalar by caste, and that as the Vellalars cultivate the ground for the benefit of men, they thus atone for their sins, and also get righteousness for themselves. She spoke of the heathen history which says, that there once lived a certain worshipper of Siven who was to die at the age of sixteen. When his sixteenth year expired Yammen [the god of death] came to him to carry away his soul. But Siven kicked away Yammen and rescued the soul of his worshipper, and, in order to save him from death, he gave him power always to live a young man of sixteen years of age. It is said that this man has lived millions of years, without advancing in life, and will continue to live through eternity. But those that worship Siven and go to heaven are not carried thither by Yammen. But, as the heathens suppose, by some heavenly beings which are more lovely than Yammen is. Referring to this story the woman said "Yammen can never come near me when I die, but the heavenly being will convey my soul to heaven, for I am a Vellalar." She also repeated a verse which was addressed to the supreme God, and which she believes to be of so great a virtue that it would certainly save her soul, if repeated at her death. I pitied the poor then because, by believing false doctrines, they are held in bondage by the strong man armed. In the afternoon I went to Cottaccadu village to the south-west. Had a large company of men to speak to. When one in the company said that a calf was killed in the mission-house, some of the hearers shut their ears with their hands at the mention of such a murder. Some of the heathens, who suppose that the Gospel is a bad thing, put their ears in the same manner when I preach to them. For it is a heathen opinion, that simply the hearing of any thing bad is sinful in itself, and they shut their ears lest they should contract sin by hearing it. Though I talked to this company till seven yet they seemed to get no good, for they were disputing all the time.

Tuesday April 2d Saw the outlines of a plate of the native system of astronomy, which is widely different from the Copernican system.

Wednesday 3d Was present at the wedding of Daniel Samuel at Tillipally, and read the gospel to a very numerous company of guests, and expounded to them the parable of the marriage feast.

April 4th Went to Jaffna to a temple. I read the gospel to a very numerous company of guests, and expounded to them the parable of the marriage feast. Sharp Sanderson, a boy of our boarding school, who is just returned from a visit to his family, tells me that his mother took him to a temple. The boy was sick. She rubbed him with ashes, placed him before the idol, took hold both his arms and put the boy in the attitude of worship. All this she did by force. But the little boy immediately washed away the ashes with his spittle, and would no longer hold up his hands than his mother, by main strength, compelled him to. I also spoke to her about the vanity of idolatry and the truth of christianity. The woman was greatly displeased at this conduct of her son, called him a christian by way of reproach, and he would not allow him to touch her cooking utensils, lest his touch should defile them, as she supposed. From these circumstances shew some of the evils which may result from giving a christian education to boys in a heathen land.

Thursday April 4th Went to Manipy and assisted Mr. Spaulding in connecting a catechism.

Have lately learned some interesting circumstances in the family of our master of the Chavagacheri school. When one of his brothers was in the point of death, the school-master took the New Testament and read the New Testament to him, hoping that it might do him good. But the patient was too far gone to hear or understand what was read, and the Chavagacheri master was very sorry that he did not do his duty in season. The man died soon afterwards. It was very pleasing to me to find that this school-master, who is a heathen by profession, had placed such a confidence in the Bible. It is very different from what the rest of our master's school would in a similar case. They would have recourse to their heathen books, but, by reading them, they might easily suppose it the dying man. But though the relations were opposed to his reading the Bible to the dying man, yet the

used to comply with their 4th sheet wishes. It is also worthy of notice that he read the gospel of St Luke to his mo=
twice through as well as some parts of the other gospels.

Sabbath April 14th Preached in the Church from 2 Kings ch. 1. v. 16th "And he said unto him, Thus saith the Lord, For=
much as thou hast sent messengers to inquire of Baalzebub the god of Ekron" &c. Attended Mr Meigs
his visits today. Came to an old man in the point of death. Mr M. spoke to him; but he was self=
ive, for he thought he was going to heaven because he had done some meritorious work. And this merito=
us deed was nothing more than raising up a few coconut trees — not that he gave them away in charity
t simply raised them.

## Attention of the Heathen to their Sacred Books.

Monday April 15th Went to Sangauthy. In this season the heathens of both sexes go to their temples to hear their Poo=
anams, or sacred books, read. The book that is most commonly read in their temples is Canda-pooranam, or the his=
of the god Candaswamy. Although the heathen hear the reading of this book with much reverence, it is
replete with bad examples of the gods. They spend about two months in hearing this book once through, & spend
about 4 hours every day. The heathen render an idolatrous worship to these their sacred books. They do
the heathen ceremony, or pooja [heathen worship] in the temple every day immediately before reading the Canda=
pooranam. And they celebrate those days on which the marriage of Candaswamy or any other joyful event in
the life of the god. Those that hear these sacred books keep a fast every day until they hear them through. They also abstain from
and flesh, and keep at a distance from every thing that would communicate ceremonial uncleanness. Many
did not come to the mission-premises, fearing that that would defile them and render them unfit to hear the book, or
ther that it would undo the righteousness which they have, as they think, already wrought by hearing it. For the hea=
believe that simply hearing the Canda-pooranam will carry their souls to heaven. During that season in which
fast and hear the book read, they tie a bit of thread to one of their ears, painting the thread with saffron. This they use as a
of the vow which they have taken upon themselves. They read this Canda-pooranam every year, and the more they
the more they are strengthened in heathenism, and the more virulently they oppose the gospel. May the time soon
when these people will read the Bible as eagerly as they now read their Pooranams.

Tuesday, 17th Being appointed to collect the money from those subscribers to the Bible Society who live in this parish, I went
them for that purpose, and at the same time spoke to their families on the subject of religion. In my way I found many
hundreds of people, chiefly of the female sex, collected in their temples to hear the Pooranam above mentioned. By every
very year, even the women become so familiar with the history of their gods that they quote it as evidence of heathen=
though in reality it is no evidence at all. The heathens place comparatively very little of true history. And
y found their hopes for eternity on these Pooranams which they firmly believe to be unmingled truth, though
seem to be nothing more than amusing tales & fictions. They always have an interpreter to interpret their Poo=
anams, for they are written in poetry & in such high language as is unintelligible to the great mass of the people.
my way I met with a number of Brahmins and spoke to them. One of them told me that we should teach only
e that are willing to learn, but it is unwise to go after those that have no wish to be taught. [Here mention
figure that is used in his book to illustrate the different kinds of learners or hearers. It is as follows. "Tinder is
least combustible; next to it is common wood; but the plantain tree which is full of moisture will never burn."
application of the figure is, that if we compare instruction to fire and the different kinds of learners to different
kinds of combustible matter, those who are as ready to learn as tinder is to take fire, and even they who are likened to
upon wood, may have a right to be taught; but those backward hearers who are like the plantain tree should
not be instructed at all. I replied to the Brahmin, "The more ignorant and the more unwilling men are to learn,
more necessity there is of teaching them." It is the heathen opinion that none should be taught the way to
ven, but those who are likely to walk in the way; nay their religious teachers that it would be a great sa=
lege to teach religious truth to any but these. I attempted to shew him the great evil of this maxim. He
to me, "You may then teach the Pallas, but why do you come to teach the brahmins too, who are them
ves teachers to the people?" I answered, "We speak to you because we pity your condition, and we warn
because we see your danger." When we were in conversation, the sun began to set, and the brahmin bid me
by in haste and was running home, saying it was his hour of prayer and he must go. Let this be an ad=
ition to christians that they must not neglect their regular hours of retirement.

Sabbath April 21st Was at Codoveille at the baptism of some adults. In the morning preached at Mallagam
Mr Speddeveedy's court-house, from these words "For what shall it profit a man, if he shall gain the whole
world, and lose his own soul?" About thirty hearers. The magistrate & his daughter were present as usual.
Monday 22d Coming home from Codoveille I visited the Cheruvany schoolmaster who has lately appeared serious
conversed with him about the concerns of his soul and he seemed to be very thoughtful. I prayed with him and
knelt down at prayer contrary to the custom of the heathen. I next went to a subscriber, collected some
money and spoke to his family. This man as every one else trusts to his alms for salvation. Christians should
pity these heathen for they do not know the Saviour. I spoke closely to another subscriber and family and was
attentively heard by them. The man was sick; and I told him he might soon die and therefore he must
prepare for death, when I was grieved to hear him reply that he had already prepared for death by the good
works he had done.

Sabbath April 28th Went to a temple and spoke to a number of people who were collected there to read Canda=
pooranam mentioned in the above journal. One of these heathens said in a haughty & triumphant manner,
"I will put you down with but two questions. Does God know that men would sin? Could he prevent
them from sinning?" I answered, "Yes" to both questions. "Then" said he "your religion seems to teach
that God permitts sin, which would argue malevolence in him." He would not agree that I attempted to shew him
that God, for wise & good reasons and for his own glory, permitts sin to exist in the world, although men are free agents
and sin because they will sin. [For he did not argue according to rule, and therefore I could not prove to him any thing.
He said of Christ, "Can he be a God who was delivered from his mother's womb in the ordinary way?" Here they
use an indecent word to express what I intend by the "ordinary way." They contrast it with the manner in
which some of their gods were born, and they glory in the manner in which the latter were brought forth.
Some of these were born through that eye of Sivan which is in the centre of his forehead. [For the number
of the faces & eyes of Sivan, see my journal of January 9th.] If I tell them that Christ was conceived by the
Holy Ghost they do not take much notice of that. They do not care how he was conceived, nor do they seem
to consider it very important, though really it is; but they always wish to know how he was born, and they
expect that if a God he would not be born in the usual manner. They allude to the unnatural way
in which, as they foolishly believe, their gods were produced as mentioned above; and then they ask me
"Why was not Christ also born in this glorious and godlike manner without the indecency and"
(the heathen think) "sin which attend the natural birth?" For the heathens' idea of sin and its
punishment is very different from that of the christians, as will appear from several parts of this journal.
It is the universal opinion of these people that one who was born as other men are, cannot be a God, but

only a man. This man also said "Can he save us who was himself crucified?" "I will not believe in a God who had not power to save himself." He was too impatient to hear what I had to say in answer to his blasphemy. Another man in the company called me by hard names and came to me as if he were to strike. He was the more angry because I stood at the outer door of the temple and as he thought, defiled it by so treading upon sacred ground. He called me "a beef eater" which is the most opprobrious epithet that can be thrown on a man of good caste. He did not say so because I eat beef, for I do not, but because he wanted to put me to shame as one that is joined to the white people, who are in the habit of eating it. I really felt mortified at this man's calling names. Now the first man said again, "Come let us agree to cut our tongues, and if your God heals your tongue without the use of medicine I will believe in him, and if mine heals my tongue, you should believe in my god." They pretend to miracles and I believe that this man was in earnest for what he proposed, for there are many stories lately spread about, that in several instances their gods restored heads and tongues that were cut off, to their former sound state. These miracles are said to have been lately performed in certain temples on the Coromandel coast and in the interior of Ceylon. The persons on whom the miracles were performed, the people say, live near us; they say that they are well acquainted with them. I am informed that these persons when afflicted with insurmountable lunacy. Another reason why these cut off their tongues, was, that the god in the temple to which they went a pilgrimage, might be induced to pity them and at once heal both the wounds and the disease. Some others in the temple said "Put on ashes as we do, and you will be saved." In my way from the temple I met with a man who said "You have no ashes on your forehead, and it is said in our books that it is not only sin for a man to put on no ashes, but it is a crime even to see such a man. Now what shall we do? You are amongst us and we cannot avoid seeing you and so contracting sin." He spoke these words with anger and an air of disdain. He also seemed to be sincere or undisguised in his expressions. It may be collected from this how we are viewed by the heathen.

Some time ago I visited a man who was apparently at the point of death. When I spoke to him about his soul, he said "The hearing of but one verse in Canda-Pooranam will save a soul." How much more probable then is it that I shall be saved, who have heard the whole of that Pooranam. This man is since recovered and now he says "Pullayar" [a god some account of whom is given under the date of March 6th.] "is in this temple," pointing to the temple of this god which is contiguous to his house. "He is indeed a true god, for it was he that raised me from the grave."

June 2nd. I went out into this village. Met with a company of respectable men, but they were unhappily engaged in a quarrel. The chief cause of this difficulty was a learned man who lives near us. It may be interesting to mention a few particulars respecting this man especially, because he is a great enemy to the cause of Christ in this place. When he was a little boy, he went to the Coromandel coast and there studied all those things which qualify persons to obtain the title of "god." For this term is not only applied to the heathen deities, but also to the highest class of heathen doctors. When he was about thirty years old he returned to Batticotta his native place. He now dress with red clothes, and his hair was in enangled locks. This is the manner of those heathen doctors, who, by a profession to uncommon sanctity, take a vow of celibacy. Being a very fluent orator and a man of some talents, he endeavoured to fortify the people in heathenism and to prejudice them against Christianity, which the people used to call him a god in that sense of the word which is given above. But in the providence of God this man has been brought down from the height of glory to which he was raised. He took a voyage again to the coast and there he shaved his head and took away his red clothes, and when he returned home got himself married. This breach of his vow necessarily turned to the discredit of his character. Soon after this he was detected in adultery which put an end to all his claim of superiority over his neighbours. But the people, being no more moral than this man is, do not manifest a sufficient degree of disapprobation and this misconduct of his; though they shew him more respect than which they once did. I talked to him several times, but he always enters into a controversy between the Christian and the heathen religion. And this forbids him from receiving any of those serious impressions, which might have been made upon him if he had been disposed to attend to the subject of religion in a more calm and sober frame of mind.

Wednesday 5th. Went to invite the people to come to meeting tomorrow when there will be preaching in the new church, and some gentlemen will be here to see this station. When I invited one he said "Your worship is a crucified God; therefore we fear that we shall also be crucified if we come to worship him." The people often say that it was their god that crucified Christ, and therefore their gods are superior to our God. The late Niagar of this parish frequently says to me when I speak to him of Christ "Do not speak to me of a malefactor who was even punished with death on a tree." They use such words in reproach of our Saviour's character, that I cannot mention them here without impropriety. They attribute it to abominable causes. It is thus that they reward the merciful Saviour who is ready even to save these heathen.

Tuesday. July 4th. Visited the Moolai school and in my way home spoke to some families. Found two of the most respectable brahmins in their houses and conversed with them. One of these enumerated many miracles which, he said, he had witnessed in some temples on the Coromandel coast. The kinds as well as the number of miracles which the heathen relate, are exceedingly many. They really believe that these miracles are performed in certain temples of theirs, that are at a distance. Many are bold enough to say that they have themselves witnessed these miracles and they speak so confidently and stand to it so peremptorily that I sometimes feel embarrassed and am quite at a loss how to answer them. They would quote living instances and represent their pretended miracles as the most undoubted facts in the world. They resort to these refuges of lies when they have nothing else to flee to.

Wednesday June 5. In one of my visits a woman became so angry at my preaching the gospel to her that she took a large stone and was going to throw it on me. But she was forbidden by her son and others, and so she threw it near me, though not on me. Her anger was increased by my walking near her garden with my shoes on. For in order to go to her house I must first walk by this garden. The heathen pay an idolatrous regard to useful plants, &c. Taking off the shoes is a mark of respect in these eastern worlds, so that we never enter a house without taking off our shoes. Now the heathen sometimes take off their shoes when they walk by a field of rice or any other kind of grain or herb. By this conduct they mean to shew some kind of idolatrous respect to this rice, herb, &c. as mentioned above. For they fancy that these plants would be offended, if they should be dishonored by one's walking near them with his shoes on; and where so offended, they would not yield much fruit. This was the reason why the woman's anger was so great. In addition to this superstition I might mention another which prevails among these people.

of the most strict
think that their houses are defiled if a Christian should come in. They were doing the ceremony of purification in a
immediately after I had left it. They were purifying that part of the house where I sat, for they believe that sin=
my sitting there rendered it unclean. But what is the stuff which they use for purification? why! Strange as it is,
thing used for purification is cow-dung. They sometimes sprinkle saffron water but generally cow-dung dissolved
water. However when it becomes dry, it makes the floor appear neat, and it has no bad smell. They do not allow
or our boys to go into their tents in order to wash ourselves, though every heathen goes into them at his pleasure.
bbath August 18th. Have paid a visit to some families in this village. It was a very delightful task for me
peak to them on those things which relate to the welfare of their souls. In one family who were making Pon=
[the juice of the palmyra fruit dried] I saw a coconut broken into pieces and asked them why it had been broken.
ir answer was "We made a libation with the refreshing water of coconut to our god Pillayar, that he might
lp us to have good ponnat." When they invoke the favour of this god as is mentioned under date of March 6th, they
nerally do it by breaking coconutt.

aturday August 31st. I have this day returned from a tour through Mundativoo one of the neighbouring islands. I suppose
at it is one of the longest islands in the district of Jaffna. I was there five days. The Mariagar and other
ad-men of Delf [an island still farther into the sea] came to a house where I was and lodge there for the night. In this
ce I had an audience of about 30 respectable people, many of whom were head-men. They put me questions
what I said, which were answered as well as I could. It was very pleasing for me to speak to these, especially
cause the people on the latter island seldom or never heard the gospel preached to them unless it was to force
ent in the time of the Dutch. I asked the people who came from Delf whether they had ever heard any thing
out the christian religion. "No" replied they "nothing". I offered them some tracts, but to my grief I found
at even these head-men of Delf could not read, at least not well. In some places I had large companies to preach
and in others I went from house to house. One man shed tears while hearing me read the death and resurrection
Lazarus. A woman said "God sends you to us and speaks to us by you." I have many such sentiments spoken with
nsiderable feeling. I found some of the head-men exceedingly scrupulous to receive tracts. For they seemed
think that if they should take those tracts they would by so doing pledge themselves to become nominal Christians.
me men were angry because I went to their houses to preach the gospel. But in general they were pleased
at I went to speak to them about their souls. Many of the people in this island as well as in every
art of the district believe that our object is to proselyte people to nominal christianity, for they know
thing about vital religion. There stands in the island which I visited a piece of architecture of a very
cient date. It appears like a tower. Although it is in ruins, yet what remains of it is very high.
is island is divided into three parishes and has a church in each, but these are greatly broken down as most of
e churches in the district are.

bbath September 8th. This being an auspicious day of the heathen I do not see the people at home. They go to their
elds to sow them on this lucky day. Where the fields are not ready for sowing they just throw a little rice, by which
means they attempt to secure the good influence of the day to the rice which they would sow afterwards.
hus it is they make a beginning on a good day. To give another instance, if they want to build a house
on a good day as the heathens call it, they would, when that day arrives, just set up a post on
e open unprepared ground, and build the house afterwards when they have leisure. When they
would throw away that post if it does not suit. They do not think that any particular day
in the year is always auspicious, but their astrologers tell them that that day is the good one when the
anets are in such a part of their orbits as to affect the earth or its inhabitants with a benign in=
fluence. In my visits this day I was insulted by a young man who treated me in a very unbecoming
manner. In the afternoon I went out again to visit some other people. In one of the houses a number
women, after hearing me said to each other "yes, my friend, it is true; these idols which we worship are no
od."

abbath. Sept 15th. In my excursion this day among the people of this village I was shamefully abused by a man who
as of late made it a point to oppose the cause in a public manner. He is one of those who feel the greatest ran=
or and manifest the most bitter enmity against christianity. He called me by many hard names and then took
me dust and threw it on my face, nothing to throw it into my mouth, saying "Dust you shall become — Dust
hall be your food" This is a common way of cursing in this country. By this action as well as the words they mean
to wish the person dead on whom they throw the dust. It is a very significant emblem of death. By saying
Dust shall be your food" it is meant that when the person is mouldering in the grave, dust will go into his
mouth instead of food. He did all he could to prevent the people from hearing me, and told me many times that I should
never go among the people to speak to them. I had little to do while with this man except patiently to bear every
thing he did. For he spoke so loud that he drowned my voice entirely. Perhaps his cursing me and throwing the
dust was like what Shimei did to David when he was fleeing from Jerusalem for fear of Absalom. I left the
man and the company that were with him and went to speak to others. I noticed that in one place a woman heard
me through and said "Go away; for you tell us not to worship our idols." The language of the people is this "our idols
are our chief good, our "summum bonum", our glory and protection. What do you mean then by telling us to
forsake them?"

Sabbath Sept. Preached in the church on justification by faith. In the afternoon I went to Northtally where
I spoke to the family of the late Odigar of that village. I long desired to speak in this family. The Odigar's
wife related a great deal of the heathen history which she heard from the Puranaars, and which she firm=
ly believes. She trusts her soul, as every heathen does, to the imaginary gods mentioned in these puranaars.
I took aside a son of the Odigar, an amiable little boy, and talked to him about his soul, when this sweet
little one almost shed tears.

## A Brahmin's Opinion of the State & Prospects of the World.

Wednesday October 9th. One of the brahmins mentioned under July 9th, called upon me. I talked to him
seriously and told him that if he did not repent and believe in the Saviour in this world, he will have to
mourn for it in hell through all eternity. He said he also had something to tell me, which is of great im=
portance. The following is the sum of his discourse, "Your preaching, and that of the missionaries, are no more
than what we were taught to expect in this last age of the world. For the last age is an age of misery and is
attended with many natural and moral evils. In this age, false religions will spread, and the true religion, even the reli=
gion of Siven" [that is the heathen religion] "will become scarce. So that yours, being a false religion, of course
spreads in this age." He shewed his belief in many foolish things, which are however sanctioned by their
books. He said, "As this last age advances farther, the earth will gradually lose its fertility, there will be lite=

rain and no water, but what is in the sea. The inhabitants will therefore be obliged to throw cold sand a
them instead of water. At length mankind will grow shorter, both in size and in age. They will
become so short and weak, that they will be unable to build them houses, and so will have to live i
the holes of large trees; where they will be exposed to birds of prey, which will often carry the
away. At last the earth will be burnt up by the liquid fire which will descend upon it as copiou
as the rain." It will be observed that this last particular agrees with the sacred Scriptures. The follow
short account of the heathen chronology will serve to throw some light on the Brahmin's story. Th
month of January in the year of our Lord 1823 (when this journal is written) is, according to the heathen, the t
month of the year 4923 of the last age, or the age of misery. They reckon four ages, which they call by
different names. The first consisted of one million and 728,000 years. The second consisted of three quarters o
first age; that is, one million and 296,000 years. The third had two thirds of the second age, namely 864,000 y
The present or the fourth age, they trust, will last only 432,000 years, including that part of it whi
is already elapsed. Consequently the whole of this fourth or last age, is equal to one fourth of the first a
To speak more clearly about the proportion of each age, the second was equal to three quarters, the th
to half, and the fourth to one quarter of the first age. When the last age ends, the first one will
mence again, and then the second, and so on in regular succession. They believe that these ages have alr
succeeded many times; how many they do not know. [See Walther's Doctrina Temporum, Page 182.] At
end of every fourth or last age, or age of misery, there is a deluge, which is succeeded by a universal confla
tion. This conflagration is the same with the liquid fire abovementioned. Then Brahma creates a u
again, though he himself is not the eternal God. For at the end of a certain number of these quadrup
ages the existing Brahma dies and another Brahma is created by Siven. Now, to continue the brahmin's discours
he said "When the first age commences again the true religion of Siven will flourish, and the gods will com
down to earth as they once did; for that is the age of perfect happiness. The second age is inferior to the fi
in felicity; the third inferior to the second and so on." The different names of the four ages, I presume, impor
their different natures; the first one means the age of innocence, and the last, the age of wickedness, whic
is the same as the age of misery abovementioned. The brahmin said that mankind were very tall and lived
a great age even ~~thousands~~ hundreds of thousands of years, in the first age; and then their size as well as age bec
shorter with the return of each age, till men ~~have~~ arrive at their present state. So that the good state of the wor
has been in the decline from the first age, and will be so to the end of the last, when it terminates in a
universal destruction. Then a new creation takes place and the ages come in rotation as before. Perhap
this is the corrupted tradition of some particulars mentioned in the Word of God. For several parts of the
above account seem to agree, in some respects, with such Scriptural facts and doctrines as the
holy and happy state in which Adam was before his fall, the longevity of the antidiluvians,
sinfulness of man since the fall, the end of the world, when "the earth, also, and the works that are the
shall be burned up," and the new creation, or the "new heavens and a new earth wherein dwelleth ri
ousness." The above statement is found in their books, and is implicitly believed by the heathen.
Depending upon this plausible tale, they think that their religion has been in the world as many millio
of years as make up the above succession of ages. Proud of the supposed antiquity of their religion
they deride the Christians, asking them by way of scorn, "When did the Christian religion rise? Wa
it not 1823 years ago? But if you say that Christ is "the Lamb slain from the foundation of the world"
ask how long is it according to your account, since the world was created? It is nearly six thousand ye
Is it not? Now what proportion does this bear to one of our ages?" They speak of the Christian religio
as a thing but of yesterday, of a late date, and a recent growth. [When the brahmin got through w
the above story he mentioned another which also, he said, he read in his books concerning a person called Jesus. The
narration will be too tedious to be added here. In short, he endeavoured to shew that this person was the same
Jesus Christ whom we worship. But finding the account to be a spurious one, having no shade of truth, I contrad
the brahmin and rejected it. It is the same with the one alluded to in my journal of March 25th. Though it ma
be true that such a person as they say, existed in the world, yet there are strong proofs that he was not Jesu
of Nazareth. Yes, in the days of Christ, some said that he was Jo'n the baptist, others, that he is one of the
prophets, &c. so in this district. The heathen say different stories concerning Christ, but they are all derogat
to his honor. The time will arrive when they will say with Peter "Thou art Christ the Son of the Living
God." The brahmin said as he often does "Is it not enough if we worship God the Author of all things? Is no
God himself able to save us? then what is the need of a second person even Jesus Christ — a created Being?" These an
questions which are very common among the heathen. I told him that Jesus Christ was God as well as man
as God he was not a created being, but the Creator; that he was one with the Father; and similar other truths
respecting the Person of Christ. But he manifested a dissatisfaction at my asserting the divinity of Christ
At last dismissed him after warning him of his danger once again.

Sabbath November 3rd At Mr. Spalding's where I was called to preach at Manifey. Hea
a goodly number of hearers some of whom were men of high rank. After preaching I went to Dodooville and wa
present at the baptism of a new convert. May he be a convert indeed from sin to holiness, from idols to Jeho

In a company of heathen a man said to the other, pointing to me, "This man is
in good circumstances because he did good works in a former state of existence; but as he is now committing
by preaching the christian religion, he will be born miserable in the next state."

Saturday Nov. 9th The abovementioned brahmin called upon me again. By the conversation I had with him
I understood that he and many other heathens believe that it would be a sin for a man, who starves fo
want of food, to get his bread in an almshouse, as though the alms or the food thus given, transferred the
of the giver to the one who receives it. I mention this to shew that their notion of sin is widely different
from ours. They attach the idea of sin to many insignificant actions which have no moral nature wh
ever whether good or bad.

Sabbath Nov. 10th In the afternoon went to North Atrally to preach, but owing to some circumsta
the congregation was uncommonly small. Those that were present, however heard with attention an
understood me very well. The boys in the school also seemed to comprehend something of what I said.

Thursday 14th A heathen mendicant came to me with red cloths and beads, the badges of heathen
worship by persons of this description. I spoke to him and gave a tract which he read and took with hi

Lately in my visits on a sabbath I went to the house of a brahmin and sa
his wife. When I was talking to her she said "You tell us to worship God, but must we not also worsh
his sons and other relatives? Shall we — Can we neglect these?" According to the heathen religion, o he wo

ly forgiven and me enjoy ~~the other gods have their families and they are relations to each other~~ 5th spent 17 themselves by the heathen; ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~

Sabbath, Dec^r 27^th 18 Preached in the church about the approaching new year. Felt an uncommon degree of warmth in the exercise. I hope that some in the audience were seriously impressed.

January 3^rd 1823. The head-brahmin ~~(mentioned under January 23^rd 1822)~~ called at my house. Most of the brahmins in this parish and in several other parishes are, (as the heathens use the term,) his disciples. For the common brahmins only perform the services of the temples, whereas this man teaches the people how to conduct their daily and private worship, receives them into the different degrees of religious standing (if the phrase may be allowed), makes atonement for departed souls, and, in short, acts in those things, which are supposed to be more immediately connected with the salvation of the soul. He also censures and punishes the people if they act against their religion, and sometimes if they come to hear the Gospel. He has lately made a visit to this parish chiefly to collect a quantity of palmyra timber, and accordingly in a few weeks he has got a very large quantity worth about five hundred dollars. He intends to get as much from each of the parishes under his care. He gets all this as a present from the people. He is a man of superior looks, about 27 years old, very handsome, of a light complexion, gentilly dress^d, and sometimes wearing a pair of gold bracelets on his wrists. The people generally fall down at this man's feet and kiss the ground. They lay themselves flat on the ground with their faces downward. I talked to him on the plan of salvation. He said I was right, but did not manifest any willingness to embrace the truth. He spent some time with me and then went away.

Friday January 10^th. A man of consequence called upon me today. He is the son of a very rich man. His father was, if I mistake not, the most respected Mudiliar in the district and had a very great degree of influence among the people. By the conversation I had with him I found that this man was keeping a fast every friday when he eats nothing either in the day or in the night. He takes but one meal on thursday and one on saturday. He said that this partial fasting on thursday and saturday was observed as a means to secure the merit of the total fasting on friday which intervenes. The object of this fast is to obtain some temporal good. The heathen believe that such a course of fasting will not fail of the desired object, which is almost always of a temporal nature. I turned to 1 Corinthians 15^th ch. 3^rd v. and requested him to read it. I made a few remarks upon the passage and spoke to him principally of such things as were calculated to take hold of the conscience. I gave him a tract and wished him to take it with him and read it, so that he may be able on a second interview to give an account of its contents. In a certain season of the year the heathen fast six days successively, taking no more than about a teacup-ful of rice and one plantain fruit each day. At the end of this fasting they become very weak and emaciated, and in some instances for aught I know [illegible] that they can hardly swallow any thing, and are [illegible] apparently brought to the point of death. Besides this they fast every new moon and also some on sunday evening. Heard instead is the devil to Satan.

## Credulity of the Heathen.

January 12^th. In my visits this day I noticed, as before, that the heathen believe the false stories about their gods such as the most certain and well known facts in the world. It is perhaps impossible for those in Europe or America fully to comprehend to what delusions the heathen are given. They place the most implicit confidence on what is taught them in their books, however absurd it may be, yea, however repugnant to common sense. It is also obvious that the difficulties which we have to encounter, in a country where a system of false religion has been established, are very great.

Journal of Gabriel Tispera. Oct. 1, 1823.

For the year 1822.